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HINDOOS OF HIGH RANK — IN COMMON SUMMER DRESS.

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THE

HISTORY, ANTIQUITIES, TOPOGRAPHY, AND STATISTICS

OF

EASTERN INDIA;

COMPRISING THE DISTRICTS OF

BEHAR, SHAHABAD, BHAGULPOOR, GORUCKPOOR, DINAJEPOOR, PURANIYA, RONGGOPOOR, AND ASSAM,

IN RELATION TO THEIR

GEOLOGY, MINERALOGY, BOTANY, AGRICULTURE, COMMERCE, MANUFACTURES, FINE ARTS, POPULATION, RELIGION, EDUCATION, STATISTICS, ETC.

SURVEYED UNDER THE ORDERS OF THE SUPREME GOVERNMENT,

AND

COLLATED FROM THE ORIGINAL DOCUMENTS AT THE E. I. HOUSE

WITH THE PERMISSION OF THE HONOURABLE COURT OF DIRECTORS,

BY

MONTGOMERY MARTIN,

AUTHOR OF THE "*History of the British Colonies*," &c.

IN THREE VOLUMES.

VOL. III.

PURANIYA, RONGGOPOOR, AND ASSAM.

LONDON:

WM. H. ALLEN AND Co. LEADENHALL-STREET.

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HINDOOS OF HIGH RANK — IN COMMON WINTER DRESS.

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INTRODUCTION.

THE official survey of the richest and most populous districts of British India is now before the public, and a document of more value—politically, socially and commercially, has rarely, if ever, been submitted to the attention of a reflecting community. The circumstances under which this singular survey originated, and the orders for carrying it into execution are detailed in the first volume. That volume when printed was submitted to the Court of Directors of the East India Company. The Court ordered a number of copies to be transmitted to India, as it conceived "the information collected by Dr. Buchanan to be extremely valuable; and that the opportunity of perusing it would be highly advantageous to our servants in India, especially to those occupied in the collection of the revenue." In addition to this high testimony to the value of the work, the following portion of the Despatch containing the foregoing extract may be submitted for perusal.

" PUBLIC DEPARTMENT.—No. (April) 1838.—*Our Governor-General of India in Council.*—1. In 1807, a Survey of the Provinces, subject to the Presidency of Bengal, was commenced with our sanction and under the orders of the Governor-General in Council, by Dr. Francis Buchanan. The points embraced in the enquiry were numerous and important. Dr. Buchanan was directed to collect information upon the general topography of each district; the condition of the inhabitants, their religious customs, the natural productions of the country, fisheries, forests, mines and quarries; the state of agriculture; the condition of landed property and tenures; the progress made in the arts and in manufactures; the operations of commerce, and every particular that can be regarded, as forming an element, in the prosperity or depression of the people. The Survey was pursued during seven years, and in 1816, the results were transmitted home.

" 2. We have recently permitted Mr. Montgomery Martin to inspect the manuscripts, with a view to selection from them for publication."

With a due sense of the importance of the trust reposed in me, and with a desire that a survey, which had cost upwards of £30,000—(which was creditable to the munificence of the Government which had ordered it,) should be accurately investigated, neither labour nor expense was spared to exhibit Dr. Buchanan's meritorious exertions in the fullest point of view. Unfortunately, owing to the period which has elapsed since the completion of the survey a great mass of matter was found to be irrelevant to the present position of affairs in the East. I therefore deemed it advisable to confine my views to an examination of the geography and physical aspect of the country; to its traditional or recorded history; to the monuments or relics of antiquity; but above all to the physical and moral condition of the people amounting (according to the survey estimates) to nearly 16,000,000, and to the resources of the soil which they till; the manufactures which they carry on; and to the products and profits of agricultural and commercial industry. That a survey containing such materials, offering so vivid a description of the social aspect of millions of our fellow subjects, and corroborating every useful fact by minute statistics, should have remained so long in obscurity is indeed to be deplored, and can only be accounted for by supposing that it was deemed impolitic to publish to the world so painful a picture of human poverty, debasement and wretchedness. To see this picture in all its hideous deformity, it would be necessary to employ diligently as many months as I have spent in examining the voluminous official records laid before me; but enough is presented in the three volumes now printed, to make any man of ordinary feelings start with repulsiveness from the disgusting task of contemplating misery, ignorance and superstition, in all their degraded forms; while the most sanguine philanthropist may have his noblest energies chilled at the difficult and uncheered labours which await on his exertions.

To offer an analysis of the facts contained in these three volumes would be a difficult task, and it would fail to convey an accurate impression as to the reality of the case; the whole work should be read and pondered on; the very mi-

nutiæ of detail conveys to a thinking mind a clearer view of what the condition of people so situated must be, than any other mode of description; while those who are in the habit of contemplating the progress of society, and whose mental faculties are sufficiently comprehensive to examine all the elements of social wealth and happiness, will philosophically scrutinize the materials on which alone sound and just opinions can be based. I do not hesitate to declare, that the object I have in view in rescuing these manuscripts from oblivion, is an endeavour to arouse in some measure, the people of England to some sense of feeling for the condition of the myriads of their fellow subjects now pining and perishing of famine, disease, and all the slow but sure concomitants attendant on long continued want and slavery. England is considered the abode of a Christian people, enlightened far above their Continental neighbours, and blessed with all the advantages of advanced civilization. But how has England treated British India, which is as much a part and parcel of the Empire as Scotland or Ireland? A dominion which the dream of the wildest enthusiast could scarcely be expected to have realized, has most mysteriously been subjected to her sway; an *hundred million* of human beings of various creeds, colours and races own her sceptre; and every product of earth, sea and air which can minister to the wants, comforts and luxuries of man are tendered in lavish profusion. Yet an insignificant island in the Caribbean seas, excites more of our attention than an empire which would have quenched the ambition of Alexander, whose armies rival those of Rome in her palmiest days; and whose commerce would have satiated Tyre or Carthage.

The neglect of duty is a crime. Is it reasonable to suppose, that the retributive justice which overtakes an offending human being is confined to an individual? Do not the pages of all history sacred and profane indicate, that retribution has sooner or later overtaken a nation, who not only despises the blessings conferred by an Almighty Providence, but perverts them to selfish purposes, and thus extends the circle of sin and woe throughout the earth? Had France—had any other European power been so long in the possession of India as Great Britain, how different would its condition have been; how thoroughly would

its wants have been known; what efforts would not have been made for their relief? Let us examine a few of these official statements;—statements be it remembered not made by interested persons for private purposes, but statements made by the intelligent, and far from morbidly humane officer appointed by the Directing Government in England, and the Supreme Government of India, to examine and report for their information. First, as to the appearance of the country.

Patna—'Although one of the chief cities in British India (it is nine miles long) has out of 52,000 houses, 22,188 mud walled huts covered with tiles and about 20,000 similar wretched tenements covered with grass, vol. I, p. 37. Paving, cleaning and lighting are totally out of the question. p. 36. It is difficult to imagine a more disgusting place. p. 36.

Division under Thannah Phatuka.—'Houses in this district built of mud, and the houses closely huddled together.' p. 43.

Nouhutpoor—'is a fine rice country. There is only one brick house and 60 mud-walled houses of two stories, 15 covered with tiles and 45 with thatch.' p. 45.

Sahebgunj Gaya—'Is a beautiful country, but the wretched sub-division of property has banished every elegance, without introducing neatness and comfort. There are about 500 of the round hovels like bee hives.' p. 47.

Gaya.—'A near approach to this town fills with disgust. The streets are narrow, crooked, dirty and uneven.' p. 49.

Patna District.—'The small number of houses that are built of rough stones with clay mortar, where such materials are so abundant, is a clear proof of extreme poverty. In most countries so situated the meanest hut would be built in this manner, p. 168. The huts here are far from neat, and although dark and close, have seldom more than one small aperture for a door. Wooden doors and glass windows are far beyond their reach.' p. 117.

Kotwali of Bhagulpoor.—'The soil in many parts is well cultivated, finely planted, and would be very beautiful were it not that the huts are wretched, and not concealed from view by fine plants, as is usually done in Bengal.' vol II. p. 26.

'The town of Bhagulpoor although reckoned to extend two miles in length, and from one mile to half a mile in width, is a very poor place. p. 27.

Ratnaugunj.—'This is a fully occupied and very beautiful country, especially towards the north-west, where there are some rocky hills finely wooded, while the adjacent country is thoroughly cleared, and adorned with numerous plantations, consisting almost entirely of mangoes intermixed with palms. The villages however are poor, and the wretchedness of the huts is concealed by fences and bushes. There is no lake nor marsh of the least note. Two of the Zemindars have small houses of brick, but there are no buildings that can at all be considered as an ornament to the country.' p. 33.

Amarpoor, 'containing about 200 houses, is the only place in the division that can be called a town.' p. 335.

Gogri.—'In this vast extent are only two wretched houses of brick, one of them ruinous.' p. 35.

Kumurgunj.—'The villages are not concealed by plantations, so that the wretchedness of the huts is fully displayed.' p. 36.

Suryagarha—'Is a beautiful and well occupied country. The southern

parts contain or are skirted by some low hills covered with wood, and are productive of rice, and well planted with mangoes. The western parts towards the Ganges and Kiyual, are finely planted with mangoes and palms, but are rather poor. The plantations are not ornamented with bamboos, but some are surrounded by Sisau trees, that add a very beautiful variety. The eastern parts are low and bare of trees, being deeply inundated, but in spring are covered with one continued sheet of corn. There are two houses and one shop of brick; but the habitations are no ornament to the country, the misery of the villages being too much exposed to view; nor is there any public building worth notice.' p. 49.

Mallepoor.—' This division where it is properly occupied is very beautiful, being rich land, finely diversified by hills and woods, and the cultivated parts are ornamented with numerous groves of the mango and a few palms, but no bamboos. p. 50.

' The houses as usual in the western parts of this district, are no ornament to the country; on the contrary their meanness is very disgusting. p. 51.

'There is no public work that is any sort of ornament.' p. 51.

Tarapoor.—' The houses as usual in the western parts are very mean, even that of the Raja of Kharakpoor, although it contains some small portions of brick is but a sorry place. Among the forest of the district of Janggaltari, the houses make a still worse appearance than in the open country. There is no public building of the least note.' p. 55.

Bangka.—' Is a most beautiful territory, there being scattered through it a great number of small detached hills and rocks finely wooded. The plains or swelling grounds by which they are surrounded are by nature very rich. p. 59.

' In the whole division there is no dwelling house of brick nor any public building, that is an ornament to the country, or the least relief from the uniform misery of the huts.' p. 60.

Fayezullahgunj.—' Is a jurisdiction of a moderate size. Were it in a decent state of cultivation it is a very beautiful country; but owing to the neglect of the proprietors, it has in many parts a most dismal appearance. The northern extremity is low land flooded by the river, most beautifully cultivated, and adorned at each end by little hills. p. 63.

' The natives have erected no dwellings of brick, and there are some Troglodytes who still live in caves. There are two or three miserable brick bridges, but no public work in any degree ornamental.'

Paingti.—' There are a few scattered hills, and those of the northern tribe of mountaineers, bound most of the territory on the south, and would render the scenery very fine, were the land between them and the river occupied and cultivated, but it is almost totally neglected, and I have no where seen such a wretched jurisdiction. There is no dwelling of brick.' p. 65.

Rajmahal—' Is extremely fertile, and the whole district might be made most beautiful, as the hills of the mountaineers are every where in full view to diversify the scene, and the lakes add a beauty, which is uncommon in India. There are 220 buildings of brick remaining but they are in general so slovenly, as to impress the mind with less regret than even the common huts of the peasantry. There are two bridges of brick; one at Udhuwanala said to have been built by Kasem Ali, and another towards Pirpahar. They are both small and exceedingly rude, and although still of use seem fast hastening to ruin.' p. 67.

Lakarderwani.—' This country is naturally beautiful, as it consists of very rich lands, finely interspersed with detached rocky hills, that are covered with wood. The country however has been miserably neglected, and is overrun with forests, and the houses are very mean.' p. 81.

District of Goruckpoor.—'The extent of barren land absolutely unfit for cultivation is small; there are few or no ravines and hills only occupy 16 square miles. p. 292.

'In the places where fallowing is best understood, it produces from 8 to 10 years, after a fallow of 2 years, and for the first three gives annually two crops. There is a great deal of rich vegetable mould, which is very retentive of moisture, so as to produce some verdure in the worst seasons, and to yield crops of wheat and barley without irrigation. p. 293.

'Goruckpoor although near a large marsh, and surrounded by woods, is one of the most healthy stations we possess and the sepoys on duty have no where been more exempt from sickness. p. 323.

'The Cheros or other immediate successors of the family of the sun have entirely disappeared, as have the Siviras, by whom they were succeeded. A few Tharus still remain on the skirts of the hills, reduced to ignorance and poverty. The military Brahmans in most parts have become entirely extinct except near Behar, where the support of their warlike brethren in that province has enabled one or two families to reserve a little property. The Bhars who co-operated with the military Brahmans in destroying the Tharus, have suffered still more and are reduced to a few miserable families who live in the skirts of the forests, by collecting the natural productions of these wilds. It is also to be observed and, I think, much to be regretted, that the operations of our system of finance and law have done more in 12 years to impoverish and degrade the native chiefs, who succeeded the impure tribes than the whole course of the Mahommedan government. p. 345.

Division under the Kotwali of Goruckhpoor.—'The buildings here are very mean, and the streets in general are crooked, dirty and filled with impediments.' p. 346

Munsurgunj.—'This jurisdiction contains above 800 square miles. In the whole of this extensive division, no habitation has walls of a better material than clay, and only 10 have two stories. These are covered with tiles as are 50 huts; all the others are thatched, and some of them with stubble; 14-16ths of the huts have mud walls, and 2-16ths have walls made of hurdles, the place where the people cook being plastered with clay.' p. 351.

Parraona.—'There are 75 mud-walled houses of two stories, of which five are covered with tiles, and 70 are thatched. Of the huts 6-16ths have mud-walls and of these 10 are covered with tiles and 200 have wooden doors and window shutters. The remainder are thatched and if they have any door it is a mat, to shut the only aperture in the hut, except the crevices in the roof; 10-16ths differ from those last mentioned, in having their walls made of hurdles, the place for cooking being plastered with clay on the inside.' p. 354.

Kesiya.—'There is no house of two stories, nor is any built of bricks; 8-16ths of the huts have mud walls, and 15 of them are covered with tiles. The remainder are thatched with grass, and very few have wooden doors; some are thatched and have walls made of hurdles, which near the fire-place are plastered on the inside with clay.' p. 357.

Belawa.—'No house is built of brick, nor contains two stories and only five of the huts are tiled. The roofs are thatched. 3-4ths of the huts have mud-walls; those of the remainder are made of hurdles.' p. 358.

'*Selempoor Majholi* is a very beautiful country with numerous plantations. 30 houses with mud walls have two stories, of these 10 are covered with tiles, and 20 with thatch. All the huts have mud walls, and 250 of them are tiled; the others are thatched.' p. 361.

Chauki Bhagulpoor.—'This division is also very beautiful. Forty houses have two stories with mud walls, of these 10 are covered with tiles,

and 30 with thatch. Fifty mud walled huts are covered with tiles; all the remainder have mud walls and thatched roofs. p. 363.

Barahalgunj.—'There is no dwelling house of brick, but 50 mud walled houses have two stories, 20 of them being covered with tiles, and 30 thatched; 500 huts with mud walls are tiled, so that on the whole, no division in the district has such good houses. Of the remaining huts 11 parts have mud walls, and 5 parts those of hurdles, and all these are thatched with grass.' p. 368.

Gajpoor.—'There are 50 mud walled of two stories, of which 35 are covered with tiles, and 15 with thatch. 200 mud walled huts are covered with tiles. Of the remaining huts all of which are thatched 15-16ths have mud walls, 1-16th walls of hurdles.' p. 368.

Bhewopan.—'There is here no house of brick. Seven houses with mud walls have two stories, and two of them have tiled roofs, while of the huts eight have a similar covering. Of the remaining huts which are all thatched with grass, 12-16ths have mud walls, in the remainder hurdles are used.' p. 374.

Gnaula.—'This division is very poorly cultivated. There is no house of brick; three houses with mud walls have two stories, but are thatched, and two of one story are tiled. Of the remaining huts which are all thatched with grass 15 parts have mud walls, and one part walls of hurdles.' p. 374.

Gopalpoor—'Contains about 150 houses, two of them of brick and several of them tiled.' p. 375.

Vazirgunj—'Is very fertile and beautiful. With the exception of the hunting seat of the Nawab Vazir, there is no house of brick; 125 houses of two stories have mud walls, 25 of them are tiled and 100 thatched. Of the huts 1-32nd, part has mud walls and tiled roof: all the others are thatched but 30-32nds have mud walls and 1-32nd have walls of hurdles. The thatch as usual in this district is grass.' p. 379.

Nawabgunj.—'This division is entirely confined to the town of Nawabgunj, which according to the officers of police contains 1059 houses. This place like all others near Ayodhya, swarms with religious mendicants, and the necessitous poor are numerous. It contains four houses of brick; 250 mud walled houses of two stories, of which 200 are tiled and 50 thatched; about 500 tiled huts, and 300 that are thatched, all with mud walls.' p. 382.

Manikapoor—'Is well cultivated and would be very beautiful, were not the houses uncommonly wretched. There are 35 houses of two stories with mud walls; 10 are tiled and 25 are thatched. Ten mud walled huts have tiled roofs. All the remainder are mud walled and thatched with grass; 25 of them have wooden doors.' p. 382 and 383.

Salgunj—'Though exempt from floods, contains many long, narrow, and shallow pieces of water, highly favourable for agriculture. There is no house of brick except some thatched huts in a village near the old ruin of Katkas, which affords abundance of the material; 26 houses of two stories have mud walls, only one of them is tiled, the others are thatched. There are 10 mud walled huts having tiled roofs. All the other huts are thatched a few with straw, but by far the greater part with grass; 31-32nd parts have mud walls and 1-32nd part walls of hurdles.' p. 385.

Dumuriyagunj.—'This country is beautiful, and more cultivated than is usual in the northern parts of the district. There is no house of brick, but 225 are of two stories with mud walls, and 1-32nd part is thatched with rice straw, while the remainder are thatched with grass.' p. 387.

Balti.—'This country is beautiful, but loaded with useless plantations, and a large proportion of it is waste. There are 110 houses of 2 stories,

of which 10 are tiled and 100 thatched. All the huts have mud walls, 10 are tiled, the remainder thatched with grass.' p. 390.

Magahar.—'The land here is beautiful but very poorly cultivated. The Kazi has two houses partly of brick. Twenty houses of two stories have mud walls, and tiled roofs; and 50 huts with similar walls are roofed in the same manner. The remainder are thatched with grass, and 31-32nd parts have mud walls, and 1-32nd part walls of hurdles.' p. 392.

Bakhira.—'This division, exclusive of the woods, is tolerably well cultivated. There is no house of brick; 6 houses of two stories have mud walls, and of these one is tiled, the others are thatched. There are 50 thatched huts with hurdle walls. All the others are built of mud; 15 of them are roofed with tiles, and the others with grass. p. 394.

Bangoi.—'There are said to be 87 marshy lakes in this division, and although they might be of the greatest advantage to agriculture, they are overwhelmed with weeds and are disagreeable objects to view. The remainder of the country is planted to superfluity, but very poorly cultivated.

'The Raja's present abode consists of several mud walled quadrangular towers of two stories, and covered with roofs somewhat after the Italian shape. It is surrounded by mud buildings for the Raja's attendants, some of them two stories high. There are in all 200 mud walled houses of two stories all thatched with grass.' p. 396.

Lotan.—'This district is very poorly cultivated. No house is built of brick or tiled, but there are 10 mud-walled houses of two stories. Of the huts 15 parts have walls of mud, but these are always plastered with clay on one side, and sometimes on both. All the thatch is grass.' p. 400.

'*Nichlaul or Nichlavali*—'Is a very sorry place although it contains 200 huts. There are 2 houses of brick belonging to the Kanungoe, and eight houses with mud walls have two stories; three are tiled and five thatched. Four mud walled huts are covered with tiles, all the other huts are thatched with grass, ten parts having mud walls, and six parts those of hurdles.' p. 403.

Rani Songkol.—'In this division a few houses have mud walls, and perhaps one-eighth of the whole huts are plastered neatly with clay. The remainder are mere hovels, with mud walls, made of straw or grass hurdles.' p. 631.

'At Pirgunj and Hemtabad the huts are principally constructed of straw and hurdles.' p. 632.

Maldeh.—'The ruinous houses which are overgrown with weeds, and shelter dirt of every kind, together with the narrowness and irregularity of the street, give *Maldeh* an uncommonly miserable appearance.' p. 657.

Birgunj.—'In the whole division there is no dwelling house of brick, and very few have mud walls. There is no place that can be properly called a town, the two largest places do not contain 100 houses.' p 628, 629, 630.

Thakurgram—'Is the largest division in this district, and contains about 400 square miles. About 150 miles of this land is very rich. The most extraordinary thing in this division are some artificial caves, built of brick, round the roots of two large trees, and covered with earth. In these wretched hovels reside a number of persons (Vaishnovs) of both sexes. who are dedicated to God, and receive a daily subsistence from the Raja, These caves are about 6 feet long and 3 wide and high, and no light or air enters, but at the end the most remote from the tree.'

Dinajpoor—'Embraces an extent of 5374 square British miles.' p. 583.

'It is much to be lamented that the cultivation of these lands could not be further extended; for the soil although in some places covered by beds of sand is remarkably rich, while in its present state the value of its pro-

duce is very small, being chiefly a wretched pasture and long reeds.' p. 586.

'The Doangsh or mixed soil (which occupies about 46 per cent. of the whole ground in this district that is exempt from inundation) is capable of producing almost every thing that agrees with the climate, and the vegetation on it is remarkably luxuriant. The lowest parts of the Doangsh land produce one crop of winter rice, which is amazingly rich, and pulse is often sown amongst the growing corn, and ripens among the stubble. The land is eagerly sought after by the farmers, and little of it is waste. p. 587.

Rajarampoor.—'In this division, Brusi on the Atreyi, and Ghughud angga on the Punabhoba, are the only places that can claim the title of towns, the former contains about 250 dwellings, and the latter about 190. Neither of them have a single brick house, nor any buildings worth notice.' p. 625.

District of Puraniya.—'The lands watered by the Mahanonda and its branches, are by far the richest. The inundated land occupies about 45 per cent. of the whole, and where the soil is good is tolerably well cultivated.' Vol. III. p. 3.

'The people on the banks of the Ganges live much on cakes made of pulse, and the poor seldom procure rice.' p. 4.

'In favourable seasons, the high land of a mixed good soil is very productive of all kinds of grain, especially of the cruciform plants resembling mustard, which are reared for oil, and are the staple commodity of the districts.' p. 5.

Haveli Puraniya.—'This town, which occupies a space equal to more than half of London, does not contain 50,000 people, although one of the best country towns in Bengal. It is supposed to contain about 100 dwelling houses and 70 shops, built entirely or in part of brick, and 200 that are roofed with tiles.' p. 51.

Sayefgunj or Dangrkhora—'Including several adjacent hamlets, is a large miserable place, containing about 400 houses, which are quite bare, and overwhelmed with dust from old channels by which it is surrounded.' p. 52.

Gondwara—'Is a very large territory. The villages are in general very bare, and the huts are huddled together without gardens or trees, but the country is overwhelmed with plantations of mango, in general totally neglected.' p. 52.

Gondwara—'The capital, is a large but scattered and wretched place, containing, however, three market places, and perhaps 250 houses, but they are separated by waste spaces that are overgrown with trees and bushes, totally wild and uncultivated.' p. 53.

Division of Thanah Dhamdaha—'About 60 miles from north to south, and very populous.

'In this immense and populous territory there is no dwelling house of brick, but one shop is built in that manner, and one Moslem and three Hindus have private places of worship composed of the same material. The huts of the villages are naked, and huddled close together.' p. 53.

Division of Thanah Matiyari.—'Matiyari, the capital of the division is a poor town, containing about 125 houses.' p. 58.

Bahadurgunj.—'The soil of this district is so free that few ploughs require iron. Bahadurgunj, the principal place, is a very poor town, and does not contain above 70 houses.' p. 61.

'In the division of Dangrkhora they have some tolerable houses with wooden frames, the walls of which consist of straw placed between two rows of reeds, and plastered on both sides with clay and cow dung. These

have wooden doors, but no windows, as they are considered too favourable for wanton curiosity.' p. 98.

'Some of the huts in the western district are very wretched, and neither exclude sun, wind, or rain. p. 99.

'In a country so exceedingly poor, a gold coinage is highly distressing to the lower classes. Even a rupee in this country is a large sum, being a ploughman's wages for two months. p. 341.

District of Zila of Ronggopoor.—'Cultivation of this district extends to about ten-sixteenths of the whole.' p. 352.

'The clay here is by no means so stiff as that in Dinajpoor, it may be cultivated at almost the driest season of the year, yields all manner of rich crops, and seems to produce a more luxuriant vegetation than the lands which are of a looser nature.' p. 353.

'Throughout the whole of Ronggopoor, there are very few brick-built houses, they being chiefly composed of bamboos, with clay walls, and roofs of thatched grass. Cultivation might here be considerably extended, much land being almost totally neglected.'

Phoronoari.—'About 500 huts of this division have walls made of bamboo mats, and 100 may be supported by wooden posts.' p. 425.

Patgang.—'The soil in this division is remarkably light, so that iron is never used in the plough.

'There is no brick house, and only one person has a mosque of that material. Ten or 12 houses have wooden posts, one-sixteenth may have walls of bamboo mats, two-sixteenths walls of split bamboos, and the remainder have walls of reeds, in general plastered on the inside with clay.' p. 440.

Fakirgung—'The soil here also is very light, and no iron is used for the plough. The houses are similar to those of Patgang.' p. 441.

Ranggamati.—'Goyalpara, the chief town of this division, contains about 400 miserable huts, and most of them are regularly surrounded by a flood, for upwards of two months in the year; so that the only passage from house to house is in a boat, and the floors are covered from 1 to 3 feet deep in water.' p. 477.

The districts included in the foregoing remarks form an area of 44,207 square miles, or 28,292,480 acres, and what a picture of unvarying misery they present! Mud huts that exclude neither "sun, wind, or rain;" some dwelling in caves—others in bee hive hovels, and all in filth and poverty. Yet what a richly luxuriant country! The unmanured soil requiring no fallow for ten years;—yielding generally two crops per annum, and in many parts so light and alluvial as to require no iron in the plough: and as to the abundance and variety of the crops, let the facts adduced in the three volumes answer for the industry and skill of the people. But let us proceed with a further examination of the tenements of these wretched subjects of the British crown—

'No Zemindar has a house becoming the rank of a gentleman. The brick houses of the towns are in the very worst style. The clay houses are of two kinds, one having two stories, and the other only one. The former usually consist of one chamber on each floor, and most commonly it has in front of the lower story an open gallery supported by small wooden posts.

The stair is extremely wretched, and indeed the most common means of mounting to the upper room is by means of a ladder. The usual dimensions are from nine to fifteen cubits long, by from seven to ten cubits wide. In the upper room a person cannot always stand erect, the lower is generally six or seven cubits high. There are always wooden doors. The roof is thatched with a frame of wood and bamboos. The walls are not white-washed, nor in Behar, especially, are they well smoothed. The floor is terraced with clay. A house of this kind costs from 20 to 25 rs. (40 to 45*s.*) and will last 15 years; but it requires annual repairs.

'The houses with mud walls and consisting of one story are thatched, and have no ceiling covered with clay to lessen the danger from fire. These houses consist of one apartment, of the same size with those of two stories, and have seldom any gallery. The roof is in general of the same shape with that in eastern parts of Bengal, consisting of two sides meeting in an arched ridge; but the pitch is usually very low, and they are commonly of the structure called Chauka, of which I have given an account in treating of Puraniya. Among the woods, many houses have walls of bamboos split and interwoven like a basket. The hovels in form of a bee-hive are not so common as in Puraniya. They are most usual on the north side of the river, where bamboos are very scarce, and in Fayezullahgunj, where the people are totally abandoned to sloth.

'If there is any native house in the district sufficiently large enough to accommodate a wealthy family, the number must be exceedingly small. The people here have scarcely any furniture, except bedding, and some brass, copper, and bell-metal vessels. Bedsteads are much more common than in Puraniya. Bed-steads called Khatiyas, are made entirely of rough sticks rudely joined together and the bottom is made of straw or grass ropes A coarse quilt serves for bedding. A few during the floods sleep on bamboo stages. Many sleep on the ground, chiefly on mats made of grass (Kusa), or of palm leaves. Each hut usually consists of one apartment eleven cubits long by seven wide, to the front of which if the occupant is a trader or artist, a narrow gallery is added to serve for a shop.

'In ordinary houses the furniture generally consists of bedsteads, earthen pots, a spinning wheel, and a rude knife, cleaver, &c. persons in easy circumstances add some copper vessels; but carpets, chairs, tables, &c. are confined to very few families indeed.' vol. I. p. 118.

'The poorer classes here suffer much from cold, on account of the scantiness of clothing.' p. 119.

'Fuel in most parts of these districts is very scarce and dear, and the greater part consists of cowdung mixed with husks.' p. 123.

Huts pervious to rain and wind—flooded for some months in a year—the damp earth for a bed, without clothing or fuel—and with a few pulse cakes for food—this is the condition of millions of our fellow-creatures! Why the tenants of the African kraal or Indian wigwam have a paradise compared to the position of a people who luxuriate in the proud distinction of British subjects! Examine a specimen of the land they inhabit—

Richness of Soil. 'Near the river a great deal of the land gives two complete crops in the course of the year. One-half of the rice land in the interior, gives a crop of Khesari (of the bean tribe) sown without any cultivation among the corn, when that is near ripe.' p. 275.

Puraniya. 'Here it must be observed that a great quantity of seed is

sown without any previous culture. The farmer merely scatters the seed among the mud at the commencement of the fair weather, and is at no other trouble with his crop, until he comes to reap it.' p. 211.

'There are reckoned three harvests annually, viz. *Bhadai*, reaped in the rainy season, including broadcast rice, maruya, maize, &c. *Khurif*, reaped in the cold season, including transplanted rice, janera. &c.; and *Rabi*, reaped in spring; including wheat, barley, linseed, peas, &c.' p. 282.

'Near Patna and Dinajpoor, potatoes are cultivated to a great extent. The same field usually gives, in the intervals between the crops of the potatoe, a crop of vegetables, and another of maize.' p. 284.

Shahabad. 'In this district 2,297 square miles, are occupied by fields, gardens, plantations and houses. The proportion of land that gives two full crops in the year, may amount to one-twentieth of the whole. About one-half the district is cultivated with rice, but there is no doubt that if proper pains were bestowed on irrigation, few countries are better fitted for this valuable grain.' p. 537.

'Here, as well as in Behar there are reckoned three harvests. p. 538.

Two or three harvests in the year of wheat, barley, rice, maize, peas, beans, &c. and yet the people who raise this produce famishing for want of proper nutriment—subject to every loathsome disease—and of a sickly, infirm frame of body, the perpetuation of which is a curse rather than an advantage to any community. Then look at their wages of industry—

'In general it may be observed that the people here, especially the women, are if possible more dirty than those of Puraniya, and that their clothing is more scanty. The poorer women are allowed one piece of cloth in the year, and it is not woven of a breadth to hide their nakedness, so that two breadths must be stitched together to make one wrapper, which after all is very scanty.' p. 93.

'In the southern part of the district, Belpatta and Kalikapoor, the day labourers receive about 3 sers of grain per day; or money and grain to the value of between from ¾ ana to 1 ana [1½d.] a day. The number of labourers is very considerable.' p. 227.

Iron of Kharakpoor. 'A forge with six men make daily 10 sers (64 s.w. = 1 6426-10,000 lbs.) of each three kinds of iron, one fitted for ploughshares, one for hoes, and one for hatchets. Ninety sers of crude iron, worth 3 rs., give 40 sers of the forged worth at the advanced price 4½ rs.; and to forge this quantity requires 7½ anas worth of charcoal, each man therefore makes 2 anas, 1¼ ganda a day. The ¼ ganda may be allowed for the expense of implements, &c. They never work but when they receive advances.' p. 265.

'A common labourer gets 2 anas a day, a clever workman is allowed 3 anas per day.' p. 266.

Shahabad. 'In proportion to the number of inhabitants, the number of common beggars is more considerable than in Behar, amounting to about 3300.' p. 480.

Ranggamati.—'The free men-servants here usually receive from one rupee to 12 anas a month, and their food and raiment, worth as much more.' p. 497.

'Number of common beggars, about 5500.' p. 498.

Gorukhpoor and Nawabgunj. 'About 800 families are engaged in commerce, and 100 as artificers and artists.' Vol. II. p. 407.

'Where food or land is not given, men servants get from 2 to 3 rupees per month, and women from 8 to 16 anas.' p. 426.

'About 395 canoes are employed in fishing, and there are 1625 families of fishermen, besides 80 men in one of the divisions where the estimate was given in this manner, and not according to families. It was stated that in 702 of these families there were 1325 men, and at this rate the whole number of men will be = 3147.'

'Some fish only two months, and a very few the whole year; but the average time of employment is 4 months and ten days in the year. The fishermen make a clear profit of about 2 rs. per month.' p. 510.

The most common day labourer that can be procured to weed and transplant are women, and boys too young for holding the plough, and these at Parraona earn daily, 3 sers (of 96 p. w.) of grain.' p. 544.

'The oilmen are poorer than these of Behar, and about six-sixteenths have too little stock to enable them to purchase the seed, and therefore express the oil for hire. Perhaps six-sixteenths also, besides the oxen necessary for the mill, have others with which they carry grain to market, and trade in that article as well as in oil; but very few have more than one mill, there being estimated 2,880 mills to 2,780 houses. All the mills are turned by oxen; but the number of cattle is by no means adequate to keep the mills going all day, being only estimated at 2,975, whereas two oxen at least are required for each mill, to keep it going for the greater part of the day. It was stated that a mill with one beast squeezes linseed four times a day; at each time it takes four sers of 44 s. w. or 4¼ lbs. The value of all the seed is 3¼ anas; the oil procured is four sers, worth four anas, and the oil-cake 12 sers, worth one ana. A man and ox therefore make only 1¾ ana a day, which, allowing for accidents, will not give more than 3 rs. a month, and from this must be deducted the feeding of the ox, and the repairing of the mill.' p. 545.

'The Patoya and his wife make annually by weaving cotton-cloth 26¼ rs., and by weaving Tasar silk 24 rs., in all 50¼ rs., which in this district is considered as but a poor provision for a family, less than 1 r. a month for each person, young and old, reducing the family to a very scanty allowance, and it is probable that the Patuyas make at least 60 rs. a year. They are said to live better than the common weavers.

'According to the statements which I received, there are in this district 7,025 houses of weavers, who work in cotton alone, and who have 7,950 looms. It is admitted that in these houses there are more than 7,950 men able to work, but the surplus is said to be employed in agriculture. As, however, the weavers are a source of revenue to the landlords, I think it probable that more are employed in their profession than has been stated. Seven thousand nine hundred and fifty looms require 457,954 rs. worth of thread, and make 622,950 rs. worth of cloth. Each man, therefore, makes goods to the value of a little less than 78 six-sixteenths rs., while in Patna and Behar the average acknowledged was rather more than 103 rs. Here, further, the total profit being 164,996, the annual average gain of each weaver will be nearly 20¾ rs., while in Behar a gain of 28¼ rs. was admitted. In this employment each loom requires the whole labour of a man and his wife, and a boy, girl, or old person, besides cooking, cleaning the house, bringing water, and beating the rough grain used in the family, can do no more than warp and wind.' p. 547, 548.

'Usual wages of carpenters at Gorukhpoor are about six rs. per month, allowing for holy days.' p. 557.

'A Thathera (or worker in brass), makes about 4 rs. 14 anas per month.' p. 558.

'Average profit of one woman's spinning, 2 six-sixteenths rs. per year.' p. 559.

Dinajpoor.—'The men employed in actual agriculture cannot be less than 480,000, which with their wives and children, &c. will make the total agricultural population 2,400,000, which added to the remaining population otherwise employed, will give 3,000,000 for the total population, or about 558 persons to each square mile.

The most remarkable circumstance is that with this overwhelming population there is a general complaint of a scarcity of workmen. The waste lands are attributed to a want of farmers, and the want of farmers to the general extreme poverty of that class of men.' p. 686 and 687.

'Weavers earn 36 rs. per year.' p. 560.

District of Puraniya. 'The furniture is greatly inferior to that of Dinajpoor or Ronggopoor.' Vol. III. p. 101.

'The women of the Moslems and of some castes of Hindoos, that are secreted, are said to be tolerably clean, but all those which are visible, are wretchedly dirty. A woman who appears clean in public, on ordinary occasions, may pretty confidently be taken for a prostitute, such care of her person being considered among the Moslems and Hindus, as totally incompatible with modesty. Their clothes are often worn to rags without having been once washed.' p. 107.

'The average consumption of rice, for a family eating no other grain except for seasoning was in different divisions stated from 48 to 64 s. w. a day for each person young and old.' p. 109.

'In a few divisions towards Dinajpoor, the poorest people eat little or no salt, and supply its place by ashes; and in a few others towards the north-east the lowest classes add some ashes to compensate the scantiness of the supply.' p. 112.

'The free male and female domestic servants are of the same kinds as in Bhagulpoor, and receive nearly the same allowances, except in Patna and Danapoor, where wages are a little higher. Some of the women servants are young, and none are commonly procurable of any age, without wages as high nearly as those given to men. A great many poor women, as in Bhagulpoor, gain a livelihood by carrying water for wealthy families, usually get 2 paysas a month for each pot of water that she supplies daily; and besides managing her family and perhaps spinning a little, may gain monthly 8 anas (three pence a week.)

'In the town of Puraniya domestic servants receive from 2 to 3 rupees per month, and find themselves in food, clothing and lodging, general wages given to a good servant, 1 rupee a month with food and clothing.' p. 120.

'Annual value of the property pilfered by the watchmen, 50,000 rupees.' p. 162.

'Total number of the families of the Vaishnavs, may be 3000, all impudent beggars.' p. 176.

'The number of sufferers from poverty is great, and would shock the most hardened nation of Europe.' p. 100.

'Serpents are very numerous and dangerous in this district, probably 120 persons besides many cattle are annually killed.' p. 189.

'Number of fishermen estimated at 7000 houses, and in each house on an average, two able bodied men, giving 14000 fishermen. Each man catches on an average 18 rupees worth of fish per annum; at least one-third of which is given to the agents of their landlords.' p. 192.

'*At Dhamdaha*, the workman gets 3 sers (72 s.w.) of rough rice, a day.' p. 226.

'A man taking care of 300 sheep, is allowed 36 rupees per annum.' p. 278.

'The person who tends plough cattle, is allowed equal to 8 anas a

month, and half a ser of grain per day. Almost all the servants are in debt to their masters.' p. 297.

'The Dhunaru (or those who clean cotton) can earn, if industrious and sober, from 4 to 8 anas per day.' p. 322.

'Dyers make from 6 to 8 rupees a month.' p. 325.

'Almost all the silk weavers are extremely necessitous, and involved in debt by advances.' p. 326.

'The free male domestic servants of the great are three kinds. Bhandaris who are stewards, and take care of all the household effects; Khedmutgars, who dress their master, attend him at meals, supply him with tobacco and betle, and make his bed; and Tahaliyus, who clean the kitchen and its utensils, bring wood and water, and buy provisions; but in common one man does everything, and takes care also of the horse, and of any cows and goats that may live in the house. Their wages vary from 8 to 24 anas a month, besides food and clothing. About 1 r. is however the average, the food may be as much, and the clothing may be 4 rs. a year. The whole allowance seldom exceeds 30 rs. a year.' vol. II. p. 98.

'The common fare of many poor labourers consists of boiled rice or other grain, which is seasoned with a few wild herbs boiled with pot-ashes or capsicum, and it is only occasionally they can procure oil or fish. p. 491.

The details given throughout the three volumes prove most clearly the pittance which a day labourer can earn—the trifling remuneration received by an artizan, or by a manufacturer of iron, silk, or cotton. Although salt is such is a necessary ingredient in a vegetable diet—yet poverty compels the substitution of wood ashes. From such a deplorable state of things can any other result be expected than the following:—

'When a pilgrim on his road falls sick and is unable to walk, he is deserted to his fate, and unless some charitable persons provide for his wants he perishes. The officers of the police say that near the routes which the pilgrims principally follow, the number of bodies they are obliged to bury (to prevent the nuisance of their becoming putrid) is very considerable.

'The poor of the country are not only in general totally neglected, when unable to go out to beg, but whenever one of them becomes sick (in some places), and is in danger of dying, the neighbours privately convey him to another manor and leave him under a tree. If he survives the following day, the people on whom he has been stolen, next night convey him to another manor, and the poor wretch is thus bandied about until he perishes. The reason assigned for this cruelty is, that the neighbours are afraid of the expense attending the funeral, &c.' p. 480.

As the state of slavery in India has been of late discussed let us now investigate the condition of this unhappy portion of our race.

'Proper slaves of the male sex are in this district called Nufurs, and their women are called Laundis. They are confined to the part of the district included in Subah Behar. In general they belong to the owners of land, chiefly on free estates, or to wealthy Brahmans, who rent land. None of them are employed as confidential servants, such as in Puraniya receive a good farm for the subsistence of their family; on the contrary they are generally very poorly provided, and the greater part of the men

are employed in agriculture. Some of them, when there is nothing to do on the farm, attend their master as domestics; others are employed entirely as domestics, and living in their master's house receive food and raiment; finally, others are constantly employed on the field, and these get no allowance, when there is no work on the farm, but are allowed to cut fire-wood, or do any other kind of labour for a subsistence. When old, their allowance is in general exceedingly scanty, and commonly depends in some measure, and sometimes in a great part upon what their children can spare. If they have no children they are sometimes turned out to beg. The usual daily allowance is about 3 sers Calcutta weight, or about 6 lbs. of rough rice, or of the coarser grains, the great quantity of the husks of the former making it of less value than the latter. The slave from this must find clothing, salt, oil, and other seasoning, fuel and cooking utensils. His master gives him a wretched hut, where he lives almost alone; for, although he is always married, his wife and children live in the master's house and there receive food and clothing. The women when young are usually alleged to gratify their master's desires; and when grown up, sweep the house, bring fuel and water, wash, beat and winnow grain, and in fact are women of all work. At night they go to their husbands' hut, unless when young and too attractive; in which case they are only allowed to make him occasional visits for the sake of decency. The boys, so soon as fit are employed to tend cattle, are early married, if possible to a girl belonging to the same master; but sometimes the master has no girl of an age fit for marriage, and cannot purchase, in which case he allows his boy to marry a girl belonging to another master, or a free girl, in either of which cases he gets no share of the children. If a man has a marriageable girl, and no slave to whom he can give her, he allows her to marry another person's slave, or even a free man; but in both cases retains all the children. In general a free man marrying a slave girl is not personally degraded to slavery as in Puraniya; in other places he becomes a Chutiya Golam (*cunno servus*), but cannot be sold; he works for his wife's master at the usual allowance that a slave receives. Slaves may be sold in whatever manner the master pleases; but they are not often brought to market. All the slaves are either of the Dhanuk or Rawani castes. Free men of the Dhanuk caste, if very poor, sell their children; but in this district this is not done by the Rawanis. The slaves here are in general industrious, seldom run away, and are seldom beaten.' p. 99.

'There are no doubt many slaves, as the chief persons in the district are Muhammedans, and some of them have, I understand, dealt in this commodity to a ruinous length. I saw two Abyssinian boys in the train of one person of rank, and he told me he had commissioned them from Calcutta on account of the character for fidelity, which this nation holds throughout the east. In the division of Mungger alone, I understand that the Moslems have 50 male, and 70 female domestic slaves (Golam and Laundis).

Slaves of Puraniya. A grown man costs from 15 to 20 rs.; a lad of 16 years of age, from 12 to 20 rs.; and a girl at 8 or 10 years old, from 5 to 15 rs.' p. 123.

'The slaves are very numerous. In Gaya and some other places, the slaves are occasionally sold, and formerly usually fetched a rupee, for each year of their age until they reach 20, when they are at their highest value.' vol. I. p. 125.

'Khurmis and Dhanuks born free, occasionally give themselves up as slaves, when they fall into distress. Slavery seems to be pretty universal wherever Mahommedan law prevails. The number of common beggars that are estimated to be in the whole of these districts amount to about 4200.' p. 126.

Shahabad. 'Slaves here are not so numerous as in Behar, but they are less indulged, for they are often sold; and where a master is so poor that he cannot feed them, he usually requires them to give him a share of their wages.' p. 479.

'In the division of Parraona bordering on Sarun are 250 families of slaves, of whom 4-5ths are employed in agriculture.' p. 427.

'Number of common beggars estimated at 1145.' p. 428.

Thus it will be perceived that the value of a slave in British India is 20 rs. or 40 shillings! Why in the West Indies before emancipation £40 would have been a poor price. Even human flesh and blood has little comparative worth in the Eastern Empire, over which England professes to exercise a mild and paternal sway! Need we be astonished at the following facts, which are but faint specimens of what these volumes portray.

Puraniya. 'The chief celebrity of Matiyari arises from its being inhabited by a crocodile, who is considered the same as a saint, and he is accompanied by a smaller, which is supposed to be the saint's wife. On the first of Vaisakh, about 5000 people of all sects assemble to make offerings to these monsters. One year as a young man was attempting to drive away a buffaloe, that had imprudently gone into the water, he was carried down and devoured, and the natives believe, that the man was a dreadful sinner, and that his death was a punishment in consequence thereof.' p. 59.

Bhagulpoor. 'The education of the Zemindars and other landholders, has been fully as much neglected as in Puraniya. In the plan of education here, science or any study that can enlarge the views or improve the heart, has been most deplorably neglected, and the chief object seems to have been to lay in a stock of *chicane*, in which even the most stupid are profound adepts.' p. 104.

'In this district, witchcraft (Jadu) is supposed to be exceedingly common. The witches (Dain) here also are supposed to be women, some young and some old. p. 107.

'It is thought that when one of these witches sees a fine child, by means of imprecations addressed to some unknown gods, who are pleased with such worship, that she destroys its health, so that it pines away, and is deprived of reason, or dies. Unless the witch knows the real name of the child, her imprecations do no harm. On this account children are usually called by some nickname, and their proper one is concealed; and, as most parents think their children fine, almost every one is alarmed, when in play his children go out of sight. The children however are generally fortified by hanging on them something that is considered as a charm against spells. At Bhagulpoor it was stated to me, that about 25 children are supposed annually to perish in that town from the malevolence of these witches. Some poor women, it may be suspected, are not unwilling to be considered as witches; for, after they acquire this character, parents are alarmed whenever they approach; and, after having concealed their children, give the Dain some present to induce her to go away.' p. 108.

Superstition. 'To destroy a Hanuman (monkey) is considered almost as great a sin as to kill a cow; and moreover, it is imagined, that such an action is exceedingly unlucky, and that where a Hanuman has been killed, all the people will soon die. His bones also are exceedingly unfortunate, and no house built, where one is hid under ground can thrive. The dis-

covery of these bones, or the ascertaining that none such are concealed, where a house is to be built, is one of the employments of the Jyotish philosophers of India, so highly vaunted for the purity of their science.' p. 141.

Puraniya. 'The number of persons who deal in spells and incantations are very great, and amount to about 3500.' p. 143.

Purgunah, Bhagulpoor. 'Few of the inhabitants know any thing of their family histo-y, some of them not even the name of the grandfather. Many of them cannot read; and in the whole of Ratnagunj, the best part of the Pergunah, no Zemindar who resides, has any higher education, than to be able to read common accounts, although several of them are Brahmans.' p. 235.

Rungpoor. 'Here as in Dinajpoor, it is considered highly improper to bestow any literary education on women, and no man would marry a girl who was known to be capable of reading; for it is believed, that no man will live long who has a wife that knows too much. p. 500.

Ranggamati. The astrologers here are the most numerous and the highest in rank, for it is said they amount to about 300 houses. p. 527.

It is painful—it is heartrending to go on with the picture; the reader should examine the volumes if he have a heart to feel or a mind to think; infanticide, widow burning, human sacrifices, &c. might well close the fearful analysis.

The foregoing details, however, most fully demonstrate the truth of my proposition as to the beauty and fertility of the country, and the poverty of its inhabitants. These facts are corroborated by many other details throughout the work, all demonstrative of a mass of wretchedness, such as no other country on the face of the earth presents; and the continuance of which is a disgrace,—a deep and indelible disgrace to the British name. Since this official report was made to Government, have any effectual steps been taken in England or in India, to benefit the sufferers by our rapacity and selfishness? None! On the contrary, we have done every thing possible to impoverish still further the miserable beings subject to the cruel selfishness of English commerce. The pages before the reader, prove the number of people in the surveyed districts dependant for their chief support on their skill in weaving cotton, &c. Under the pretence of free trade, England has compelled the Hindoos to receive the products of the steam looms of Lancashire, Yorkshire, Glasgow, &c., at mere nominal duties; while the hand-wrought manufactures of Bengal and Behar, beautiful in fabric and durable in wear, have had heavy and almost prohibitory duties imposed on their importation into England; our Birmingham, Staffordshire and domestic wares have ruined the native artisans of the East, who endeavoured

to compete with the accumulation of wealth and steam-power in England; while by a suicidal folly, we have refused to receive the sugars, coffee, rum, tobacco, &c. the cultivation of which might have enabled the unfortunate Hindoos to cease being the periodical victims of famine and pestilence. In public works we have done nothing for India; every thing has been subservient to the imperious necessity of raising £20,000,000 yearly, to meet the expenses of an army of 200,000 men, and a large costly civil establishment. For half a century we have gone on draining from two to three and sometimes four million pounds sterling a year from India, which has been remittable to Great Britain, to meet the deficiencies of commercial speculations; to pay the interest of debts, to support the Home establishment, and to invest on England's soil the accumulated wealth of those whose life has been spent in Hindoostan.

I do not think it possible for human ingenuity to avert entirely the evil effects of a continued drain of £3 to £4,000,000 a year from a distant country like India, and which is never returned to it in any shape. The desolating effects of such a drain are stated in the Introduction to Vol. I. p. xii. and the accuracy of the facts there stated has not even been impugned. The question which naturally occurs on considering this painful subject is, what should be done to alleviate the suffering we have caused. A people who with all their industry, and possessed of considerable skill, are unable to earn more than 1*d.* to 1½*d.* or 2*d.* a day, and when in want of means (as is constantly the case) to till their land or carry on their looms, and smithies, are compelled by their necessities to borrow money at 20 to 30 per cent. per annum, must necessarily be beggared. As at the faro table, however successful the player may apparently be the doctrine of chances is against him, and whatever his capital, he has only to continue to play, to be certain of final ruin. Thus is it with the poor Hindoo farmer or artizan, he may out of three seasons, enjoy two propitious ones; the necessity for borrowing at 20 to 30 per cent. comes, the scanty savings (if indeed there be any among a people living from hand to mouth) of two past years are swept away and a debt contracted, the interest on which impoverishes him for the remainder of his existence. It does not require a profound knowledge of social intercourse to perceive that

under such a state of things not only can there be no prosperity, but that the utter destruction of a people thus situated is merely a question of time. And when to such a sure cause of misery we have added the commercial injustice which prohibits the Hindoo from having even the same advantage for his dear wrought, high taxed products in the markets of the United Kingdom, as the Englishman has for his cheap manufactures in India, can we be surprized at the misery which exists, and the utter desolation that must ensue.

Admitting that it is impossible under present circumstances to avoid the continued drain of £3,000,000 per annum as tribute from India to England surely it is our duty, a sacred and imperious duty, to mitigate the effects consequent on this unceasing exhaustion of the capital of the country. The government of India has retrenched, and retrenched to an extreme without producing the slightest relief to the people; we have admitted the sugars of one province (Bengal) to the English markets at a duty of 150 per cent.; but the rum, tobacco, &c. of India is virtually prohibited. We are becoming lavish of political Institutions, (which cost no money) but as regards commercial rights, England treats India with a despotism which has no parallel in ancient or modern history. But injustice acts like the scorpion's sting on its possessor, and the temporary and trifling advantage which England gains by her cruel and ungenerous treatment of India, will, if persevered in, recoil with tenfold effect on the persecutor.

England has been used by Divine Providence, as an instrument for restoring tranquillity to Hindostan, and peace, the precursor of all blessings, now exists. The power and resources which a small island in the Atlantic possesses by means of the occupation of the vast empire of India is incalculable,—but "*the handwriting is on the wall!*"—and if ever a nation deserved punishment and annihilation it will be England, should she continue in her present career of injustice to India. Let the intelligent and really Christian portion of these islands bestir themselves on this momentous subject; their philanthropy has been long turned towards the negro population of the West, let it now be directed to the alleviation of the misery which depresses and degrades a hundred million of their fellow subjects in the East.

What a field for their operations is thus presented to them!

In addition to a hundred million of our fellow subjects under the governments of the Presidencies of Bengal, Madras, and Bombay; there are another hundred million of people directly and indirectly connected with our territories and administration. We have before us that land which was the cradle of the human race, a land flowing with oil and milk and honey, containing the loftiest mountains, the largest rivers, the richest plains; a people industrious, intelligent, and brave, who submit to our moral power, rather than to physical force, and who, notwithstanding the past, are disposed to confide in the reputed integrity, morality and boasted equity of christianized Britain. Let then but a tithe of the energetic benevolence which was directed towards a comparative handful of negroes in the West Indies, be now expended in improving the condition of those whom we have so long neglected in our Anglo-Indian Empire.

It is not interfering with the religion or prejudices of the Hindoos that is first required;—it is not education merely (though valuable in itself) that is to be sought for. However gross in theory the religion of the Hindoos, it could not be more unjust in *practice* than has been the conduct of professing Christians towards Hindostan; prove that *justice* is at the base of our religion, and the prejudices and superstitions of the Hindoos will gradually and effectually yield before the light of truth;—but it is folly—it is rashness—it is a mockery to attempt to force Christianity on the Hindoos, so long as all our actions bear the stamp of a selfish, narrow-minded and cruel policy, which no idolatrous or heathen nation could surpass.

The grand preliminary measures to be adopted for the welfare of Hindostan are—1st. Let the land revenue be fixed in permanency and redeemable at a moderate rate throughout India—so that the cultivators be not ground down from year to year with enormous and overwhelming exactions, which has the same effect on the people as would be the case with a swarm of bees, whose hive would be plundered every night of the honey prepared throughout the day. 2nd. Let common justice be done to the products of British India when sent to the ports of the United Kingdom. Whatever duties are levied in England on Indian produce, let equivalent duties be levied in India on English produce. This is the free trade

sought with France, &c. but denied to British India. 3rd. Let a sound and judicious banking system be introduced throughout all the principal districts; in a free country such establishments are best confided to the management of the people themselves; but British India is avowedly a despotism—an oligarchical, foreign despotism—and therefore the more bound to provide for the wants of its subjects. I would suggest that there be issued from the different public treasuries, government notes of various amounts from 50 to 500 sicca rupees, payable on demand in specie, and receivable again at the treasuries in payment of taxes or any government dues. This would be a safe circulating medium. A sound banking system would reduce the high rate of interest, raise credit to a proper level, enhance prices, and encourage industry by the employment of capital,—prevent hoarding and usury by offering a safe and legitimate use for wealth, and elevate the moral character of a people by showing them the beneficial effects of credit. Such have been the results of banking in every country, and no finer field was ever presented for its operation than India, as these pages demonstrate. 4th. Let municipalities suited to the people be established in the principal cities for cleansing, lighting, and improving them, and for the establishment of periodical fairs or markets. The facts detailed relative to Patna, &c. prove the want of such institutions in reference to physical comforts: but a great advantage would also be gained by initiating the people into habits of self-government, combining various classes of society for the promotion of their mutual welfare, and thus slowly but surely abrogating the pernicious effects of caste.

Finally, I would hope that England may awake ere it be too late to a sense of the serious, solemn, awful responsibility, which the possession of British India involves; it is a trust reposed in her by Heaven, and dreadful will be the penalties if neglected or abused. It seems to be one of the results attendant on the sociality of man that national suffering and remote consequences, however terrible, have less effect on him than the misery of a single individual, or proximate results however trifling; but surely this is not the doctrine or precept of Christianity? The present generation, may perhaps not be afflicted for the injustice now committed towards India,

and the empire be preserved in its integrity for a century; but if we acknowledge that we owe many of the blessings of civilization to our ancestors, are we not bound by every sacred obligation to transmit them not only unimpaired but improved to our posterity. Such doctrines would be avowed and acted on in any intelligent heathen community—how much higher should be the actuating principles of a Christian nation? Lofty, proud, and glorious as is this empire on which earth's sun never sets—He who gave to it a puissance unrecorded in the annals of mankind, did so in accordance with His wisdom for some good use—but unless that good use be derived and made evident to the world—the pride, the strength and glory of England will serve only to measure the height of her fall, and to add another fact to the chronology of those kin - doms which forgot the source whence they sprung and the purport for which they were created:—then may the inspired language of Isaiah when crying, "listen O Isles unto me, and harken ye people from afar," be applied:—

"Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; *thy* name should not have been cut off nor destroyed from before me."—Isaiah, xlviii.

[It was the intention of the Editor to give a Glossary with the Survey, but the different spelling of the words in various districts, the changes which have been made in the European significations, and the explanations which in different parts Dr. Buchanan himself gives of various native meanings, all induced the omission.

To have furnished a Memoir of Dr. Buchanan, whose talents and services, this work so fully demonstrates, would have been a most pleasing task to the Editor, who wrote to Scotland (the birth and death place of this distinguished Company's servant) in the hope of procuring the desired information. The Editor's research has been in vain, but while such a monument exists as these three volumes of "Eastern India," Dr. Buchanan's name will need no eulogy, while another is added to the list of those able men whose abilities, integrity and usefulness have shed a lustre on the British character in the East.

The annexed sketch of the principal Hindoo Deities and the outline of Hindoo Chronology will enable the English reader to understand many of the remarks in these pages. It is to be hoped that a day is coming when Indian subjects will receive from the British public, that attention which they so fully merit, and which may induce the preparation of elaborate and explanatory works on that vast and most interesting portion of our Empire.—[Ed.]

ATTRIBUTES OF THE PRINCIPAL HINDOO DEITIES.*

Brahm! The supreme Being created the world and formed the goddess Bhavani (Nature) who had three sons, *Brahma, Vishnu* and *Siva;* to the first was assigned the duty of continuing the creation of the world; to the second its preservation; and to the third its destruction: in other words these three presided over the three great operations of nature—production, preservation and destruction.

Brahma (Saturn) the grandfather of gods and men creating power dormant until again required to be exerted in the formation of a future world on the total annihilation of the present one which is expected in the *kalki avatar* (or tenth incarnation on earth of Vishnu); represented as a golden colored figure with four heads and four arms; power being dormant seldom worshipped, his heaven excels all others in magnificence, containing the united glories of all the heavens of the other deities. His earthly incarnations are (1) *Daksha*—(2) *Viswakarma* (Vulcan) architect of the universe, fabricator of arms to the gods, presides over the arts and manufactures, and represented as a white man with three eyes. Many temples dedicated to this god—one at Ellora hewn one hundred and thirty feet in depth out of the solid rock, presenting the appearance of a magnificent vaulted chapel supported by vast ranges of octangular columns, and adorned by sculptures of beautiful and perfect workmanship. (3) *Nareeda* (Mercury) messenger of the gods, inventor of the lute, and a wise legislator (4) *Brigu,* who appears to have presided over population since he caused the wife of King Suguru, heretofore barren, to produce sixty thousand sons at *one* birth! The Brahmadicas, Menus and Rishis, are sages descended *longo intervallo* from *Brahmà,* whose wife (some say the daughter) *Suraswatty* (Minerva) is the goddess of learning, music, poetry, history and the sciences; her festival is highly honoured, and offerings made to her in expiation of the sin of lying or having given false evidence.

We now come to the second of the Hindoo Triad.

Vishnu—the preserver of the universe—represented of a black or blue colour, with four arms and a club to punish the wicked. He is a household god extensively worshipped, and on his tenth (nine are passed) avatar, when the sins of mankind are no longer bearable, he will appear as an armed warrior on a white horse adorned with jewels, having wings, holding in the one hand a sword of destruction, and in the other a ring emblematical of the perpetually revolving cycles of time. His heaven is described in the *Mahabarat* as entirely of gold, eighty thousand miles in circumference; all its edifices composed of jewels and precious stones,—the seat of the god is glorious as the meridian sun;—*Sri* or *Lakshmi,* the goddess of fortune, and favourite wife of Vishnu, shining with ten thousand beams of lightning, sits on his right hand; there is constant singing of hymns and chaunting his praises; his various *avatars* or earthly incarnations were for the purpose of saving the world, restoring the lost *Vedas* or sacred writings, to destroy the giants, punish the wicked, &c. His first avatar was in the form of a fish, to save a pious King Satyavrata (by some supposed to mean Noah) and his family, when the earth was about to be overwhelmed by a deluge on account of the wickedness of the people. Vishnu at first appeared before the devout monarch as a little fish to try his piety and benevolence, then gradually expanding himself he became one of immense magnitude; and thus announced the flood which on account of the depravity of the world was about to overwhelm the earth with

* The reader desirous of a more detailed account will find it in Coleman's elaborate Hindoo theology. Published by Allen and Co.

destruction—"in seven days from the present time the three worlds will be plunged in an ocean of death; but in the midst of the destroying waves a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all the variety of seeds, and accompanied by seven saints, encircled by pairs of all brute animals, thou shalt enter the spacious ark, and continue in it secure from the flood on an immense ocean, without light, except the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea serpent to my horn, for I will be near thee, drawing the vessel with thee and thy attendants. I will remain on the ocean until a day of Brahma (a year) shall be completely ended."

As it was announced, says Mr. Coleman, the deluge took place; and Satyavrata entered the ark and did as he was directed, in fastening it to the horn of the fish; which again appeared, blazing like gold, and extending a million of leagues. When the deluge was abated, and mankind destroyed (except Satyavrata and his companions), Vishnu slew the demon Hayagriva, and recovered the lost Veda; or, in other words, when the wicked were destroyed by the deluge, sin no longer prevailed, and virtue was restored to the world.

From one to eight the Avatars of Vishnu are of various descriptions (that of the second or tortoise producing the *water of life*, affords an extraordinary coincidence with the singular story of the Iroquois Indians) for the punishment of evil and the reward of good; the eighth avatar was that of the celebrated God *Krishna*, whose attributes are similar to those of the Greek deity Apollo, and like the latter, extensively and enthusiastically worshipped, especially by the ladies; he is represented as extremely beautiful, of an azure colour with a crown of glory on his head, and Orpheus-like ravishing the mountains and the trees, as well as all animated nature with the exquisite music of a flute. He had sixteen thousand mistresses, and was nearly as great a conqueror in the battle field as in the camp of love, but he subsequently became penitent, was satisfied with eight wives (astronomically considered to represent the planets moving round the *sun*, which Krishna is sometimes thought to represent) his festivals are well kept, and much rejoicement and pleasures of various kinds are then indulged in. His son by Rukmini (Venus), the most beautiful and favoured wife, was Kamadeva, or Camdeo (Cupid) with bee strung bow and flower tipped shaft, riding on a (Lory) parrot with emerald wings, sometimes accompanied by his consort *Affection*, full of mischief and always wandering about; as Sir W. Jones has beautifully apostrophized Camdeo—

> "*Where'er thy seat—whate'er thy name,*
> *Seas, earth and air thy reign proclaim;*
> *Wreathy smiles and roseate pleasures,*
> *Are thy richest, sweetest treasures;*
> *All animals to thee their tribute bring*
> *And hail thee universal king!*"

The other Avatars of Hanuman (the monkey) Wittoba, (the gigantic crane) &c. it would be unnecessary to particularize, we may therefore proceed to examine the third branch of the Hindoo trinity.

Siva, the destroyer, is one of the most dreaded of the Triad; his emblems are conjectured by Mr. Patterson to be pregnant with allegorical allusions; he has three eyes to denote the three divisions of time— past, present, and future—"the crescent in his forehead refers to the measure of time by the phases of the moon, as the serpent denotes it by years; and the necklace of skulls, the lapse and revolution of ages, and the extinction and succession of the generations of mankind. He holds the

trident in one hand, to shew that the three great attributes of creating, preserving, and destroying, are in him united, and that he is the Iswara, or supreme Lord, above Brahma and Vishnu; and that the emblem called *damara*, shaped like an hour-glass, with which he is sometimes seen, was actually intended to be such, to pourtray the progress of time by the current of the sand in the glass. On the celebrated colossal sculpture of the *Trimurti*, or three-formed god (Brahma, Vishnu, and Siva), in the caves of Elephanta, he has marked on his cap a human skull and a new-born infant, to shew his two-fold power of destruction and reproduction; and on another figure in the same cave, he is represented in the attributes of his vindictive character, with eight arms, two of which are partly broken off. In one of the remaining six he brandishes a sword, and in another holds a human figure; in the third he has a basin of blood, and in the fourth a sacrificial bell, which he appears to be ringing over it. With the other two he is in the act of drawing a veil, which obscures the sun, and involves all nature in universal destruction.*

His consort *Kali* is represented like her husband, with a necklace of sculls and a sword of destruction, but painted of a dark colour (Siva is white) to indicate the eternal night that will follow the dissolution of *Time*. On the grand consummation of things, when time itself shall be destroyed, *Siva* is represented as deprived of his necklace of sculls, swords, crescent and trident to demonstrate his dominion and power no longer exists. The bull is his favourite animal, hence its reverence among the Hindoos. The worshippers of Siva, who are beyond all comparison the most numerous (in Bengal) perform the most revolting, barbarous and obscene rites: some lie on beds of iron spikes, others thrust rods of steel through the tongue and other parts of the body, many have a hook passed through the muscles of the loins, by which they hang and swing from a scaffolding thirty feet high; the bodies are covered with nails or packing needles, the leg is kept bent or the arm extended until it becomes immoveable; the fists are clenched until the nails grow out of the back of the hand, and the most painful tortures self-inflicted by a host of filthy, naked *Sunyassis*, who in private make amends for the pain and filth they undergo in public by a revolting system of debauchery. *Siva* has several incarnations, one termed Bhairava, or *Byru* (or by some said to be his son by the cruel goddess Kali) is a terrific deity, only to be satisfied by blood. *Kali* (black goddess) so horribly worshipped by the Hindoos with human sacrifices, whenever they could evade the watchfulness of the British government, is adored under various forms and names of *Bhavani*, goddess of Nature and fecundity---as the potent *White* Parvati, and as the tremendous *Yellow* Durga, who delights in sacrifices of the blood of sheep and goats, and during whose festival every species of licentiousness prevails; the latter is represented as having 1000 arms, and that by means of 100,000,000 chariots, 120,000,000,000 elephants, 10,000,000 swift footed horses, and a proportionate number of infantry, she conquered 30,000 giants, who were such monsters in size, that they covered the earth.

The foregoing brief analysis of the Hindoo trinity and their consorts will suffice, for the reader would doubtless not desire a further description of the 300,000,000 deities who branch off from the preceding Brahma, Vishnu and Siva; sufficient has been said to demonstrate the basis of the Hindoo mythology, the sects embraced under whose faith are extremely numerous, all tending to prove that when man attempts to materialize spirit, there is no end to the absurdities and inconsistencies into which he may be led.

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* Coleman's Hindoo Mythology.

Chronology of the Hindoos.—Connected with their religion, and indeed in a great measure embraced with its mythology, is the Hindoo system of chronology, which comprises a *calpa*, or grand period of 4,320,000,000 years, divided into four lesser *yugs* (periods or ages) thus:

1st. Satya-yug---years	1,723,000.	3rd. Dwapa-yug---years	864,000
2nd. Treta-yug	1,296,000.	4th. Kali-yug	432,000

making one Divine age or *Maha* (great) *yug*, of which there are to be 71 Maha yugs equivalent to 306,720,000 of our years; but this is not all, for there is to be added a *sandhi* (when day and night border on each other) = a *satya-yug* 1,728,000 years; one *manwantara* = 368,448,000 yrs; fourteen of which = 4,318,272,000; and adding a *sandhi* (1,728,000 years) to begin the *calpa*, or grand period, forming a duration for the world extending over 4,320,000,000 of our present years; those who fear the coming comet of 1835 will be glad to learn that only one half of this period has passed, the date being now *anno mundi* 2,160,000,000! Mr. S. Davis, in his Essay on the subject in the Asiatic Researches, demonstrates that these are not fanciful fictions, but founded on actual astronomical calculations, based on an hypothesis. The Hindoos date from the commencement of the present *kali-yug*, which begun, according to our era, in the 906th year. The corresponding dates are therefore—Hindoo 4933; A.M. 5839; A.D. 1832.

The Hindoos have various other eras which are too numerous and unimportant to be dwelt on.

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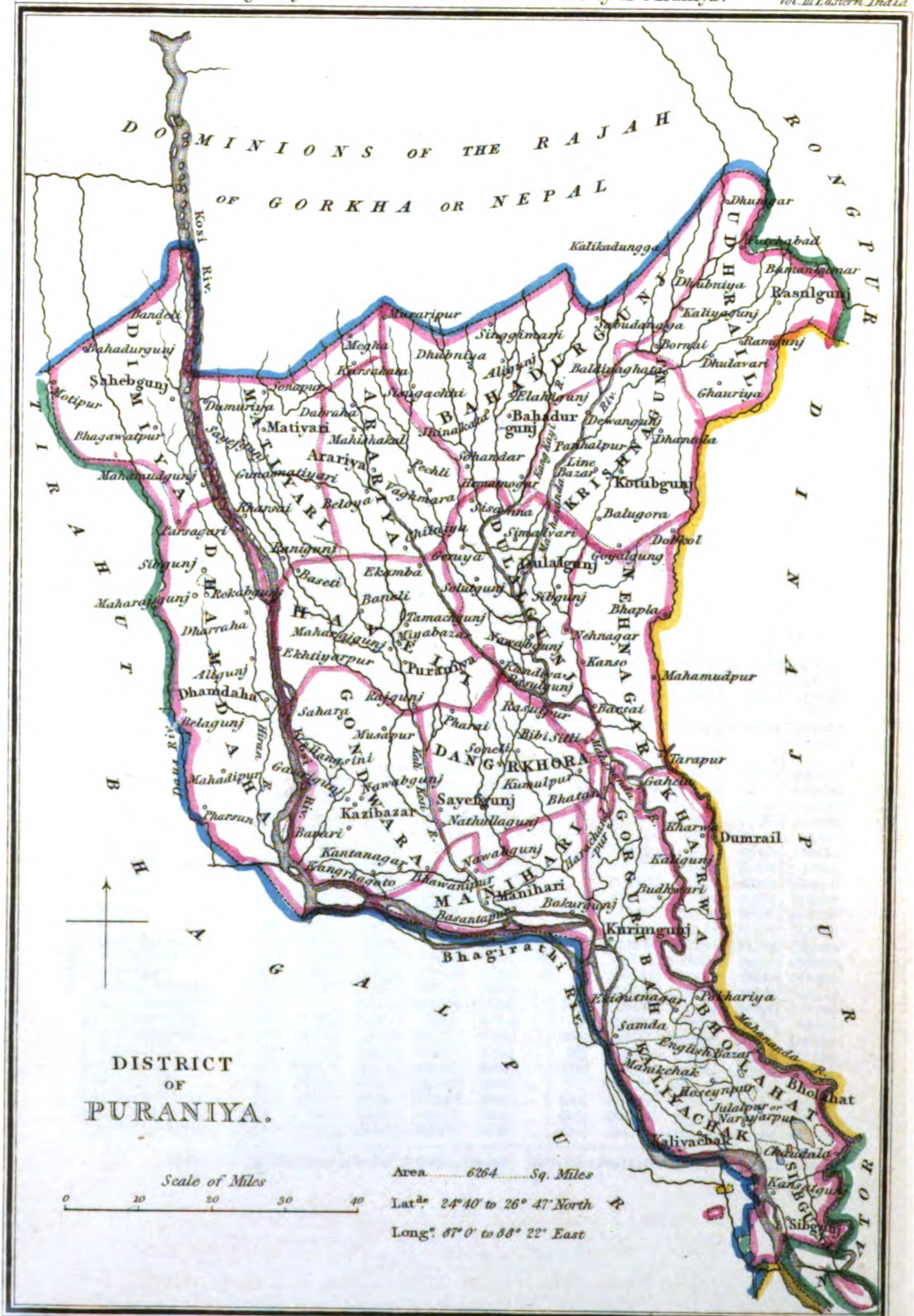
BOOK I.—PURANIYA.

BOOK II.—RONGGOPOOR.

STATISTICAL VIEW OF THE DISTRICTS OF PURANIYA, AND RONGGOPOOR.

(Prepared from the Survey.)

	Number.	Division or Thanah.	Area in square miles.	Population.			No. of Houses.	Exempt from Floods.		Value of Landed Produce, Sicca Rupees.	Commerce.		
				Moslems.	Hindoos.	Total.		Clay Land, square miles.	Free Soil, square miles.		Exports, Sicca Rupees.	Imports, Sicca Rupees.	Total in Sicca Rupees.
Puraniya.	1	Haveli . .	430	87000	67000	154000	8500	..	218	1295865	450750	320100	770850
	2	Dangrkhora .	400	69000	115000	184000	10000	..	37	1363246	246350	27050	273400
	3	Gondwara . .	453	39000	118000	157000	8000	22	68	1450195	377100	38900	416000
	4	Dhamdaha .	614	65000	195000	260000	13000	..	93	1876350	210000	86450	296450
	5	Dimiya . .	382	36000	106000	142000	6000	132	124	1137620	512300	359800	872100
	6	Matiyari . .	363	41000	125000	166000	7500	..	100	976471	229950	116535	346485
	7	Arariya . .	305	71000	71000	142000	6400	..	253	1193318	187550	96750	284300
	8	Bahadurgunj .	584	98000	164000	262000	10500	..	500	2224701	220450	131450	351900
	9	Udhrail . .	376	99000	77500	176500	5300	3	304	1141218	116650	30820	147470
	10	Krishnagunj .	395	154000	92000	246000	7500	36	78	1467005	95100	4850	99950
	11	Dulalgunj . .	271	91000	55000	146000	5800	..	69	1159220	182650	286750	469400
	12	Nehnagar . .	350	116000	69000	185000	8000	..	177	1519617	248700	33550	282250
	13	Kharwa . .	162	36000	60000	96000	4000	..	..	470159	295200	79300	371500
	14	Bholahat . .	192	46000	76880	122880	8000	58	14	645371	1130300	159200	1289500
	15	Sibgunj . .	166	78000	47000	125000	5600	6	36	699641	364300	146825	511115
	16	Kaliyachak .	179	43000	55000	98000	4400	11	23	923738	298350	75436	373786
	17	Gorguribah .	382	42000	70000	112000	5600	7	..	817647	218600	23550	242150
	18	Manihari . .	336	32000	98000	130000	5200	21	16	735806	158700	24250	182950
		Total .	6340	1243000	1661380	2904380	129300	296	2110	21097192	5543000	2038566	7581566
Ronggopoor.	1	Kotwali . .	64	31000	19000	50000	3200	..	14	193298	319950	307270	627220
	2	Dhap . .	344	187000	85000	272000	10000	..	43	1119858	195750	8775	204525
	3	Phoronvari .	180	43000	43000	86000	3000	..	4	411207	144200	40650	184850
	4	Varuni . .	172	35000	57000	92000	4000	..	15	490259	122600	25300	147900
	5	Patgang . .	82	17000	28000	45000	1200	..	..	237004	14550	7000	21550
	6	Fakirgunj . .	184	41000	31850	73000	3000	..	..	400875	55600	44450	100050
	7	Sonnyasikata .	197	42000	41000	83000	4000	..	..	487204	28875	17130	46005
	8	Boda . . .	362	100000	131000	231000	10000	..	..	909782	327900	66750	394650
	9	Dimla . .	195	29000	65000	94000	2500	..	6	460030	95800	26600	122400
	10	Durwani . .	228	106000	36000	142000	6000	..	29	717237	159500	19400	178900
	11	Kumargunj .	148	52000	32000	84000	3000	4	12	508513	82740	9800	92540
	12	Mollonggo .	153	61000	21000	82000	4000	19	13	520807	131300	31700	163000
	13	Vagdwar . .	126	54000	18000	72000	3000	11	10	550731	139660	18400	158060
	14	Pirgunj . .	152	56000	18000	74000	4000	3	28	565732	157050	38350	195400
	15	Sadullahpur .	163	92000	55000	147000	6000	..	38	678810	165050	36200	201250
	16	Govindogunj .	327	134000	80000	214000	12000	..	164	1008434	118350	44000	162350
	17	Dewangunj .	100	27000	16000	43000	2000	..	40	218489	37750	10550	48300
	18	Bhowanigunj .	355	68000	59000	157000	6500	..	202	720017	156750	18690	175740
	19	Chilmari . .	198	47000	28000	75000	3000	..	86	371337	73900	43750	117650
	20	Clipur . .	287	105000	64000	169000	9000	..	162	900481	306500	45700	82200
	21	Borovari . .	218	50000	84000	134000	7000	..	73	580251	178600	38100	216700
	22	Nakeswori . .	250	88000	52000	140000	5000	..	154	664246	92550	34610	127100
	23	Dhubri . .	1135	30000	52000	83000	5000	..	400	485379	94060	75000	160060
	24	Ranggamati .	1780	11000	78500	93000	4000	..	140	494424	449610	441950	891560
		Total .	7400	1536000	1194350	2735000	120400	37	1633	13694417	3648595	1450125	5098720



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HISTORY, TOPOGRAPHY, ANTIQUITIES, &c.

OF

EASTERN INDIA.

BOOK I.

DISTRICT OF PURANIYA.

CHAPTER I.

TOPOGRAPHY, SOIL, ELEVATION, RIVERS, LAKES, &c.

This district occupies the north-east corner of what is called Bengal; but it includes also a portion of the Mogul province of Behar. Its greatest length from Chunakhali to the boundary of Nepal is about 155 British miles, in a direction between south-south-east, and north-north-west, and its greatest breadth crossing the above line at right angles, from the source of the Nagor to the Daus river is about 98 miles. According to Major Rennell, its southern extremity opposite to Nawabgunj (Nabobgunge R.) on the Mahanonda, is in 24° 34′ N. latitude, and its northern extremity extends on the same river to 26° 35′. Its eastern extremity on the Karatoya is nearly north from Calcutta, and from thence it extends to 1° 28′ west from that city. It contains about 6264 square British miles.

The whole northern boundary, where the Company's dominions are joined by those of Gorkha, is irregular, and has never been well ascertained. The sub-division into Thanahs has been made with as little care as in Ronggopoor. Their jurisdictions are much intermixed, and of very unequal sizes, and population.

THE SOIL here in general is not so rich as that of Dinajpoor, and has a greater resemblance to that of Ronggopoor. The clay is in general stiffer than that of the last mentioned

district; but not so strong as in the former. In the parts of the district where the Hindu language prevails, a clay soil is called Kabal or Matiyal; but towards Bengal it is more usually known by the name of Pangka, which is peculiarly applied to the stiff mud, which the great river often deposits. In a few parts the surface is of a red clay; but the extent of such in any one division, except Gorguribah, being less than a mile, it would be superfluous to introduce it into the general table. In all the other divisions of the whole district it does not amount to above 5 or 6000 acres, and in Gorguribah it does not exceed seven square miles. The ordinary clay soil is not so light coloured as in Dinajpoor, although it is usually of various shades of ash-colour when dry; and of brown when moist. The black soil, which in Ronggopoor is called Dal (Dol), is seldom found in this district, and that only in marshes. I have not learned that it is ever found in digging wells, except as mixed with sand, which it tinges black.

The ash-coloured or brown mixed soil resembles much that of the western part of Ronggopoor, and a great portion of it towards the Kosi especially, is very poor and sandy, and its productions are similar to those of the same kind of land in the above-mentioned district.

In most of the parts, where the Hindu dialect prevails, the mixed soil, if tolerably good, is called Dorasiya, and is usually divided into two qualities. Where very poor it is called Balu or sand, but this is far from being incapable of cultivation, and with manure and fallows might be rendered abundantly productive. In other parts the whole is indiscriminately called Balubord, Balusar, Balusundre; but sometimes one or other of these terms is given only to the poorer parts, while another is applied to what is good.

Near the great rivers the soil of the inundated land undergoes rapid changes; the same field one year is overwhelmed with sand, and next year this is covered with a rich and fertile mud. This however, is often so irregularly applied, that in a field of two or three acres many spots are quite barren, while others are very productive. The changes in rivers, that have taken place in times of old, have produced in many parts of this district, as well as in most parts of Bengal, a similar intermixture of barren and fertile soils in the same plot. In these parts the intermixture is permanent, the cause

of change having for many ages been removed. In a few parts there is a very little red sandy soil; but too inconsiderable to deserve notice in a general table, or from the farmer.

On the whole the vegetation is less rank than either in Dinajpoor or Ronggopoor. The trees are in general small, and the reeds are of very moderate growth. Still however, in marshy places, these and the rose trees, and the Hijal (see trees, No. 36), give abundant shelter to destructive animals. In one small spot the naked calcareous stone is exposed on the surface, and is the only rock in the district.

On the whole the lands watered by the Mahanonda, and its branches, are by far the richest. Those watered by the Kosi, especially towards the north and east, are rather poor and sandy. Those near the Ganges have been very much neglected. At the two extremities these last are naturally fertile, and at the south-east part of the district are uncommonly favourable for the cultivation of silk. The whole banks of the Ganges in this district seem to be remarkably favourable for indigo.

Elevation.—In the northern corner of the district, towards the Mahanonda, are a few small hillocks of earth, and at Manihari, near the bank of the Ganges, is a conical peak of about 100 feet in perpendicular height; but these are altogether so inconsiderable, that in the Appendix they have not been noticed. The country on the whole is not so uneven as Dinajpoor, and is somewhat lower, so that in this respect it nearly resembles the western parts of Ronggopoor. The country is highest towards the north, and gradually sinks towards the Ganges.

The inundated land occupies about 45 per cent. of the whole, and where the soil is good, is tolerably well cultivated. In this portion I have included the whole, that is subject to be flooded from rivers; but on about three-quarters of this the floods only rise three or four times a year, and at each time cover the soil two or three days. On the remainder the water continues almost constantly for from two to three months. The proportion of clay free and sandy soil, that is found on this inundated land, will be seen from the Appendix, where will also be found an estimate of the proportion of each division, that is regularly inundated throughout the rains, or that is liable only to occasional floods.

Towards the banks of the Ganges the floods are so irregular, and are so apt to overwhelm fields with sand, that rice is little cultivated, and things which grow in the dry season, such as pulse, mustard, barley, wheat and millet, are the most common crops. The people there indeed live much on cakes made of pulse, and the poor seldom procure rice. In these parts the higher places of the inundated land admit of plantations of mango trees, which do not suffer from their roots being covered for a few days. A small ditch and bank, where the soil is good, renders such lands very favourable for the mulberry, which always suffers from being inundated; although the indolence of the natives frequently hinders them from adopting so easy a precaution.

In the low sandy land near the great rivers, the principal natural production is the Tamarisk intermixed with coarse grass. In a few parts however, there are low sandy lands, which produce a short vegetation. Near the Ganges, if the sand does not exceed one foot in depth, and has been deposited on clay (Pangka), this land produces very good crops of indigo, as will be hereafter explained, and is fit for nothing else. In the interior and northern parts the lowest lands are the richest, and winter rice sown broadcast seldom fails to be very productive. On those, which are occasionally flooded, a greater variety of crops are reared, and the finer kinds of rice are transplanted; but the crops are more uncertain, though in good seasons they are more valuable. On the banks of the Kosi are some low lands called Sora, which produce a long grass, that is cut in the two first months of the rainy season, and is given to cattle for forage. The field being of a very light soil, is then ploughed twice, and is sown with rice. After heavy rains in the northern parts, the crops are often entirely drowned, owing to the water suddenly pouring down from the swelling lands into lower parts, from whence there is an inadequate outlet, a circumstance which can only be prevented by forming banks, to which the natives have paid little attention.

In the inundated parts the houses of the natives are exceedingly uncomfortable, although in some places better built than in the parts which are higher; but little or no precaution has been taken either to raise the ground by tanks, or to raise the huts on floors that resist the damp. The lands

exempt from being flooded amount to about 55 per cent. of the whole, and are partly clay, partly free, and partly sandy, as will be seen from the Appendix.

The high clay soil is not so stiff as in many parts of Dinajpoor, nor is it so free and productive as that of Ronggopoor. It cannot be ploughed in the dry season, and requires an additional implement for breaking the clods. The finest parts are in the south-east corner, where it is in a most extraordinary degree favourable for the mulberry and mango. In other parts plantations are either scarce, or consist of mango groves reared chiefly on a poor soil, being intended more for show than use. This hard clay soil, where it has water, is valuable for transplanted rice; and in every part might become useful by rearing the Tal and Khajur palms, for both of which it is peculiarly adapted.

In favourable seasons, the high land of a mixed good soil is very productive of all kinds of grain, especially of the cruciform plants resembling mustard, which are reared for oil, and are the staple commodity of the district. The high sandy soil, although in general not so sterile as in Ronggopoor, is chiefly reserved for pasture. In many parts it is cultivated after a fallow, and yields especially vast quantities of the pulse, which by botanists is called *Cytisus Cajan*.

RIVERS.—Although the changes, which have taken place in the rivers of this district, since the time of Major Rennell's survey, have not been so important as those, which happened in Ronggopoor; yet they have been more numerous, so that the maps of the Bengal atlas are very little applicable to their present state. The changes, that have happened in remote antiquity, have in all probability, been exceedingly great; and this has been productive of a confusion in the nomenclature, that is to the last degree perplexing, and to this perhaps a considerable part of the difficulty of applying the maps of the Bengal atlas to the actual state of things, has arisen. Although I have ventured to give a map, in which I have endeavoured to lay down such alterations as I saw, or of which I heard, I cannot venture to place reliance on its accuracy, even as a rude sketch; but in the following account, both of the rivers and divisions, it will enable the reader to comprehend my meaning. I must once for all notice, that the geographical nomenclature, among the natives of this district,

is to the last degree confused, and when passing a market place or river, of five or six people, that you may ask its name, not two will probably agree in their answer. This subject naturally divides itself into three sections, from the three great rivers, by which and their dependent streams the district is watered.

Ganges.—The celebrated river Ganges derives its European name from a corruption of the word Gangga, which merely implies river, and is a term usually bestowed on it by way of excellence, for its proper name is the river of Bhagirathi, a holy person, by whom it is supposed to have been brought from the mountains to water Bengal. It in general forms the southern boundary of this district, although some detached portions are scattered to the south of its mighty stream. During the greater part of its course along the frontier, the opposite or southern bank is high and rocky; and the river seems to have a tendency rather to sweep the roots of the hills, than to wind through the northern plains. Various traditions indeed state, that formerly its course was more distant from the southern hills, to which it has since been gradually approaching, and appearances confirm the truth of these reports.

The Bhagirathi begins to form the boundary of this district, where it winds round the granite rocks of Patharghat, sixty-five minutes west from Calcutta, and in the latitude of 25° 20′ N. The river there is confined within a narrow channel free from islands or sand-banks, and is almost a mile in width. At all seasons of the year it is navigable in the largest vessels, which the natives use, and which are of very considerable burthen, although they draw little water. A few miles lower down, where it in fact receives the Kosi, it spreads out to an immense size, and, including its islands, is from six to seven miles from bank to bank. A considerable change seems here to have taken place since the survey by Major Rennell, and it must be farther observed, that it is only the southern branch of the river, which is by the natives considered as the Bhagirathi. The channel, which bounds on the north the island Khawaspoor, is by the natives considered as the Kosi, and since the survey, seems to have enlarged itself by cutting away from that island, and by leaving its channel towards Kangrhagola almost dry, so that, except

during the floods, boats can no longer approach that mart. Although there is a large communication between the Bhagirathi and Kosi at the east end of the island of Khawaspoor, the two rivers are still considered as separate, until they pass a smaller island; and they are only admitted by the natives to form the junction a little below Lalgola apposite to Paingti (Pointy R). This place is esteemed peculiarly holy, and is a special resort of the pilgrims, who frequent the river to bathe. Lalgola does not, however, receive its honours without dispute. In the progress, which tradition states the Kosi to have gradually made to join the Ganges by the shortest route, and which will be afterwards explained, various other parts lower down have obtained the name and honours of being the places of union between the two noble rivers, and still are frequented by great multitudes of the devout. The most remarkable is Kungri in the division of Gorguribah.

Below Lalgola the river, since the survey of Major Rennell, has made some encroachment on this district, but it is alleged, that since the era of tradition, it has on the whole approached much nearer the southern hills. It is said, that formerly its course was to the north of the small hill at Manihari, which no doubt, from the nature of its strata, communicates with the hills of Sakarigali (Siclygulli R), and on its north side is a large old channel; but whether this belonged to the Kosi, or to the Ganges would be difficult to determine. Nearly south from Manihari is a small channel separating an island from the northern bank. It is called the Maragangga, or dead Ganges, while another similar channel, a little lower down, is considered by the natives as a dead branch of the Kosi.

Below this, as represented by Major Rennell, are very large islands, which like those above are very irregularly and uncertainly divided between this district and Bhagulpoor, although they are entirely separated from the latter by the principal channel of the Ganges. These islands are bounded on the north by the old Kosi; but the channels, by which they are intersected, are now usually honoured by the name Gangga, and are considered as portions of the holy river, and the sacred place named Kungri, above mentioned, is on these islands near the middle channel. It seems to be the Coree of Major Rennell.

When Major Rennell made the survey, it would appear, that one of these channels was then called the Kosi; but this name is now lost somewhat higher up, and the channel, which bounds these islands towards the east, is now called the Burhigangga or old river. It has swallowed up a portion of the Kalindi (Callendry R), as will be hereafter mentioned, although both the upper and lower parts of that river retain the name, and although this lower part is now a mere branch of the Ganges, that conveys part of its water to the Mahanonda at Maldeh. The Burhi Gangga is a very considerable branch, is navigable at all seasons, and the route, by which trade passes to Gorguribah and so up the Kalindi. Its depth however is more considerable than its width, which is inferior to that of many branches, which in spring become altogether dry.

Parallel to the Burhi Gangga, from the Lohandara downwards, there is an old channel, in many parts deep, in others cultivated; somewhere near the present course, and somewhere at a great distance. This also is called the Burhigangga. Some way below the islands it sends to the left a small branch called Chhota Bhagirathi (Bogrutty R), which is reverenced, as equal in holiness to any other part of the sacred stream. On its bank near Sadullahpoor (Saiduhcupour R. B. A. map, No. 15), is a great resort of pilgrims to bathe, and it is said to have been the place, where during the government of the Moslem kings of Gaur, the Hindu inhabitants of that city were permitted to burn their dead, a custom, that is still followed by their descendants, who bring the bodies of their kindred from a great distance. This Chhota Bhagirathi, in all probability, when the city of Gaur flourished, was the main channel of the river, and washed the whole of its eastern face. In the rainy season it still admits of large boats, but dries up in December. It runs east southerly for about 13 miles, and then receives a small channel from the Kalindi, after which it bends to the south, and runs along the west face of Gaur for about 13 miles. In this space it receives a small branch named the Tulasi Gangga, which rises near itself, and is probably a part of its own channel, the connection of which has been interrupted. Soon after it rises the Tulasi separates into two branches, of which the one, that preserves the name, runs east to join the Chhota Bha-

girathi, the other named Thutiya runs south to join the great river about 10 miles below.

Immediately below the old channel called Burhi Gangga, the great river sends off a considerable branch called the Pagla, which rejoins the main stream immediately above the mouth of the Thutiya, and forms an island about 16 miles long. The whole of this is under the charge of the magistrate of this district; but 3 villages pay their revenue to the collector of Bhagulpoor. The Pagla is navigable in the rainy season for boats of any size; but in the dry season, although it has many deep pools, it retains no current. Below the Pagla some miles, the great river is very wide, and is filled with sands and islands mostly adhering to this district. Opposite to these it sends off two branches which go to Calcutta, and which retain the name Bhagirathi. The lower channel called the Songti Mohana was formerly the most considerable; but in the rainy season 1809 it was choked, and the only practicable passage was by the upper channel. Part of the island between these branches and the great river belongs to this district, and part to Nator. Below the Songti Mohana the great river loses the name of Bhagirathi, and the greater part of its sanctity.

Between the mouth of the Pagla, and where the great river leaves this district, the only marts are Motaaligunj Kansat, Pokhariya and Sibgunj. The second and last are considerable.

The Kosi and its branches.—Before proceeding to this great river, I may mention, that an inconsiderable stream named Dhemura passes by the N.W. corner of this district, forming for a little way the boundary between it and Tirahoot. It arises in the territory of Gorkha and passes into the last mentioned district, where I have had no opportunity of tracing it.

Kosi is the vulgar pronunciation, generally used by the people who inhabit its banks, and is probably the original name, which in the sacred dialect perhaps, for the sake of a derivation, has been changed into Kausiki. The river is said to be the daughter of Kusik Raja, king of Gadhi, a very celebrated person. Besides this nymph he had a son Viswamitra, who was a strenuous worshipper of Para-Brahma, or the supreme being, and rejected the worship of the in-

ferior gods, such as Vishnu and Sib. On this account he received a power almost equal to these deities, and created several kinds of grain now in common use. He intended to have made men of a nature much superior to the poor creatures who now tread the earth. His were intended to live upon trees; but at the solicitation of the gods he desisted, when he had proceeded only to form the head, and from this is descended the cocoa-nut, as is demonstrated by its resemblance to the human countenance. Kausiki, although daughter of a Kshatriya, was married to a holy Brahman, a Muni named Richik, who, although a saint, seems to have been rather unreasonable, as he became very wrath with his wife for having born a son, that was fonder of fighting than praying, while his brother-in-law Kusik, although only a king, excelled even the Muni in holiness and power. The saint therefore prayed to the gods, and changed his wife into a river. Its magnitude will, I hope, prove an excuse for my having thus detailed its parentage, according to the information of my Pandit, from the Shandha-Puran. In geographical matters this work is considered as the highest authority, and its value and accuracy concerning these points may perhaps be appreciated by the above account, which does not differ much, in respect to probability, from other accounts that I have heard from the same authority.

The Kosi descends from the lower hills of the northern mountains by three cataracts, or rather violent rapids; for I learn from undoubted authority, that canoes can shoot through at least the lower cataract, which is nearly 40 British miles north, and between three and four miles east from Nathpoor. Below this the breadth of the Kosi is said to be fully a mile. From thence it proceeds south, winding round a low hill called Belka or Bhalka, after which its channel widens, and it comes to the Company's boundary 20 miles north from Nathpoor, about two miles in width, and filled with sands and islands. From the cataract to the Company's boundary the river is said to be very rapid, and its channel is filled with rocks or large stones, and is nowhere fordable; but small boats can at all seasons reach the bottom of the cataract at Chatra.

The Kosi continues for about 18 miles to form the boundary between the Company and the Raja of Gorkha, the latter

having the eastern bank, and the former the western, while the islands, although they are of trifling value, have given rise to many disputes. During this space the river undergoes little change. Its course is more gentle, and is free from rocks or large stones, but it is nowhere fordable. The channel is about two miles in width, and in the rainy season is filled, from bank to bank; but contains numerous islands, which are covered with tamarisks and coarse grass. In the dry season most of the space between these islands becomes dry sand; but there are always several streams: one is usually rapid, rather muddy, from 4 to 500 yards in width, and nowhere fordable; the others are shallow and clear, in many places being almost stagnant, which allows the mud to subside. Boats of 4 or 500 *mans* can frequent this part of the river at all seasons; but larger cannot pass in the spring, owing to a want of sufficient water. As such boats do not draw above 2½ feet, it might be supposed, that the river must be fordable, where they cannot pass; but so far as I can learn, the natives seldom or never attempt to ford the Kosi. They indeed say, that the bottom is very irregular, at one step they may have only three or four feet of water, and at the next they may have seven or eight, and that, the channel constantly varying, boats cannot find the way through the deeper parts. I am however informed by a very old European resident, that he remembers one year in which the people discovered a ford, which although very intricate, and chin deep, they preferred to using the ferry. This is a pretty clear proof, that in ordinary years the river is nowhere fordable.

From this account it will appear, that where both rivers come from the mountains, the Kosi is a more considerable stream than the Bhagirathi or Ganges, as this river is every year forded in several places between Haridwar and Prayag or Elahbad, where it receives the Yamuna. The reason of this seems to be, that all the sources of the Bhagirathi would appear to arise from the south side of the snowy mountains; whereas the Kosi, not only receives the drainings from a great extent of the southern side of these alps; but one of its branches, the Arun, passes between their mighty peaks, and receives the torrents which rush from their northern face. The Kosi, being near the mountains, is very subject to sud-

den and great risings and fallings of its stream, and in summer its water, even at Nathpoor, retains a very considerable coolness. On the 12th of September, although the river was then uncommonly low, I found its stream, in the evening, eight degrees of Fahrenheit's scale lower than the stagnant waters in its vicinity. Early in the morning the difference would, of course, be more considerable.

Soon after entering the Company's boundary, the Kosi sends to the right a small branch named Naliya, and about eight miles below again receives this stream increased by the waters of the Barhati, which comes from the district of Saptari, in the dominions of Gorkha. In the dry season neither the Naliya nor Barhati contain a stream, and they do not afford any convenience to commerce; nor on the Company's side of the Kosi, during the whole space, in which it forms the boundary with the Gorkhalese, is there any place of trade.

After both banks of the Kosi belong to the Company, the river passes to the south for about 30 miles, very little altered from the space last described. On its right bank it has the divisions of Dimiya and Dhamdaha, and on the left those of Matiyari and Haveli. In Dimiya it has encroached considerably on the right bank, and has carried away the mart called Dimiya, from whence the division derived its name; but Nathpoor, including dependent markets, Sahebgunj, Rajgunj, and Rampoor, is a place of very considerable trade, and Ranigunj is a mart, from whence goods are exported and imported by this river.

At Sahebgunj there enters from the north a small river which has a course of 10 or 12 miles. In its upper part it is called Ghaghi, and in its lower it assumes the name of Rajamohan. On the former stands a mart named Kusahar; but it is only navigable, even in canoes, after heavy rains. In Dhamdaha and Haveli there is no mart on this wide part of the river; but in Matiyari there are several, Nawabgunj, Dumariya, Garhiya, Devigunj, and Kharsayi. It must be observed, that below Devigunj the channel near the left bank, is very narrow, and in the dry season contains no water. It is therefore called Mara-Kosi, and is considered now as a different river, which must be distinguished from several other channels of the same name.

From lat. 25° 55′ southward, Major Rennell represents the

channel of the Kosi as much contracted, except towards its southern extremity; and in one place, where I crossed it, at Saptamighat (Satummi R.) I found this to be at present the case. The river was about 1000 yards wide and free from islands; but contained many sands. The water in February was confined to one stream, about 400 yards wide, rather slow and turbid; but about 15 feet deep. On either side were large sandy spaces covered with tamarisks like the islands in the upper parts, and intersected by channels, which during the floods contain water. At Dhamdaha, a little higher, I found the character of the river exactly to resemble its appearance at Nathpoor, that is, it consists of a channel, about two miles wide, filled with sands and islands, and intersected by various channels, one of which was deep and wide. The most exact way, perhaps, of representing this river, would therefore be by a channel of from 1½ to 2½ miles wide, extending from where it enters the Company's territory to where it really joins the Ganges. In this space perhaps a fourth part is covered with reeds and tamarisks, and is sometimes disposed in islands and sometimes is contiguous to the bank; but the whole is changing every year, produces new islands, and joins some old ones to the continent. In the map, however, I have not ventured to alter the delineation of Major Rennell, except where I saw, or learned from a survey by Colonel Crawford, that alterations had certainly taken place.

The whole right bank of this part of the river, extending from lat. 25° 45′ to its actual junction with the Ganges at Khawaspoor, is in division Dhamdaha, nor during that whole length is there any mart immediately on this side, although Dhamdaha is at no great distance, and the merchants there, during the dry season, embark their goods at the bank nearest them. The left bank is partly in Haveli, where there are two marts, Burhidhanghata and Ekhtiyarpoor; and partly in Gondwara, where there are no marts. About seven miles above its actual junction with the Ganges, the Kosi receives into its right bank a small river called the Hiran. This arises from a marsh about three miles north-west from Nathpoor; but is there called Gadhi. This, after a course of about seven miles, is joined by a smaller rivulet called the Garara, which rises immediately south from Nathpoor. The

united streams assume the name of Hiran, which proceeds to the boundary of Dhamdaha parallel to the Kosi, from whence in the rainy season two channels convey a supply of water. The Hiran continues the remainder of its course, through the division of Dhamdaha to near its southern end, and winds parallel to the Kosi. About 14 miles from the boundary of Dimiya and 30 from its source is a mart, Dorha, to which, it is said, canoes can at all times ascend, and where, during the floods, boats of 1000 *mans* burthen can load. About four miles lower down are two other marts, Krishnapoor Rup, and Aligunj, where the river becomes still deeper. About seven miles lower down, Dhamdaha and the adjacent town Garel are situated, between it and the Kosi, on the two banks of a channel, which in spring is dry, and at both ends communicates with the Hiran. It also communicates with the Kosi, by a short channel, which in the rainy season, like the other, admits of boats.

A little below the rejunction of these channels the Hiran receives a river called the Nagar, which rises from a marsh near Virnagar, and has a course of about 18 miles in a direct line. About five miles from its mouth is a mart called Barraha, to which canoes can ascend in the dry season, and where in the floods boats of 1000 *mans* burthen can load. From its junction with the Nagar, unto where the Hiran falls into the Kosi, is about 17 miles in a direct line; but there is no mart on its banks. About two miles below the mouth of the Hiran the Kosi receives the Gagri (Gogaree R.), which comes from the district of Bhagulpoor, forms for a short way the boundary between that and Puraniya, and then passes east through the south-west corner of the latter. Within this district there is no mart on its banks.

About eight miles from the junction of the Gagri with the Kosi, but within the district of Bhagalpoor, the former river receives a branch named the Daus, which, during almost the whole of its course, forms the boundary between this district and Tirahoot (Tyroot R). It rises from the southern extremity of an old line of fortification, which, after passing some way through the division of Duniya, terminates exactly at the boundary of the two districts. From thence the Daus winds along the boundary, parallel to the Kosi, until it reaches the southern extremity of Tirahoot, after which it for

some way forms the boundary between Puraniya and Bhagalpoor; but near, where it falls into the Gagri, a corner of the latter extends across its eastern bank. In this district there is no mart immediately on its bank, but Belagunj stands about two miles east from it, and 20 miles from its entrance into the Gagri, and its merchants, in the rainy season, bring small boats so far; but in the dry season even canoes cannot enter. The river seems to owe its origin to drainings from the ditch of the works, which however, except towards its southern extremity, is totally dry in spring.

In giving an account of the Ganges I have already mentioned a tradition, which states that the Kosi on reaching the plain, instead of running almost directly south to join the Ganges, as it does at present, formerly proceeded from Chatra to the eastward, and joined the Ganges far below; and many old channels are still shown by the populace as having been formerly occupied by its immense stream, and are still called (Burhi), the old, or (Mara), the dead Kosi. The change seems to have been very gradual, and to be in some measure still going on; nor will it be completed until the channel north from the island of Khawaspoor has become dry or dead. Even at present three or four different routes may be traced by which the river seems to have successively deserted its ancient course towards the south-east, until finally it has reached a south or straight direction.

This tradition of the vulgar is not only supported by the above mentioned appearance, but by the opinion of the Pandits, or natives of learning, who inhabit its banks. These indeed go still farther, and allege that in times of remote antiquity the Kosi passed south-east by where Tajpoor is now situated, and from thence towards the east until it joined the Brahmaputra, having no communication with the Ganges. I know not the authority on which this is stated, whether it be mere tradition, or legend that has little more authority; but the opinion seems highly probable. I think it not unlikely that the great lakes, north and east from Maldeh, are remains of the Kosi united to the Mahanonda, and that on the junction of the former river with the Ganges the united mass of water opened the passage now called Padma, and the old channel of the Bhagirathi from Songti to Nadiya was then left comparatively dry. In this way we may account for the

natives considering that insignificant channel as the proper continuation of their great sacred river as they universally do, a manner of thinking that, unless some such extraordinary change had taken place, would have been highly absurd, but which, on admitting the above hypothesis, becomes perfectly natural. I have had no opportunity of finding any grounds for fixing the era of these great changes; nor have I access to any of the older geographical accounts of the vicinity which might enable me to judge how far such a situation of the rivers, as I have supposed, could be reconciled with them, or could illustrate points in these curious monuments of antiquity which are now doubtful. I have also much to regret that at present I have no access to the paper on the changes of the Kosi, which has been published by Major Rennell in the Philosophical Transactions, as it might probably have saved me from entering into a great part of the following detail.

From the above mentioned change no rivers fall into the Kosi from its left bank, at least below where it enters the Company's territory; but several branches separate from it, and the Mahanonda receives the various streams of the northern mountains, several of which in all probability joined the Kosi when its course was more towards the north and east than at present is the case. I shall now therefore proceed to give an account of the various branches sent off by the Kosi, many of which retain names denoting that formerly they were the channels which it occupied.

To commence with that branch which separates highest up from the Kosi, I begin at Chatra, and am told by a gentleman who has repeatedly visited the place that immediately below the third cataract a large channel filled with rocks and stones proceeds east by the foot of the hills. It is alleged by the people of the vicinity to be the original channel of the river. In the dry season it now contains no water, but during the floods has a small stream. I am apt to suspect, although I cannot speak decidedly on the point, that this has given origin to a river called Burhi or the old nymph, which enters the division of Matiyari from Morang seven or eight miles east from the Kosi. It is a very inconsiderable stream, and, after passing south-east for about three miles, divides into two branches.

That to the west called Sitadhar I consider as the chief, for at some distance below it recovers the name of Burhi, and the eastern branch called Pangroyan communicates with the Mahanonda, and shall be considered as a branch of that river. The Sitadhar, therefore, passing from the separation of the Panduyan about 10 miles in a southerly direction, and having about midway left Matiyari at some distance from its left bank, divides into two branches.

The branch to the west is inconsiderable, and soon after joins a small stream called the Dulardayi, which, arising from a marsh south-west from Matiyari, preserves its name after its junction with the branch of the Sitadhar, and at Maulagunj, a market-place about 12 miles road distance south from Matiyari, admits of canoes in the rainy season. From thence it passes to the boundary of the division of Haveli, and so far boats of 200 *mans* burthen can ascend during the rains.

Some miles below this the Dulardayi is lost in the Saongra, which arises from a marsh about 10 miles south from Matiyari, passes south and east for a little way, where it is joined by another draining of a marsh called Vagjan. The united stream, after passing through a corner of Arariya, enters Haveli about 14 miles direct from Puraniya, and some miles lower down receives the Dulardayi. The united stream is much of the same size with the Dulardayi, and even in floods admits only of small boats.

About six miles north-west from Puraniya the Saongra sends off a considerable part of its water by a channel called Khata, which in January, when I crossed it, contained a pretty rapid stream. Below that the Saongra was almost stagnant. About four miles above Puraniya the Saongra receives from the north-east the drainings of a marsh which form a river named Gargada, into which during the floods, although it is of a very short course, boats of 200 *mans* burthen can enter.

A little below this the Saongra is much more enlarged by receiving the Burhi Kosi, a continuation of the eastern and principal branch of the Sitadhar, to which I now return. From its separation from the western branch it runs east towards the boundary of Arariya, and about midway, without any visible reason, assumes the name of Burhi Kosi, and is considered as the old channel of the great river, which con-

firms me in the opinion that the name Burhi, which is given higher up to the same river, is a mere abbreviation for the Burhi (old) Kosi. This old channel passes then for a considerable way through the south-west corner of Arariya, and enters Haveli. About 12 miles road distance from Puraniya it becomes navigable, for small boats, in the rainy season. Some way down, gradually increasing, it separates for a little way into two branches including a considerable island, in which there is a market-place. Soon after it joins the Saongra, and looses its name.

The Saongra is the vulgar name of the river. In the more polite dialect it is called Samra. Soon after receiving the Burhi Kosi it passes through Puraniya, and its dependent markets, where there is much trade, and even in the dry season it admits boats of from 50 to 100 *mans*, and in the floods it will receive very large ones.

A little below the town of Puraniya the Saongra receives the old channel of the Kali-kosi or black Kosi, a river that will afterwards be described. This old channel retains its original name, although in the dry season many parts contain no water, and others become vile marshes, that infect the air of the part of Puraniya inhabited by Europeans, which is situated between it and the Saongra. In the floods, however, it becomes navigable, and a considerable trade, especially in cotton, is conducted through it.

Six or seven miles below Puraniya, at a mart called Rajigunj, the Saongra unites with the principal channel of the Kali-kosi, before mentioned, and looses its name in that of the Kali-kosi, which I shall now proceed to describe.

About a mile or two south from the boundary of the Gorkhalese dominions the Kosi sends from its left bank a channel which is called the Burhi or old Kosi, and in the dry season contains no water. After running to no great distance east it receives from Morang a small river called Geruya, which looses its name, although in the rainy season it serves to float down timber. The Burhi Kosi, from where it receives the Geruya, flows south, parallel to the great Kosi, and very near it. In one part, by separating into two arms, it forms an island. About the boundary of Haveli it changes its name to that of Kali-kosi, usually pronounced Karikosi by the natives, whom the Pandit of the survey accuses of not being

able to distinguish between the sounds L and R, a defect that seems to me pretty universal in India, and no where more common than in Calcutta, his native country.

Some miles below, where it assumes this new name, the Kali-kosi is joined by another river, which comes from Morang a little east from the Geruya, and continues its course all the way parallel and near to the river which it is to join. Where it enters the Company's territory this river is called Kajla. Some miles south from the boundary the Kajla, which in the rainy season admits canoes, divides into two arms, that include an island where there is a market-place. The western arm retains the name, the eastern is called Nitiyadhar. On their reunion the stream assumes the name of Kamala, and joins the Kali-kosi far below.

The united stream, passing some miles south, receives from the Saongra the above mentioned branch called Khata, and soon after sends back the old channel lately mentioned, which still is called the Kali-kosi, but does not deprive the present channel of its name. This proceeds south and east, as I have before mentioned, to receive the Saongra, on the boundary between Haveli and Sayefgunj.

Immediately before the junction of the Saongra with the Kali-kosi the latter sends off an arm, which is called little (Chhoti) Kali-kosi, and which, having passed a considerable way through Gondwara, rejoins the greater arm, but the lower part of its course derives its name Syamapoor from a neighbouring market-place. In the rainy season it admits of boats carrying 200 *mans*.

The eastern branch, which retains the name of Kali-kosi, serves for a considerable way as a boundary between Sayefgunj and Gondwara, and from the former receives a small river called Bhesna, which arises from a marsh in Haveli, and after a short course there divides into two branches. The western retains the name and joins the Kali-kosi, after having separated into two arms, which reunite. In the rainy season small boats can ascend this branch, but it has no mart on its bank.

The eastern branch is smaller, and is called Kamaleswari, having probably, at one time or other, had a communication with the Kamal of the northern part of the district. After

winding south for about 20 miles it receives a branch of the Panar, which leaves that river by the name of Ratoya, but soon changes this appellation for that of Manayen. This small channel has a course of about 12 miles, and by the way has a communication with the Phular by a creek called Baliyadahar.

For the next 10 miles the Kamaleswari winds towards the east, but in the lower part of its course it is called the Kankhar. The Kankhar divides into two branches. One runs east, and retains the name for a little way, until it receives the Phular, when it resumes the name of Kamaleswari, but this is immediately lost in the title Kalapani, which it retains for a few miles, until it joins the Ghoga, and then takes the name of Kalindi, to which I shall again return.

The Phular has been already mentioned as communicating twice with the Kamaleswari. It arises from the lower part of the Panar by the name of Maniknath, but, on joining with the drainings of a marsh called Gyanda, takes that name. Soon after it sends to the left a branch called Kankhar, which has no sort of communication with the river of that name lately mentioned, but joins the Ghoga, and in the rainy season admits of small boats. Azimnagar is a small mart on its bank.

After sending off the Kankhar the Gyanda takes the name of Haranadi; but very soon receives the drainings of a marsh called Gidhari, and after sending the Baliyadahar to join the Manayen, as above mentioned, it takes the name of Phular, and runs south, 14 or 15 miles, to join the eastern branch of the Kamaleswari, as lately mentioned.

The right branch of the Kamaleswari turns almost straight west, and for some way is called Gangrel. It is then called Kodalkati, Hatgachhi, and Kharkhareya; but just before it enters the Kalikosi at Kasichak, it resumes the name of Kamaleswari, and contains, or is supposed to contain, nine deep pools, which are sacred.

Immediately west from the town of Sayefgunj on the left bank of the Kali-kosi, is Ranigunj, a Ghat or landing place, which is a kind of port for that town. In the rainy season large boats pass, but in the dry goods are usually sent down to the mouth of the river on floats, as is the case everywhere from Puraniya downwards. These floats are constructed of

bamboos on two canoes, are called Singri, and each carries about 100 *mans*. The passage is very tedious.

Soon after the reunion of the two arms of the Kali-kosi it enters the division of Manihari, and here the people sometimes call it Saongra, in order to occasion less confusion with another Kosi, which they have, and with which it unites near Nawabgunj, a place of some trade.

This other river is called the Burhi, or old Kosi, and passes Kangrhagola. It will be hereafter described.

From Nawabgunj the Kali-kosi runs southerly to Kasichak or Bhairavgunj, near which it has a communication with the Ganges, and receives the Kamaleswari, as I have before described. Although the communication with the Ganges is here so wide, as might justify us in stating, that it was here joined by the Kali-kosi, this is by no means admitted by the natives, who allege, that it passes behind a large island, as I have mentioned when describing the Ganges. It is now supposed to terminate at Gorguribah; but in the time of Major Rennell the name was continued to a passage, that intersected the large islands, by which this part of the Ganges is filled. In this part of its course is Bakurgunj, a considerable mart. At Gorguribah the Kali-kosi communicates with the Kalindi, and a branch of the Ganges, which would appear to have cut away part of the last mentioned river, of which I shall now proceed to give an account.

The name Kalindi first appears, as I have lately mentioned, at the union of the Kalapani with the Ghoga. The former has been already described. I shall now give an account of the latter.

The Ghoga arises from the right bank of the Mahanonda, a little above where it divides into two branches. It is navigable at all times for canoes, and in the rainy season large boats can ascend it. A few miles below it communicates with the Kankhar by a small channel, and then winds towards the south and east for about ten miles. On this part are Tulasihatta and Kolabarat, two small marts. Then it sends off a small channel called Baramasiya, which about its middle passes through a marsh called Dhanikuji, that communicates with the Mahanonda by a small channel named the Samsi. The Baramasiya joins the Kalindi a little below Gorguribah.

After sending off the Baramasiya, the Ghoga turns to the west, and soon is joined by the Kankhar, as before described. It then winds very much for six or seven miles, until it joins the Kalapani, and assumes the name of Kalindi.

The Kalindi is not wide, but is very deep, and a very considerable trade is carried on at Gorguribah and the adjacent markets, which I consider as forming one town. A little below this a branch of the Ganges called Gangga Pagla or Burhi-Gangga has swept away a part of the Kalindi. The remainder separates from this branch of the Ganges, about three miles from Gorguribah, and runs with a very winding course, for about 17 miles, to join the Mahanonda opposite to Maldeh. In the way it has a communication, by two small creeks, with the west branch of the Mahanonda, and with the Chhota-Bhagirathi. On this part of its course is a considerable mart named Mirzadpoor, to which boats of any size can pass until November, but in that month the navigation usually ceases, although this part of the channel is very wide.

Near the northern boundary of Gondwara the great Kosi sends from its left bank a small branch called the Barhandi, which soon after divides into two branches, the Barhandi, and dead (Mara) Barhandi. This last seems to have gone past Gondwara to the north, and to have joined the Kalikosi by a channel called Ghagri, which at its east end has now been entirely obliterated, and the Mara Barhandi returns its water to the other arm by a channel, called Bhojeta, in the upper part of its course, and Nuniya in its lower, on which Gondwara is placed. In the rainy season boats of 400 *mans* can pass through the Mara-Barhandi, and those somewhat larger can pass through the other arm. The reunion takes place a little south-west from Gondwara, and from thence the Barhandi turns south and west, and rejoins the Kosi opposite to the mouth of the Ghagri.

About two miles lower down the Kosi sends off a branch called Kosiprasad, which runs easterly to Kangrhagola. In the time of Major Rennell this would appear to have been a wide arm of the Ganges, which surrounded a large island north from Khawaspoor; but now in the dry season it is wholly unnavigable, and in the flood boats of more than 500 *mans* cannot reach Kangrhagola. At this place the Kosiprasad divides into two branches. The one retains the name,

and passes to Lalgola, the port of Kangrhagola on the Ganges, or on the Kosi as the natives will have it. The other branch runs east. At its western end it is called Ganggapanth, and it has on its bank Kantanagar and Bhawanipoor, two marts for the exportation of goods. Boats of 500 *mans* can pass through in the rainy season. At its eastern end this river assumes the name of Burhikosi, and as before mentioned joins the Karikosi or Saongra at Nawabgunj.

About two miles south from the upper end of the Kosiprasad, the great river actually joins the Ganges; but, as I have said before, this is not admitted by the natives, who call the branch on the north of Khawaspoor the Kosi, and that on the south side of the same island is called the Bhagirathi. On this part of the Kosi stands Lalgola, a place of some trade, where a good many boats are built, and where the ferry on the great road from Puraniya towards Bhagalpoor, Barddhaman (Burdwan R) and Moorshedabad is situated. The passage, although protected by the two islands, which separate the two mighty streams, is very wide and dangerous, and a ferry some miles lower down would be much shorter and safer, but then the land there is so low as to be flooded, to a great distance from the banks, for several months in the year.

The Mahanonda.—In my account of Dinajpoor and Ronggopoor, I have already described part of this river, both towards its upper and lower ends, where it forms the boundary between these districts and Puraniya; but a great part of its course is entirely within the country of which I am now treating.

From the north-east extremity of Puraniya, for between seven and eight miles, the Mahanonda forms the boundary between this and Puraniya, and has been already described. After this, the Mahanonda has this district on both its banks, and for about 20 miles runs between Bahadurgunj and Udhrail, but does not form the exact boundary the whole way; some parts of Udhrail being on its right bank. About five miles below, where both sides begin to belong to this district, the Mahanonda receives a river, at least as large as itself. This arises from among the mountains of Sikim, and having passed the Gorkhalese fortress of Hangskongyar, where it is called Balakongyar, it enters this district, assumes the name of Ba-

lasan, and separates Bahadurgunj from Udhrail for the whole length of its course. The people, whom I consulted, differed widely in their accounts of this river. Some said, that like the upper part of the Mahanonda, it did not admit of navigation; but others alleged, that in the rainy season boats of 250 *mans* burthen could ascend it. Opposite to where it enters, the Mahanonda sends off a small arm, which surrounds a market place, and then rejoins the principal stream.

About eight miles below the mouth of the Balasan the Mahanonda receives, from the same quarter, a river called Chengga, which was said to be as large as the Balasan, and in the rainy season to admit of small boats. This, however, I think liable to the same doubt, as the account given of the Balasan.

Opposite almost to the mouth of the Chengga is a considerable mart named Kaliyagunj. The Mahanonda there has a channel of about 400 yards wide with high banks, which it does not overflow. In the dry season it contains a broad clear stream, which admits of large canoes, on which are constructed floats, that at all times can transport 80 *mans* of goods.

Some way below this the Mahanonda receives by 2 mouths, distant about two miles, a river called Buridanggi, which though small contains a stream at all seasons. This also is said to be navigable, during the rainy season, up to the very frontiers of Morang, from whence it comes. This, however, from its appearance in January, I should suppose a mistake.

From the boundary of Udhrail, the Mahanonda passes for about 22 miles, chiefly through Krishnagunj, but in one small corner it reaches Bahadurgunj, and has on its banks Dewangunj, a mart from whence some trade is conducted. Large boats are said to be able to ascend in the rains, and small ones of 200 *mans* burthen at all seasons, and where I saw it, in this part of its course, it seemed to be considerably larger than at Kaliyagunj.

In this part of its course it receives two rivers, the uppermost, from the right, named the Deonayi; the other, from the left, named Dangk.

The Deonayi is said to come from the lower hills subject to Gorkha, and soon after entering the plain is said to separate into two arms, of which that to the west preserves the

name, and enters the Company's territory as a stream useful for floating down timber. At no great distance from the boundary it is rejoined by the eastern branch called Meche. The united streams seem to be more navigable than the upper part of the Mahanonda, although its channel is neither so wide nor deep. I found many timbers scattered on its banks, and some large boats were lying in it ready to be loaded at the commencement of the floods. From the size of this river, I suspect, that in Morang it receives some addition of water from the Kankayi, which is a river far more considerable than the Mahanonda.

The Dangk, which enters the Mahanonda from the east, arises in the north-west corner of Ronggopoor, and after running about seven miles through Udhrail, receives into its right side another small stream called the Berang. This comes from the same quarter, and has high steep banks. In the dry season both are rapid clear streams. In the rainy season they admit canoes. The united stream passes thirteen miles more through the division of Udhrail. Where I crossed it, in this space, it might be 50 yards from bank to bank. The water was about two feet deep, and filled the channel from side to side. The current very slow.

At the boundary of Krishnagunj the Dangk receives from the left a very large channel, which is called Burhi, or Sukha Changolayi, which arises near the source of the Dangk, and appears from the sands, it has left, to have been once a large river. It probably may at one time have brought the waters of the Karatoya this way, as its source is very near the present channel of that river. Immediately on entering this district from Ronggopoor, the Changolayi sends a branch, which communicates with the upper part of the Dangk, and then continues its course parallel to that river. In the dry season it contains no stream, and in many parts is cultivated.

From the boundary of Udhrail the Dangk winds through Krishnagunj for about 15 miles, without including turnings, and has on its banks Kharkhari, a mart to which boats of 400 *mans* can ascend in the rainy season.

Immediately after leaving Krishnagunj, and entering Dulalgunj, the Mahanonda divides into two branches, the western of which contains a stream in the rainy season only, and is called Sukha Mahanonda. In the rainy season, how-

ever, boats of 400 *mans* can pass. This dry arm runs parallel to the present channel for about seven miles, and, before it rejoins, sends a branch to communicate with the Kankayi.

Immediately below the rejunction of this dry channel another is formed from the same side of the river, and surrounds Thanah Dulalgunj, dividing into two branches. The chief branch of the Mahanonda at Dulalgunj, which is a very considerable mart, admits of small boats at all seasons, and of very large ones in the floods; but the navigation is very troublesome.

A little way below Dulalgunj, the right bank of the Mahanonda, receives a great additon from the Kankayi. This addition is by far the most considerable river between the Tista and Kost, as all accounts agree that it reaches the mountains covered with perpetual snow, and some even allege that its sources are in Thibet, beyond the highest peaks of Emodus. It enters the division of Bahadurgunj as a stream useful for floating down timber, and which in the rainy season admits small boats. As I have before mentioned, I suspect that a great part of the water of this river passes in Morang by some channel, and joins the Deonayi, which by its union first renders the Mahanonda considerable.

Soon after entering the Company's territory, it sends to the right a channel called Mara, or dead Kankayi, which, however, admits of small boats in the rainy season. The Marakankayi, which seems to have been the great Conki of Major Rennell, rejoins the principal channel, after a separation of about 25 miles, in a direct line; but in that space it also is divided into two arms, that rejoin. The eastern of these is very inconsiderable, and passes Bahadurgunj, a place of some trade. This channel is called Guna. The west and principal channel receives from Morang a small stream, called Kharra.

The principal Kankayi, after having sent off the dead channel, passes a little way south, and then receives from the left a small river, which does not admit vessels of any kind, and comes from Morang. A little south from the mouth of the Berang, the Kankayi receives a river of the same name and size, but which, to distinguish it from the other, is called Chhota, or little, and Burhi, or old. This, I have no doubt,

is formed in Morang by a separation from the other branch, and it is no doubt the little Conki of Major Rennell, which, by the junction of the eastern branch of the western arm, has become the principal channel of the Kankayi. These numerous subdivisions of its channel, while in the plains of Morang, will account for this great Alpine river making so small an appearance in our maps. This small or old Kankayi, as it comes from Morang, serves to bring timber from that country. In the dry season, I found in its mouth several boats waiting for a cargo, and several floats of timber.

From the mouth of the Burhi-Kankayi, downwards, the Kankayi at all seasons admits boats of 200 *mans* burthen, and in the floods it will receive those carrying 1000 *mans*. On this part of its course is a mart, called Kuti. A little below, where the two arms of the chief Kankayi re-unite, the stream is joined by the Ratoya, of which I now shall give an account. The river now in question is called Mara, or dead Ratoya, and must be carefully distinguished from the Bahi, or running Ratoya, which is placed farther west. It comes from Morang unfit for navigation of any kind, and some way below receives from the same quarter, and from its west side, another small stream, the Krishnayi. Farther down, and from the same side, it receives the Loneswari, which rises from a marsh in Bahadurgunj, and in the rainy season becomes navigable for canoes. A little way below this it receives a river from the east side. This is called Kamal, and comes from Morang, and in the rainy season is navigable with canoes, serving to float down timber. The Ratoya then runs straight south to join the Kankayi. In this distance, which is about 10 miles, are Majkuri, Sohandar, and Sisauna, marts for the exportation and importation of goods. In this part of its course canoes can ascend at all seasons, floats of timber descends even in the dry season, and in the floods boats of 500 *mans* burthen can navigate its channel, which is deep, though narrow.

A little below the mouth of the Mara-Ratoya the Kankayi receives from the west also a small river, named Das, or Baruya, which arises on the boundary between Bahadurgunj and Arariya, and continues to separate these divisions, until it comes to the boundary of Dulalgunj, through which it passes some way. It is nowhere navigable.

From the mouth of the Das to the junction of the Kankayi with the Mahanonda, is about 10 miles. In this space the Kankayi receives the channel from the Mara Mahanonda before mentioned, and immediately afterwards divides into two arms, which re-unite before it joins the great Mahanonda. The west branch is dead, and is called the Mara-Kankayi.

The next branch of the Mahanonda, which I shall mention, enters the Company's territory from Morang, in the division of Bahadurgunj, and is there called the Bahi, or running Ratoya. There seems to be little doubt but that it is a newly-formed channel, which now conveys most of the water of the Mara-Ratoya, and cuts off several other rivers. I am apt to suspect that this also is a branch of the Kankayi. In the rainy season it admits canoes, and brings down floats of timber.

Soon after entering the Company's territory, the Ratoya receives from the west a small river, named the Lona, which seems to have been cut off by the new Ratoya, and its lower portion now forms the Loneswari before mentioned as a branch of the Kankayi. Near the junction is Sisaugachhi, a small mart. The Ratoya, a little below that, enters the division of Arariya, and some way below receives from its right another small channel, named Jogjan, which comes from Morang, but, in the dry season, is rather a marsh than a river.

Immediately below the junction the Ratoya increases a little in size, and in the rainy season admits boats of 200 *mans* burthen. A little way lower down the Ratoya receives from its right another marshy channel named the Biri, which is a branch of the Barka.

A few miles below this, near a mart named Vaghmara, the Ratoya, without any evident reason, changes its name to Pangroyan a name which we shall afterwards find towards the north-west; but the channel in its progress towards this place has been obliterated, and intersected by several streams. At this mart during the floods, the Pangroyan admits boats of 300 *mans*.

Towards the boundary between Arariya and Dulalgunj, the Pangroyan receives a small river named Kathuya, which rises from a marsh near Arariya, and in the rainy season admits small boats for a little way. The Pangroyan runs for a very

considerable way through Dulalgunj, and joins the Mahanonda by two channels, the upper of which in the dry season has become dead. From the lower of these two mouths an old channel extends behind Nawabgunj, a mart, and is considered as a dead branch of the Pangroyan. It joins with a small but pretty deep channel called the Phyala, which arises from a marsh communicating with the Pangroyan, and which, after dividing into two arms that re-unite, falls into the Penar; but where the dead Pangroyan joins it, this river looses the name Phyala, and assumes that of Pangroyan. The western branch of the Phyala is called the Deonayi, a name with which we met far to the north and west.

A few miles below the mouth of the first mentioned Pangroyan the Mahanonda receives a pretty considerable river, which undergoes many changes of name. I shall begin with its most westerly branch.

In my account of the Kosi, I have mentioned that a river called the Burhi, which I suppose to have been a former channel of the Kosi, enters the division of Matiyari from Morang, and soon after divides into two branches. The one which runs to the east, is named Pangroyan, and I suppose once communicated with the river so now called, that I have just now described, but at present the channel of communication has been interrupted. This Pangroyan is an inconsiderable stream, and in its course eastward soon receives a small supply from the Songta, which arises from the lower part of Morang. Soon after proceeding farther east, it is very much enlarged by receiving the Rejayi, which comes from the hills of Morang, and admits canoes at all seasons, and boats of 500 *mans* burthen in the floods. The united streams under the name of Pangroyan, soon after enter Arariya, and receive another petty river named Bahaliya or Lohandara, which in the rainy season admits floats of timber, and communicates the name for five or six miles, when it is swallowed up by the Bakra.

The Bakra comes from Morang, and after crossing a corner of Matiyari, passes through Arariya to receive the Lohandara. In this space, even in the fair season, it admits boats of 50 *mans* burthen, and of 400 *mans* in the floods, and it sends off the Beri to join the lower Pangroyan, as before described. The united stream of the Lohandara and Bakra is by some

called Bakra, and by others Pangroyan, and in the rainy season admits boats of 1000 *mans*, while at all seasons it can be navigated by those of 100. On its bank is a mart called Bochi.

Some way below Bochi this river receives from the west a small stream, which arises from a marsh and is named Balakongyar, or Kagjiya, or Trisuliya. After the junction of this petty stream the river is most commonly called Balakongyar, but it is also known by the name Lohandara, and retains these names through the remainder of its course in the division of Arariya. After leaving this, and running for about 24 miles between Haveli and Dulalgunj, it joins the Mahanonda. In some places it forms the boundary between these divisions, in others, irregular angles of these jurisdictions cross the channel. Here is Ekamba, a considerable mart. The names given to this part of the river change in a manner that is very inexplicable. As it enters Dulalgunj, it is first called Lohandara. It then is called Panar. At Belgachhi it is again called Balakongyar. A little way below it is called Pichhli, and where it joins the Mahanonda it is called Rauta. Even the natives seem to be perplexed by such numerous changes, and apply these names with great confusion. In the dry season boats of 300 *mans* can ascend this part of its course. From this part of the river now described, as well as from the lower part of the Mahanonda, several small branches are sent towards the right, but these have been already described. I shall therefore proceed to give an account of the branches which the Mahanonda receives from its left.

From opposite to Dulalgunj the Mahanonda sends off a dry arm named the Burha Mahanonda, which some miles below rejoins the stream. About four miles below the mouth of the Panar, the Mahanonda receives the Sudhano, which arises from a marsh, about 10 miles in a direct line north-west from Krishnagunj, and is there an inconsiderable stream. About two miles from Krishnagunj it receives a rather larger stream called Rumjan, which arises from a marsh rather farther north than the source of the Sudhano, and in the rainy season admits boats carrying 100 *mans* to Kotobgunj, a mart on its bank opposite to Krishnagunj.

From its junction with the Rumjan the Sudhano passes with little change, to the boundary of the division Krishna-

gunj; and from thence to its junction with the Mahanonda forms in general, the boundary between Nehnagar and Dulalgunj. Into the latter its sends an arm named Gyangra, which rejoins it after a course of some miles. In this distance the Sudhano receives from the north-west a small stream called the Pitanai, which rises from a marsh on the boundary of Krishnagunj. In the rainy season it is navigable for canoes. Below Nehnagar, the Sudhano in the rainy season, admits pretty large boats, and some goods are exported from Nehnagar and Kansao.

Just before the Sudhano joins the Mahanonda, a branch separates from it to join the Nagar, or the two rivers may rather be said to communicate by a chain of marshes, which in different places is called by various names. This channel again communicates with the Mahanonda by a deep dirty channel called Dhaungchi. Below the mouth of the Sudhano there are on the Mahanonda two marts, Barasayi and Khidarpoor, to which in the dry season boats of 500 *mans* burthen can ascend. About 13 miles from the mouth of the Sudhano, in a direct line, the Mahanonda divides into two branches, both of which retain the name. That which goes towards the east is the most considerable, and requires the constant use of a ferry; but on joining the Nagar it loses its name.

The western branch of the Mahanonda is not so large. I crossed it in December, and found it neither deep nor wide, but it contains a quantity of dirty water, sufficient at all seasons to enable small boats to ascend. This branch continues to form the western boundary of the division of Kharwa for about 27 miles in a direct line, when it receives the Nagar, a much more considerable river than itself. This branch of the Mahanonda communicates also with the Nagar, by another branch which is called the Mahanonda, and divides the jurisdiction of Kharwa into two unequal portions.

In my account of Dinajpoor, I have described the whole course of the Nagar, which arises from a marsh on the boundary between that district and Puraniya. I have here therefore only to mention the streams which it receives from the right. About four miles from its source, it is joined by a rather larger stream called the Nagari or female Nagar,

which rises from a marsh in the division of Udhrail, and has a course rather longer than that of the male.

At the boundary between Krishnagunj and Nehnagar, the Nagar receives a small stream called the Pariyan, which rises in the former division, and has a course of about 15 miles. From thence downwards, until it loses its name in the Mahanonda, the Nagar receives no other stream, except the branches of the Mahanonda, that have been already mentioned, and a channel which drains from the marshes of Kharwa, and is called Saktihar. On this part of its course the Nagar has on its western bank, Bhapla, Muhammedpoor, Tarapoor and Dumrail, marts for the exportation of goods.

From the junction of the Nagar to that of the Kalindi, about seven miles in a direct line, and 20 miles farther to the junction of the Punabhoba, the Mahanonda forms the boundary between this district and Dinajpoor, and has been already described. On the former Tipajani; on the latter English bazaar, Nischintapoor, Mahishmardini, Bholahat, and Bahadurgunj, are marts for the exportation and importation of goods.

From the mouth of the Punabhoba until it is lost in the Padma or principal stream of the Ganges, the Mahanonda in general forms the boundary between this district and Nator, but several detached corners of the latter extend to the right bank of the river. On this part are Chaudola, Sukravari, and Baraghariya, marts belonging to this district, to which large boats can at all seasons ascend.

At Nawabgunj, about 16 miles below the Punabhoba, the Mahanonda divides into two branches, which surround an island, partly belonging to this district, and partly to Nator. The channel, which passes towards the right, is named Chunakhali; and has of late been gradually filling up, so that after the month of October large boats can no longer pass. It enters the Ganges just opposite to Songti, and at the place where the sacred Bhagirathi turns to the south towards Moorshedabad and Calcutta, and where the great river takes the name of Padma. In this channel there enters a small stream. It arises from the lakes behind Gaur by the name of Argara, and soon after sends a channel to join the Ganges. This is called Jaharpoor-dangra, and where it se-

parates another branch is sent to join the Mahanonda, and is called Saluya. The direct channel passing south is called Bara-dangra, and separates into two branches. One called Bangsvariya joins the main channel of the Mahanonda, the other, called Dangra Bajna falls into Chunakhali. In the rainy season all these passages are navigable.

The principal branch of the Mahanonda falls into the Padma at Godagari, about eight miles from Nawabgunj, and forms part of the boundary between this district and Nator. This is at all seasons navigable for large boats. The Karatoya forms the boundary between this and Ronggopoor for about 10 miles.

Lakes and Marshes.—The Jhils, or marshes formed by old channels of rivers, which have lost all connection with their stream, are fully as numerous as in Ronggopoor, but are not so fine, as in general the climate being drier, they contain much less water throughout the year, and in the dry season become offensive. They however contain many springs, and give rise to several small rivers. The most remarkable Jhils of the district form a long chain, passing with some interruptions from Gondwara to Maldeh, and seem to be a congeries of broken narrow channels winding among low lands. This tract in the dry season contains water in many parts of its channels, and is overgrown with reeds, rose-trees, and the tree called Hijal; but might in a great measure be drained and cultivated, as several streams, lower than its channels, pass through it. At present it is a noisome abode of disease and destructive animals. This appears to me to have evidently been the channel of a very great river, either the Kosi or Ganges. The natives incline to suppose it the ancient channel of the latter, to which indeed it is nearly parallel.

In this district there are fewer Bils or lakes than in Ronggopoor, and owing to a greater dryness they do not contain so much water in spring. The most remarkable are in or near the ruins of Gaur. These are of very large size; but a great part, as it dries up, is cultivated with spring rice, and much of what is constantly covered with water, is covered by a thick mat of aquatic plants. I saw therefore nothing in this district, that resembles the beautiful lakes of Europe, except an artificial pond in Gaur. In this district are many

pools, called Daha, which resemble irregular tanks; but are not surrounded by the bank formed of the earth which is thrown out in digging. At all seasons these contain water, and the largest, which I saw, may have been five acres in extent. Some are said to have been formed by the brick-makers of powerful chiefs; others are said to have been formed by the earths suddenly sinking; but the usual manner of accounting for them is, that formerly they contained rocks, which were plucked up by Hanuman, and hurled against his enemies in the wars between Ravan and Ram.

METEOROLOGY.—No registers of the weather have been kept, or at least have come within my knowledge; the following account is therefore chiefly taken from the report of the natives. In every part of this district the cold of winter seems to be more considerable, than either in Ronggopoor or in Dinajpoor, and it was everywhere stated, that, when strong westerly winds blew at that season for two or three successive days, hoar frost was found in the morning, and that these frosts once in three or four years were so violent as to destroy some crops, especially the pulse, which by botanists is called *Cytisus Cajan.* I myself saw no frost; but some of the mornings in January, when a westerly wind blew, were very sharp, and the thermometer sunk below 40° of Fahrenheit's scale. In spring again the hot winds from the west are usually of longer duration than even in Dinajpoor; at least towards the Ganges. But towards the frontier of Morang, they are as little known as in the northern parts of Ronggopoor.

In the south-east corner of the district, the winds resemble those that usually prevail in the south of Bengal, intermixed, however, somewhat with those of the western provinces. The prevailing winds are north in winter and south in the rainy season; but for three months of spring, Chaitra to Jyaishtha (13th March to 12th June), the winds incline to the west, and from Bhadra to Agrahayan (16th August to 13th December) easterly winds are the most prevalent. North again everywhere from the Rajmahal hills, by far the most prevalent winds are the east and west. In the southern parts of the district the westerly winds continue almost the whole of the dry season, and the east winds are common during the periodical rains; during these when southerly winds

happen, they are apt to do great injury to the crops of grain, which ripen in summer, and are imagined by the natives to occasion abortion in all kinds of cattle. In the northern parts again, as in the northern parts of Ronggopoor, east winds blow for 10 months in the year. There I have even observed, that the violent squalls of spring, which are attended by hail, rain, and thunder, come as often from the east or north-east as they do from the north-west; whereas in the southern parts of Bengal they so regularly come from the last mentioned quarter, that among the English they are usually known by the name of north-westers.

In this district these squalls seem to be very frequent, and are accompanied by uncommon quantities of hail. In one storm, which I saw, by far the greater part of the stones were as large as walnuts, and vast numbers were like small apples, while several were like ordinary sized oranges. In another there were many like walnuts, and some like small apples.

The rainy season is of shorter duration than in Ronggopoor. It usually lasts from Asharh to Aswen, or from the 13th of June until the 16th of October. Rains in Kartik are not usual, and are not here considered as beneficial; for they interfere with the winter crops, which are more valuable than in Dinajpoor, Ronggopoor, or the south of Bengal, where such rains are considered as essential to a good harvest. Fogs and dews are not so heavy as towards the east, and in spring every thing is exceedingly parched, until the squally weather commences. This year in March the bamboo had entirely lost its leaves; and at a little distance a plantation of bamboos strongly resembled a clump of larch trees, when out of leaf. Earthquakes are pretty common. There are usually several slight shocks every year; but I have not heard that they ever did any injury.

CHAPTER II.

HISTORY OF PURANIYA, ETC., AND TOPOGRAPHY OF EACH DIVISION.

The natives of this district have less curiosity concerning the transactions of men in former times, than any people with whom I have ever met; and are less informed on the subject than even those of Ronggopoor. In many places of the district the best informed people, whom the Pandit could find, did not know that the parts which they inhabited had ever been called by any other names than they now bear, a degree of stupidity which I have nowhere else observed; in general, however, it was said, by those whom we consulted, that this country formerly contained part of the two old divisions of India called Matsya and Mithila, and the whole of Gaur.

In my account of Dinajpoor I have given an account of Matsya, of its sovereign Virat, and of his brother-in-law Kichak. Concerning this last personage some doubts have arisen in my mind, from what I have here seen. In Ronggopoor I have mentioned a tribe of the same name, and here I shall also have occasion to recur to the same race, who seem at one time to have been very powerful in Kamrup, Matsya, and Mithila, and who are still very numerous in Nepal. It may be supposed, that Virat married a sister of the Kichak Raja, and not of an individual of that name. As however the Kichak are an infidel (Asur) tribe, the Pandit of the mission will not allow, that Virat could so far degrade himself. The ruin of the house of Kichak, which has been a very large building, is now shown, and is called Asurgar, or the house of the infidel, to whom however many of the neighbouring Hindus still offer worship. In these remote times also the high castes seem to have made little difficulty of intercourse with low women, and the mother of even Vyas, the great Muni, was not of the sacred order.

The boundary between Matsya and Mithila would in general appear to have been the Mahanonda and Kankayi

rivers. Two learned persons of Udhrail, whom my Pandit consulted, agreed with this opinion; and both the manners and the language of the common people, on the east side of these rivers, resemble those of Matsya, while on their west the Hindi language, and the manners of Mithila prevail. It must, however, be observed, that the Kosi is more usually alleged to have formerly been the boundary; but then it is supposed to have run in a very different direction, from what it does at present, and perhaps then occupied nearly the present course of the Kankayi and Mahanonda. It must however be observed, that Manihari is usually considered as in Matsya, although it is to the west both of the Mahanonda and of the old course of the Kosi; but this seems to have been a detached corner separated from the main body by Mithila and Gaur. On the west Mithila is bounded by the Ghosh river, which is said to pass through Serkar Saran; but in the Bengal Atlas this name seems to have been omitted. On the north it extends to the hills, as it includes Janakpoor, and there bounds with Nepal, an old division of India. On the south it has the Ganges or Bhagirathi; but, as I have said, it would not appear, that the south-east part of the country, beyond the chain of marshes which I have considered as an old course of the Ganges, was ever included in Mithila. By the Pandit I am assured, that Tirabhukti in the Sanskrita, and Tirahoot in the vulgar dialect, are perfectly synonymous with Mithila, and are in more common use; but as Tirahoot (Tyroot R.) is now applied by the English to denote the district adjacent to Puraniya on the west, I shall, in order to avoid confusion, always use the word Mithila to denote this old division of India, which comprehends a great part of three districts under the Company's government, and a portion of the dominions of Gorkha.

The oldest tradition concerning Mithila is, that it was subject to a Janak Raja, whose daughter Sita was married to Ram, king of Ayodhya, one of the incarnations of Vishnu. I have found no traces of this prince, and am told, that at Janakpoor there are no remains of buildings. Yet I am told on the high authority of the Sri Bhagwat, that this prince had rather a long reign, as he not only gave his daughter in marriage to Ram, but continued to govern until the same god Vishnu re-appeared on earth under the form of Krishna,

which was a good many hundred thousand years afterwards, and he retained to the end a good vigour, as he is said to have instructed in war Suyodhan a brother of the emperor of India, who was deprived of his kingdom by Yudhishthir; who succeeded him, I have not learned.

By those, who have studied the Purans, it is alleged, that, when Yudhishthir was sent to heaven, his four brothers were desired to accompany him; but as the way to that place is very difficult, and leads over the snowy mountains of the north, the brothers, who were loaded with sin, fell from the precipices, and were lost in the snow. I shall not take upon myself to determine, what foundation there may be for this legend; but it is not impossible, that a dotard prince may have taken an affection for a boy, and have preferred for his successor a grand nephew instead of a brother, and Yudhishthir is said to have been succeeded by his grand nephew Parikshit, the son of Abhimanyu, the son of his brother Arjun; and in order to avoid a disputed succession, he may have ordered all his other relations to have been sent into banishment, or perhaps to be privately murdered. The people of Nepal however give a different termination to the legend. They say, that Bhimsen, one of the brothers of Yudhishthir, when he was sent to the snowy mountains, and lay benumbed with cold, was taken by a very pious Yogi named Gorakshanath, restored to health, and made king of 110,000 hills, that extended from the sources of the Ganges to the boundary of the Plub, or people of Bhotan. There Bhimsen and his spiritual guide Gorakshanath performed many wonderful works, and among others introduced the custom of eating buffaloes in place of offering human sacrifices. In doing this the prince seems to have had some difficulty, and is said to have fairly crammed the buffalo meat down his priest's throat. Both however lost their caste by this action, which one would imagine to have been rather a pious deed and in fact, although by the Hindus they are admitted to have lost caste, they are both considered as gods. The priest is the tutelar deity of the family reigning in Nepal, and all over that mountainous principality; and throughout Mithila Bhimsen is a very common object of worship. When this story, contradicting the authority of the Purans, was related by a priest of Hanuman from Nepal, I had great

difficulty to restrain the wrath of the most learned Pandit of the district, who happened to be present. He declared, that this Bhimsen was a prince, who lived at Belkakoth near the Kosi not 500 years ago, and who although he was a powerful chief, was only a barbarian from the hills. The priest of Hanuman was no less enraged at such contemptuous terms applied to a god, and a severe squabble ensued. That Bhimsen has been a powerful chief, and governed both Nepal and Mithila is exceedinly probable, from the respect that is so generally paid to his memory; and it is very probable, that he may have lived at Belkakoth, which is in a centrical situation, convenient both for his dominions in the hills, and for those in the low country. That he was the same with Bhimsen the son of Pandu, is however exceedingly doubtful; for although this is universally maintained by his worshippers, they are miserably ignorant of history. That he lived within these last 500 years, on the other hand, is, I am persuaded, not true; as immediately after the destruction of the Hindu kings of Bengal, this part of the country, as will be afterwards mentioned, fell under the dominion of a colony of Rajputs from the west of India. That Bhimsen, who governed at Belkakoth, was not an orthodox Hindu, is probable from the tradition of his having a Yogi, named Gorakshanath for his spirtual guide. In my account of Ronggopoor, I have mentioned, that Haripa, the pupil of Gorakshanath, was a person distinguished in the time of Dharmapal, one of the kings of Kamrup; and that the dynasty of Pruthu Raja, which preceded that of Dharmapal, was destroyed by a vile tribe called Kichak. These circumstances may enable us in some measure to connect the traditions of these times. The Kichak I have since learned, by conversation with some mountain chiefs, are the same with the Kirats, who occupy the mountainous country between Nepal proper and Bhotan, and therefore formed part of the subjects of Bhimsen, and were probably the governing nation, as that prince is said to have lived at Belkakoth, which is in their country. Bhimsen may therefore have been the conqueror of Prithu Raja, and Dharmapal may have been descended of a branch of his family that governed Kamrup. Both are alleged by the natives to have been Kshatriyas or Rajputs, and both were heterodox followers of the priesthood called Yogis. In my account of

Ronggopoor I indeed considered it probable that Dharmapal was a branch of the next dynasty that will be mentioned: but I was then unacquainted with the circumstances which in some measure tend to connect his history with that of the Kichaks. I have not been able to form any rational conjecture concerning the time when Bhimsen lived; but as his spiritual guide Gorakshanath is a very celebrated personage in the ecclesiastical history of India, the era in which he flourished may be perhaps ascertained. Whether or not Bhimsen was a Rajput who governed the Kirats, as we know has since happened, or whether he was really a Kirat, would be difficult to ascertain, because the complaisance of the sacred order in all things relative to the low tribes, permits every person in great power to assume a claim of belonging to the military or noble caste; all the chiefs of the Kirats call themselves Ray, and in Matiyare some refugees of this kind are now called Ray or hill Rajputs, but they are clearly marked by their features as being a tribe of Chinese or Tartars.

The people of this district also have confused traces of the invasions and conquests of the Kichak or Kirats, and mention several old princes of Morang, that is of the country of the Kirats, to whom they still offer worship, and whose usual priests are the Pariyal, who are said to have been their soldiers. These of whom I heard are Bhimsen, Dadar, Dhenu, Danak, Udhrail, Konar, Chobra, Nanhar, Sambares, Dhanapal, Kusumsingha, Dudhkumar, Someswar, Bhadreswar, Sobhansingha, Jagadal, Ranapal and Bilasi. Many of these, from the small traces left behind, were probably mere tributaries, and some of them may perhaps have belonged to the dynasty which will be next mentioned. It is also probable that the kingdom of Bhimsen may have split into several petty principalities, for he is said to have had no children; but that assertion may be owing to the legend in the Purans, in which Bhimsen, the son of Pandu, and all his family, are supposed to have perished in the snow.

The province in ancient Hindu geography called Magadha, which includes the country south from the Ganges in the vicinity of Patana (Patna R.), seems formerly to have been in a great measure possessed by Brahmans who cultivate the soil, who carry arms, and who seem to be the remains of the

Brachmani of Pliny. They are called by a variety of names, and seem to have been leading persons in the government of the Pal-Rajas, one of the most powerful dynasties that has appeared in India, and which immediately preceded that of Adisur. There is indeed some reason to think that the sovereigns, although of the sect of Buddha, belonged to this sacred order, some of whom, as the Rajas of Varanasi (Benares) and Betiya, still retain high rank and influence.

There can I think be little doubt but that the Pal Rajas possessed the whole of Mithila, and confined the Kirats within the limits of their mountains. The Brahmans of Magadha still form a considerable part of the agricultural population; and although there are no traces of works attributed to the Pal Rajas themselves, there are many remains attributed to chiefs of these Brahmans, probably descendants of the nobles of the Pal Rajas, some of whom retained more or less independence until a much later date, and after the overthrow of the dynasty of Adisur seem to have recovered much authority.

I now come to the time when the Hindu and orthodox dynasty of Bengal overthrew the heretical sects, and freed at least a portion of Mithila from their hated influence. This happened in the time of Lakshman or Lokhyman, the third prince of that dynasty, and the event seems to have occasioned much joy, for in the almanacs of Mithila it forms an era, of which this year, 1810, is the 706th year. This places the conquest in the 1104th year of our era. Lakshman, on the conquest, added the new province of Mithila to his dominions, and in the territory of Gaur built a great city which he called after his own name, and made the principal seat of his government; whereas his predecessors, Adisur and Ballalsen, seem to have had in that vicinity merely small fortresses, to which they occasionally came from Sonargang to watch over the frontier. In Mithila the names of these princes are totally unknown. During their government it probably continued subject to petty chiefs who had formerly been subject to the Pal kings.

It must be observed that this district contains the whole of Gaur and Mithila, two of the six provinces into which Lakshman seems to have divided his kingdom, and it even contains a part of a third named Barandra, which is separated from

Mithila by the Mahanonda. Having now deduced the history of Mithila to its union with Gaur, I shall notice what I have been able to learn concerning the history of that petty territory. It is said that an immense number of years ago it was the residence of a certain thirsty personage named Jahnu Muni, who one day swallowed the whole Ganges, as Bhagirathi was bringing it down from the mountains to water Bengal. After this there was in Gaur a passage to the infernal regions, by which the brother of Ravan attempted to ensnare Ram, and the mouth of this is still shown, as will be mentioned in the account of Sibgunj. A long time after these extraordinary events we find some more probable traditions. One is that Janmejay, son of Parikshit, son of Abhemanyu, son of Arjun, brother of Yudhishthir, and the third king of India of the family of Pandu, removed all the Brahmans from Gaur and settled them to the west of the Ganges beyond Hastinapoor, where their descendants still remain. Another tradition is, that in the time of Salivahan, king of India, who is supposed to have resided at Singhal about seventeen or eighteen centuries ago, this territory belonged to a Raja named Vikram Kesari. The authority of this rests on a most improbable legend sung in praise of the goddess Chandi, and composed in the poetical dialect of Bengal, but this is supposed by the Pandit to be merely extracted from the Purans of Vyas. This however appears to be problematic, for he does not profess to have ever read the passage in the Purans, and it is an usual custom to suppose every thing that is respectable as extracted from these works; and this I imagine is often done without the slightest foundation. The extent of the province of Gaur seems always to have been inconsiderable, and so far as I can learn is confined to the angle of this district, which projects towards the south-east.

Having now traced the component parts of the Hindu kingdom of Bengal, so far as relates to this district, I shall proceed to notice some circumstances relative to its history.

In the course of the rainy season 1809, having embarked to examine the low parts of Ronggopoor, while in an inundated state; I proceeded to visit Sonargang, the eastern capital of this kingdom, in order if possible, to procure some information concerning it before I went to Gaur, and in order to as-

certain, what credit was due to the reports, which I had heard at Maldeh, concerning a person who claimed a descent from Ballalsen. On my arrival at the Sunergong of Major Rennell, which I naturally supposed was the Sonargang of the natives, I was informed, that the place was indeed in the Pergunah of Sonargang; but that its proper name was Uddhabgunj; and I was also told, that Subarnagram or Sonargang, the former capital of Bengal had been swept entirely away by the Brahmaputra, and had been situated a little south from where the custom-house of Kalagachhi (Kallagatchy Rennell, B. A. No. 12), now stands; for it must be observed, that what Major Rennell calls the Burrumpooter creek is considered by the natives as the proper Brahmaputra, the present main channel losing that name at Egarasindhu (Agarasondu Rennell, B. A. No. 17). At this place I found some intelligent Pandits, who laughed at the pretensions of Rajballabh of Rajnagar to a royal extraction. They said, that he might possibly have as much pretensions to such a birth, as the Rajas of Tripura and Manipoor have to be descended from Babrubaha, the son of Arjun. About the end of the 18th century, they said, the former chief wishing to marry a daughter of the latter, there arose a difficulty on account of the difference of their tribes. The chiefs therefore came down to the bank of the Brahmaputra under the pretence of bathing, and they soon found genealogists (Ghataks), who gave each a pedigree in a direct uninterrupted male line from Babrubaha, so that all difficulties were removed, both chiefs being of equal rank, and both descended from the sun; although a few generations ago the ancestors of both were infidels, who eat beef and committed all other abominations. The Pandit said, that Rajballabh, having been a very rich and liberal Zemindar, had probably found genealogists equally skilful; but his father was a low man, who had raised a fortune by trade.

These Pandits entirely agreed with the accounts which I received from their brethren in Dinajpoor, and considered Adisur, Ballalsen, Lakshmansen and Susen, as the only princes of the Hindu dynasty. They farther alleged, that Susen died without issue, as by a fatal accident his women and children put themselves to death, and the Raja being too much afflicted to survive them, followed their example.

These Pandits farther directed me to a place called Ram-

pal, where I would find the ruins of the royal palace, which is properly called Vikrampoor, but its name also has been extended to a Pergunah. I found the place about three miles south from Ferenggibazar, and paddled into the ditch, through a canal which communicates with the Ichchhamati river, and is called Nayanerkhal. The ditch may be from 100 to 150 feet wide, and encloses a square of between 4 and 500 yards, which was occupied by the palace. The entrance was, from the east, by a causeway leading through the ditch, without any drawbridge; and it is said, that a road may be traced from thence to the bank of the river opposite to where Sonargang stood. Whatever grandeur may have formerly existed, no traces remain by which it could be traced. Bricks however, are scattered over the surface of the ground, and it is said, that many have been dug and exported to Dhaka. The principal work remaining is a small tank called the Mitha Pukhar, which it is said, was in the womens' apartment; and near is said to have been the Agnikundra, where the funeral fire of the family was kept, and into which the whole Raja's family are said to have thrown themselves, on receiving false intelligence of his having been defeated by the Moslems. Although both Hindus and Moslems agree in this circumstance, and detail nearly the same silly and extravagant circumstances concerning the event, and although the barbarous treatment of prisoners in the east has induced the natives to honour such ferocious pride in the families of their princes, a great difficulty exists among the Pandits concerning this story. They say, that this family being Sudras, had no right to throw themselves into an Agnikundra, an honour which is reserved for the three higher castes.

The people near the ruins of the palace are almost entirely Moslems, who showed me with great exultation the tomb of a saint named Adam, to whom the overthrow of the Hindu prince is attributed. Although they agree with the Hindus in the extravagant parts of the story, they differ essentially concerning the person, and allege, that the Raja's name was Ballalsen. In my account of Dinajpoor, I have already stated, that the prince who in the year 1207 was overthrown by Bukhtyar Khulji was named Lokhymon or Lakshman, and he escaped from Nadiya in a boat. Now, although the pretensions of Rajballabh to be descended from Ballalsen, on

which I then laid some stress are ridiculous, I have little doubt, that the descendants of that prince long continued to govern Swarnagang, and the vicinity of Dhaka; for in the manuscripts procured at Maldeh, we find the discontented Moslems retiring from Peruya to that place for refuge, at least 150 years after the Hindus had been expelled from Gaur, and as the conquest of Sonargang is said on that authority to have been made so late as the reign of Sheer Shah, who governed from A. D. 1541 to 1545. There can be no doubt, that this remnant of the Hindu kingdom is the Batty (low country) of the Ayeen Akbery, which indeed delays the conquest until the reign of Akbur; but Abual Fazel is such a flatterer, that such an alteration may be naturally expected. It must have been one of these princes who was destroyed by Pir Adam, or rather by the folly of his family. Whether his name was Ballalsen or Susen I cannot determine, but the tradition of the Hindus is probably the best founded, although they constantly mistake this Susen, the last of their native princes, for Susen the son of Lakshman, who governed Gaur in the 12th century of the Christian era. Lokhymon or Lakshman, the son of Ballalsen, as I have said, seems in the year 1104 to have extended his conquests over the whole of this district, and perhaps farther west; for by all the people of Mithila he is considered as one of their most distinguished princes.

There is a line of fortifications which extends due north from the source of the Daus river to the hills, and which is attributed by the best informed natives to a prince of this name. This line has evidently been intended to form a frontier towards the west, has undoubtedly been abandoned in the process of building, and has probably been intended to reach to the Ganges along the Daus, which is no where of a size sufficient to give any kind of security to a frontier. As the lines are said to extend to the hills, it is probable, that the Bengalese province of Mithila included the whole of the country called Morang. As the works were never completed, and have the appearance of having been suddenly deserted, it is probable, that they were erected by Lakshman the Second, who in the year 1207 was subdued, and expelled from Nadiya by the Moslems. Lakshman the First seems to have been a conqueror, and in order to check the progress of his arms,

the king of Delhi is said to have erected a fort at Serayigar in Tirahoot (Tyroot R.). These two Lakshmans are usually confounded by the Hindus; but, when giving an account of Dinajpoor, I have had occasion to show, that probably there were two kings of this name. It is curious to remark, that by the tradition on the spot, the works said to have been erected by Lakshman, are not alleged to have been as a defence against the Muhammedans, but against a people called Oriswa, the R being of that kind, which is difficult to distinguish from a D. Now in D'Anville's map of Asia, I find laid down exactly beyond these works a country called Odyssa, which no doubt must be the same. I am ignorant of the authority on which this learned geographer proceeded; nor can I pretend to ascertain whether the Oriswas were a people who had wrested part of Mithila from the weak successor of Lakshman the First, or were the remains of tribes who had governed the country under the kings of the Pal dynasty. Neither am I sure whether the Moslems suffered the Oriswas to remain undisturbed, or swallowed up, at the same time, both them and their opponents of Bengal. At any rate it would appear clear, that soon after that period a colony of Rajpoots from the west of India, proceeded towards this quarter and obtained a considerable portion of this district. Of this colony I shall now proceed to give some account.

According to the traditions universally prevalent among the northern hills, an invasion of the Rajpoot country in the west of India, by one of the kings of Delhi, produced an emigration from that country under a number of the officers of the dethroned prince; and the officers having seized on the mountainous country, together with some of the adjacent plains, formed a number of petty principalities, extending west from the Kankayi to the Ganges, and perhaps to Kasmir. A great part of these have lately been reduced under the authority of the chiefs of Gorkha, who have taken up their residence in Nepal; but this is a very modern event. A story, related in the translation of Fereshtah by Colonel Dow, so nearly resembles the account given of the attack made by the Moslem king on the Rajpoot prince, that we may consider the two histories as relating to the same event, and this fixes the era of the emigration to the year 1306 of our era.

In the confusion, which immediately followed the over-

throw of the Hindu kingdom of Bengal, and which in the northern parts of this district continued until the firm establishment of these Rajput chiefs, several of the Brahman nobles, and the heads of other native tribes seem to have recovered a temporary power. On the west side of the Kosi are several monuments of a chief named Karnadev, and of his three brothers, Ballabh, Dullabh, and Tribhuvan, who are said to have been powerful chiefs of the tribe of Doniwar Brahmans. Various opinions are entertained concerning the time in which they lived; some traditions place them before Lakshman Sen, some make them contemporary and his tributaries, and some allege, that they lived after his time. This is the opinion of Sonabhadra Misra, the chief Jyotish Pandit of the vicinity, and is confirmed by manuscript account of the Rajas of Morang, which I shall mention in my account of that country.

In the north-east parts of the district again a certain Brahman of the Domkata tribe, named Beru Raja, seems to have had great influence. He had three brothers or kinsmen, who ruled the country, and who were named Sahasmal, Bali and Barijan. The latter left a son named Kungja Vihari, who also seems to have been a chief of some note. The works left by these personages are numerous, but not great. All these Brahman chiefs are considered by the modern Hindus of the vicinity as objects of worship.

The progress of the Rajpoots in subduing the mountainous country seems to have been by no means rapid, and in my account of Morang I shall detail such notices concerning it, as I have been able to procure.

Concerning the history of the Muhammedan kings of Bengal, I have little to add to what I have stated in my account of Dinajpoor. It would seem, that the Moslems, on the capture of Gaur, were unable to extend their authority over the whole Hindu kingdom, not only towards the north and east, as I have mentioned in the account of Ronggopoor and Dinajpoor; but even towards the west. It was not until a late period of the Mogul government, that they took regular possession of the northern parts of this district; and Julalgar, about 10 miles north from the town of Puraniya, was their boundary towards that quarter.

I have not learned what form of government the Moslem

kings of Bengal adopted for their provinces, nor whether they continued the same divisions of the kingdom, which had been adopted by the dynasty of Adisur; but this is not probable, as at least early in their government their dominions would appear to have been far less extensive. The only separate government, of which I have heard, was that of the south, and the governors seem to have resided at various places, according as different native chiefs were compelled to retire, or were able to recover their influence. The capital of the province was however always called Haveli Dakshinsahar, and at one time seems to have been on the banks of the river, a little above Calcutta. In the time of Hoseyn Shah it was situated near the Bhairav river, in the Yasor (Jessore R.) district, some way east and south from Kalna, where there are very considerable remains of a city, with buildings of a respectable size. There the tomb of Khanjahanwoli, the governor, is an object of religious devotion both with Moslems and Hindus. After the Mogul government was established, an officer called a Fouzdar resided at Puraniya, with the title of Nawab, and, although under the orders of the Subahdar of Bengal, had a very high jurisdiction both civil and military.

The following is said to be the succession of these officers:—1. Ostwar Khan. 2. Abdullah Khan. 3. Asfundiyar Khan, 12 years. 4. Babhaniyar Khan, 30 years. 5. Sayef Khan. and 6. Muhammed Abed Khan, 18 years. 7. Bahadur Khan, 1 year. 8. Soulut Jung, 7 years. 9. Soukut Jung, 9 months. 10. Ray Nekraj Khan, 11 months. 11. Hazer Ali Khan, 3 months. 12. Kader Hoseyn Khan, 3 years. 13. Alakuli Khan, 4 months. 14. Serali Khan, 3 years. 15. Sepahdar Jung, 2 years, when the government (Dewany) was given to the Company. 16. Raja Suchet Ray. 17. Ruzziuddin Muhammed Khan. 18. Muhammed Ali Khan, succeeded by an English magistrate, Mr. Ducarrel. Sayef Khan seems to have been a man of considerable enterprize, and it was he who taking advantage of internal dissensions added to his province a very large proportion of Morang, which he took from the Rajpoots about the year of the Bengal era, 1145 (A. D. 1738). This now forms a Serkar, annexed to the Mogul empire since the time when the Ayeen Akbery was composed. Some portions, however, were added

before the time of Sayef Khan. A Hindu officer, named Nandalal, seems, under the government of Sayef Khan, to have had the settlement and care of this newly-annexed territory, and has left behind him many traces of his piety or vanity. By some he is said to have been the Dewan or land-steward of the Nawab, while others give him the more humble title of Jumadar, or captain of the guard.

In the government of Seraj Doulah, Soukut Jung, the son of Soulut Jung, rebelled against that weak prince, to whom he was very nearly related. In a battle, which ensued, the rebel was killed, although orders had been given by Seraj Doulah, that the utmost care should be taken for his kinsman's personal safety.

Since the English Government, a great deal has been annexed to the Moslem Serkar of Puraniya, even as enlarged by the addition of Morang; and this district now contains a portion of Serkars, Tajpur, Jennutabad, and Urambar, in the Subah of Bengal, and a part of Serkar Mungger in the Subah of Behar. In this district a more regular system of native officers has been introduced, than prevails in either Ronggopoor or in Dinajpoor. Each division is provided with a Dagorah, Munsuf, and Kazi, whose jurisdictions are commensurate, and, except where otherwise specified, these officers always reside at the same place, which is attended with considerable advantage to the subject. Once for all I refer to the Appendix for the nature of the soil, and many other particulars concerning these divisions, which it will be unnecessary to repeat.

Haveli Puraniya.—This division is compact, and the town centrical. There are no considerable lakes (Bil); but there are many marshes, formed from the old channels of rivers. Some are of considerable length; but their width is comparatively small. Except near the town the country is very bare, and contains few trees or bamboos. The villages therefore are quite naked, and they are built compact. There is no forest nor any wastes that harbour destructive animals.

Rani Indrawati, the chief proprietor in the district, had a brick house; but since her death it has gone to ruin. Dulal Chauhuri, an active landlord, has a house becoming his station. Two new men, who have purchased land in other divisions, have decent houses in this, where they reside, and

still continue to trade. The town of Puraniya, like Ronggopoor, is very much scattered, and consists of various detached parts, on both sides of the Saongra river, altogether occupying a space of about three miles square; but much is occupied by plantations, gardens, and open spaces; for the soil is so poor, that it admits of little cultivation. On the east side of the river is the most compact and considerable portion of the town, called by various names, about which no two persons agree. This compact part, which may be called the town, consists of one wide and tolerably straight street, decently built and tiled, and extending about half a mile from east to west. Many lanes pass from each side to two streets, which run parallel to the principal one, but which are very irregular and ill built, although some of the best houses are situated behind them, and have no entrance except through these miserable lanes. A short but good street runs north from the principal street, towards its east end, and the whole is surrounded by thickets of trees and bamboos, among which are many huts, and a few tolerable houses. At a little distance south, but on the same side of the river, is Abdullahnagar, which may be considered as a detached suburb. North from the town is another detached suburb called Miyabazar. On the opposite side of the Saongra is Maharajgunj, a large but poor suburb, which extends south to Rambag, a poor sandy plain, on which the houses of the Europeans have been built, where the courts of justice are situated, and where the office of the collector stands. The buildings there are very much inferior to those at Ronggopoor, nor will the soil admit of their being ever neatly ornamented, while the marshy channels of the Saongra and Burhi-Kosi, between which Rambag is hemmed, render it a very unhealthy situation. The lines, where the provincial corps is stationed, are beyond the Burhi-kosi, west from the residence of the judge, and this is a higher and better situation than Rambag; but the soil there also is wretched, and attendance on the courts, were they removed to that place, would be extremely inconvenient to the natives. The courts of justice and jail are very mean buildings, and the latter would afford very little opposition to the escape of the convicts, were they much disposed to quit their present employment. A wooden bridge built across the Saongra, to

open a communication between Rambag and the eastern parts of the town, is the only public work of respectable magnitude.

The Darogah has established nine Chubuturahs or guards, in what he calls the town; but this extends much farther north, than the space which I have admitted, and I have comprehended much, that is little entitled to be considered in any other light, than that of miserable country villages. Under the whole of these guards the Darogah estimates, that there are 8234 houses and 32,100 people; but of these 2698 houses, and 9951 people belong to villages, that I consider as entirely in the country, leaving 5536 houses, and 22,149 people for the town, which at least contains nine square miles of extent. I am apt to think, that the Darogah has greatly underrated the population; but however that may be, we must form no idea of the population of Indian towns, by comparing them with the extent of cities in Europe. This town, which occupies a space equal to more than a half of London, most assuredly does not contain 50,000 people, although it is one of the best country towns in Bengal. It is supposed to contain about 100 dwelling houses and 70 shops, built entirely or in part of brick, and 200 that are roofed with tiles. Two of the houses are very respectable. One belongs to Baidyanath, formerly a merchant, but who now manages the principal estate in the district. The other belongs to Hasanreza, one of the sons of Muhummedreza a Persian officer, who quitted the army of Nader Shah in disgust, and settled in Bengal. Besides these about 30 of the houses belonging to natives are tolerable, and are occupied by merchants or possessors of free estates; for none of the Zemindars frequent the town, when a visit can possibly be avoided. There are 10 private places of worship among the Moslems, and five among the Hindus; for in the town the manners of the former sect prevail. The only public place of worship in the town, at all deserving notice, is a small mosque, built by an Atiyajamal Khan. It is in tolerable repair, and a crier calls the people to prayer at the hours appointed by the prophet.

A good many tolerable roads, made by the convicts, lead to different parts of the town; but there is a great deficiency

of bridges, although the one across the Saongra is by far the best that I have seen in the course of my journey.

Besides Puraniya, Bibigunj, Tamachgunj, Kusbah, Ekamba, Mathar, Ruzigunj, Bellouri or Gopalgunj, Burhidhanghatta, and Bashatthi, are small towns in this division, and each may contain from 100 to 200 houses, except Kusba, which contains 1500. No remains of Moslem splendor are to be found near Puraniya.

Sayefgunj or Dangrkhora.—This is a large jurisdiction, and tolerably compact. The western edge of the division is a poor naked sandy country, but is not subject to inundation. In this part of the country the villages are bare, and the huts are huddled together; but there are many plantations of mango trees. By far the greater part, towards the east, is exceedingly low; but rich and well cultivated, although it suffers considerably from the depredations of wild animals, that are harboured in the wastes of the territory, by which its southern side is bounded.

Three Zemindars of an old family, that now claims the succession to the chief part of the district, and one Moslem lady reside. One of them has a brick house; the houses of the others are thatched, nor has any one a private chapel built of brick. Sayefgunj, including several adjacent hamlets, is a large miserable place, containing about 400 houses, which are quite bare and overwhelmed with dust from old channels, by which it is surrounded. Motipoor, Mahadipoor, Bhagawatpoor, Kathari, Kusarhat, Arara. Muhammedgunj, Parsagarhi, and Nawabgunj, are also places, which may be called towns, each containing from 100 to 200 families. In the eastern part of this district is said to be a tower (Deul) of brick, 50 or 60 feet high, and 20 feet square, with a stair in the middle. It is said to have been built by a Barandra Brahman, named Mahindra, in order to have a pleasant view of the country from its top. No one can tell any thing of the history of this personage.

Gondwara.—This is a very large territory. The villages are in general very bare, and the huts are huddled together without gardens or trees, but the country is overwhelmed with plantations of mango, in general totally neglected. Bamboos are scarce, but the country in some parts is adorned

with scattered palms (*Borassus* and *Elate*), which are very stately and beautiful. A great extent of this division is overgrown with reeds and stunted Hijal trees, that protect numerous herds of wild buffaloes, hogs, and deer, and to which a few wild elephants resort. These animals are gaining ground on the people, and the numerous plantations that have been deserted are daily giving additional shelter to these enemies of mankind.

Gondwara, the capital, is a large but scattered and wretched place, containing however three market-places, and perhaps 250 houses, but they are separated by waste spaces that are overgrown with trees and bushes, totally wild and uncultivated. Kangrhagola is also a small town, is close built, and may contain 200 houses. Kantanagar is the largest place, and contains about 700 houses. Bhawanipoor contains 200 houses.

Division or Thanah Dhamdaha—is a large jurisdiction extending above 60 miles from north to south, and the whole very populous.

In this immense and populous territory there is no dwelling house of brick, but one shop is built in that manner, and one Moslem and three Hindus have private places of worship composed of the same material. Dhamdaha, the capital, is a large place, consisting of huts close huddled together on the two sides of a small channel which in the fair season is dry, and falls into the Kosi a little from the town. It consists of two market-places, which are surrounded by about 1300 houses. Bhawanipoor, including Mahadipoor, which is adjacent, contains 500 houses. Virnagar is a place of some trade, and contains about 250 houses, while it is surrounded at no great distance by Azimgunj, containing 50 houses; Maharajgung, containing 100 houses; and by Sibgunj and Nawalgunj, in the division of Dimiya, containing about 200 houses; all market-places, some of which have a good deal of trade. Besides these three places, Belagunj, Maldiha, Bhawanipoor, Aligunj, Dharraha, Rampoorpariyat, Pharsun and Barraha, are small towns containing each from 100 to 240 families.

The huts of the villages are very naked and are huddled close together, but there are vast plantations of mangoes, with some bamboos and a few palms. Several of the planta-

tions have in a great measure run into a wild state, and together with several natural woods, and the bushy banks of the Kosi, harbour many destructive animals. The only natural woods of any size are at Janakinagar, which is said to be four miles long and two wide; and at Aurahi, which is said to be eight miles long and from two to three wide. These are high and contain a variety of trees, as is the case with some which are smaller and inconsiderable.

At Virnagar a refractory zemindar built a mud fort containing about 70 bigahs, and it was his chief place of residence; but the only antiquity at all remarkable is at Sikligar, about four miles from Dhamdaha, on the east side of the Hiran river. There I found the traces of a square fort, each side of which, measuring on the outside of the ditch, is about 700 yards in length. In each side there may be observed traces of a gate defended as usual by large outworks. The ditches on the south and east sides have been obliterated. On the north and west there appear to have been two ditches, separated from each other by an outer rampart of earth. The inner rampart has been both high and thick, and from the number of bricks which it contains has probably been faced with that material, although I saw no wall remaining, but it is thickly overgrown with bushes. The space within the rampart is occupied by fields and mango groves, in one of which a Fakir has placed the monument of a saint. Bricks thickly scattered over the surface, and rising into several considerable heaps now half converted into soil, show that the buildings must have been of a respectable size. About 400 yards from the north-west corner of the fort is a heap of bricks, which is of a size sufficient to allow us to suppose that it may have been a considerable temple. In a grove at its east side is a stone pillar standing erect. About nine feet of the pillar are above the ground, and it is a rude cylinder of about 11 feet in circumference. In its upper end is a cylindrical hole descending perpendicularly, and about six inches in diameter. This was probably intended to contain the stem by which some ornament of iron was supported. The pillar is called Manik-Tham. The people of the neighbouring village had absolutely no tradition concerning the persons, who had either erected the fortress or temple, but paid a sort of worship to the stone. It would be difficult to say whether these works

are Moslem or Hindu, as Manik-Tham signifies the pillar of a legendary jewel now never seen, and which is equally celebrated among both people. Sikligar is however a Hindi word signifying the Chain fortress. An old road may be traced for some way leading south from the fort.

Dimiya.—In the whole division are eight brick houses built after the fashion of this country, and 87 of a structure somewhat intermediate between that of Europe and Nepal.

The town of Nathpoor consists of the following market-places :—First, Nathpoor proper, in which the office for collecting the rents of the Zemindar is placed, contains about 480 houses. Second, Rampoor, in which the native officers hold their courts, contains about 425 houses. Third, Rajgunj contains about 300 houses. Fourth, Sahebgunj or Hanumangunj contains about 400 houses, among which are most of those built of brick and covered with tiles by workmen from Nepal. These villages, although they must be considered as forming one town, are as usual in Bengal a good deal scattered. By the care of the same gentleman, roads conducting through these villages and opening communications with the neighbouring country have been formed, and several of the streets are wide, straight, and regular. In fact, the exertions of this worthy individual have produced as good effects as those of most magistrates in the country, although these have been assisted by the labour of numerous convicts, and by the exertions of those wealthy and powerful individuals whom business necessarily compels to a frequent residence near the courts of justice. The principal disadvantage under which Nathpoor labours, is that in the dry season very extensive sands lie between it and the navigable stream of the Kosi, so that goods have to be carried on carts to and from the boats at Dimiyaghat, about five miles from Sahebgunj, where the principal merchants reside. The only other places that can be called towns, are Kusahar, Ranigunj, Muhammedgunj, Nawalgunj and Motipoor, each of which contains from 100 to 200 houses. The appearance of the villages and plantations are similar to those in Dhamdaha, only there are fewer bamboos and palms. The same kinds of woods exist but not to such an extent, they having been a good deal reduced by the activity of some emigrants from Morang.

The most remarkable antiquity is the line of fortifications running through the north-west corner of this district for about 20 miles. It is called Majurnikhata, or dug by hired men, although by far the greater part of the natives attribute its formation to a different cause. They differ however considerably in their account, some alleging that it was made by a god (Devata), while others give the honour to a devil (Rakshas). It is only a few that support the opinion which I have adopted of its being the work of man. I traced it from the boundary of Gorkha to that of Tirahoot, at which it terminates; but all the natives agree that it reaches to the bank of the Tiljuga, a river which comes from the west to join the Kosi. They say that on a hill overhanging the river there was a fort of stone, from whence the works ran south. Mr. Smith has not seen the fort, although he has visited the place, but he had not previously heard of it. He also observed that the line extends north from the Tiljuga. Where the Majurnikhata enters the Company's territories, it is a very high and broad rampart of earth with a ditch on its west side. The counter-scarp is wide, but at the distance of every bow-shot has been strengthened by square projections reaching the edge of the ditch. The whole runs in an irregular zig-zag direction, for which it would be difficult to account. Farther south, the width and dimensions of both rampart and ditch diminish, nor can any of the flanking projections be traced. For the last mile it consists merely of a few irregular heaps clustered together, apparently just as if the workmen had suddenly deserted it when they had collected only a small part of the materials by digging them from the ditch and throwing them from their baskets.

On the east side of the Majurnikhata, about one mile and a half from the boundary of Nepal, is a ruin called Samdadahar, attributed to the family of Karnadev, and said to have been a house of one of the four brothers. It consists of a large heap of earth and bricks, about 380 feet from east to west, which rises high at each end, so that the wings have been higher than the centre of the building. In the western wing has been made a deep excavation which has laid open a chamber. The wall of this, towards the centre, is entire, and contains a door of plain brick-work without any ornament or trace of plaster. At the end of the east wing is a

small shed containing some stones, which the natives call the seat of Karnadev. The stones have evidently been parts of doors or windows very rudely carved. South from each wing is a small tank, and these, together with the intermediate space, have evidently been surrounded with buildings of brick, although not so massy as in the large heap first mentioned. The most considerable is on the north side of the eastern tank, where there is a large heap of bricks called the Kotwali or Guard. South from the western tank is a long cavity, seemingly the remains of a canal, but it does not communicate with the tank.

About five miles south-west from Samdadahar is another ruin attributed to the same family, and called Karjain. It is about two miles west from Majurnikhata, and near it are several pools of considerable extent, said to have been formed by the brick-makers employed at the works. If this be the case, the buildings must have been very large, as the ponds seem to occupy six or seven acres, and even now are seven or eight feet deep. The space said to have been occupied by the buildings extends about 500 yards from east to west, and 700 from north to south. In some places, especially on the west side, there are evident remains of a ditch. No traces of a rampart can be discovered, nor does there remain any great heap of bricks. There are however many elevations, and the soil contains, or rather consists of small fragments of brick. It is therefore probable that most of the entire bricks have been removed, in doing which the ruins have been nearly levelled. From the recent appearance of several excavations, it would appear that the people have lately been digging for bricks. Within the fort has been one small tank, and on its west side there have been two.

From this ruin to another named Dharhara, and attributed to the same family, is about nine miles in a westerly direction. At Dharhara, north from the villages, is a small, square, mud fort, containing perhaps three acres. At each corner it has had a square bastion, and another in the middle of each face except towards the west. Near the centre of that face, at a little distance within the rampart, is a high mound of earth like a cavalier, which seems to have been intended for a gun to command the whole. On the east side of the village is a

very small fort containing scarcely a rood, but at each angle it has a kind of bastion. South from that is a small tank extending from east to west. At its west end is a heap of bricks covered with grass, which has evidently been a hollow building, as by the falling of the roof a cavity has been formed in the summit. In this cavity are five stones; four appear to have been parts of doors and windows; one resembles a large phallus, and by the natives is considered as such. South from thence is a high space of land, on which there are two very considerable heaps of bricks covered with soil. Near this there are several tanks extending from north to south, but some of them are evidently quite modern. The whole of these works are attributed to Karnadev, but he and his brothers are the usual village gods; and the two forts, from their similarity to those erected by the moslems on the frontier of Vihar a very short time ago, are evidently of modern date. The temple and heaps of bricks have the appearance of much greater antiquity, and may be what the natives allege.

Division of Thanah Matiyari.—This large jurisdiction is of a very irregular form, a projection about twelve miles long and three wide extending at right angles from its north-east corner, and being hemmed in between Arariya and the dominions of Gorkha. Neither is the residence of the native officers near the centre of the mass of their jurisdiction. The late Rani Indrawati, the principal proprietor in the district, usually resided in this division and had a brick house, which with the adjacent buildings occupied a considerable space; but it never was a habitation becoming the immense fortune which the lady possessed. During the disputes which have taken place about the succession, the buildings have been allowed to fall into ruin. No other dwelling-house of brick has been erected.

Matiyari, the capital of the division, is a poor town containing about 125 houses. The best town is on the bank of the Kosi, and consists of two adjoining market-places, Devigunj and Garhiya, which may contain 200 houses, and carry on a brisk trade. Bauka, on the frontier of Morang, contains about 100 houses. Kursakata contains above 250 houses, but is not a place of so much stir as Devigunj. Near

Hengnahat is another large but dull place, which contains 400 houses, as is also the case with Ranigunj; Kharsayi contains 200 houses.

Except on the islands of the Kosi, which are covered with Tamarisks, this division is very well cleared; but its northern frontier suffers from the depredations of the animals fostered in the territory of Gorkha. The northern parts of the division are very bare of plantations, and both bamboos and mangoes are scarce. In the southern extremity a vast deal is wasted in plantations of the latter. In the villages the huts are huddled close together.

The only place of Moslem worship is the Durgah of a saint, which is the property of a Fakir who has a small endowment. This monument is placed on the side of a tank, which, from its greatest length being from north to south, is a Hindu work. The chief celebrity of the place arises from its being inhabited by a crocodile, who is considered as the same with the saint; and he is accompanied by a smaller, which is supposed to be the saint's wife. On the 1st of Vaisakh about 5000 people of all sects assemble to make offerings to these monsters, which are then so glutted with kids and fowls that the multitude surround them without danger. At other times the supplies are casual; and sometimes the animals become so voracious, that they occasionally carry away young buffaloes which come for drink. This year, as a man was attempting to drive out a young buffalo that had imprudently gone into the water, he was carried down and devoured. The natives, far from being irritated at this, believed that the unfortunate man had been a dreadful sinner, and that his death was performed by the saint merely as a punishment. Were twenty accidents of the kind to happen, they would consider it as highly improper to give the sacred animals any molestation. I went to view them in company with a Brahman of very considerable endowments, and by far the best informed person in the vicinity. I took with me a kid, the cries of which I was told would bring out the crocodiles. As I found the saint and his wife extended on the shore, where, notwithstanding the multitude, they lay very quietly, and as the kid made a most lamentable noise, I was moved to compassion and directed it to be removed. This not only disappointed the multitude, but the Brahman said

that such a proceeding was very unlucky, and that the neglect shown to the saint might afterwards produce very bad consequences. The claims of the kid however seemed most urgent, and the people appeared to be satisfied by my observing, that I alone could suffer from the neglect, as the piety of their intentions was indubitable.

The Hindus here seem to be more than usually indifferent concerning the objects which they worship; and several places, recently and avowedly built by mere men, attract as much notice as in other parts would be given to those of which the foundation had been accompanied by events that in some countries would be considered as extraordinary.

The Kausiki, as usual, is a place of great resort on the full moon of Paush, and about 15,000 people generally assemble then and bathe at Kausikipur.

Arariya.—This is a large compact jurisdiction very thoroughly cleared of all thickets that harbour wild animals; but the face of the country is bare, and the number of plantations is comparatively inconsiderable; bamboos are therefore scarce. The huts in the villages are huddled close together. No zemindar resides. One merchant had a house of brick, but it is in ruins. The agent of a zemindar has his house surrounded by a brick wall. A well lined with brick, and between seven and eight cubits in diameter, is by the natives considered as a respectable public work, and the founder's name is celebrated. Arariya for this country is rather a good town, its principal street being somewhat straight and close built, and in some places so wide that two carts can pass. It is also adorned with two or three flower gardens, a luxury that in this part is very rare. It contains about 250 houses. No other place in the division can be called a town. The Moslems have no place of worship at all remarkable. A small mosque, built by a servant (Mirdha) of Nandalal, has gone to ruin.

Nandalal built several temples. At Madanpoor he erected two (Maths) in honour of Sib. The one Priapus is called Madaneswar and the other Bhairav. Their sanctity was discovered in a dream, and at the festival (Sibaratri) from 10 to 12,000 people assemble, and remain 10 or 12 days. The temple of Madaneswar is 22 cubits long, and its priest (a Sannyasi Pujari) has an endowment of 50 bigahs.

Bahadurgunj.—This enormous jurisdiction has a frontier, towards the dangerous neighbourhood of Gorkha, of above 45 miles in a direct line. One half of this is in a narrow tongue, hemmed in between Morang and Udhrail, and it has been so contrived, that in its turn this tongue should hem in another, belonging to Udhrail, between it, Ronggopoor, and Morang; all of which circumstances facilitate the depredations of robbers. The north-east corner of this division is reckoned 19 coss, and the north-west corner 14 coss, road distance, from the residence of the native officer of police, while other jurisdictions are within four or five miles. It is not only a very extensive, but a very rich and populous district. Except on the immediate frontier of Morang it is highly cultivated, so as to harbour few or no destructive animals. The soil is so free, that few ploughs require iron. It is badly wooded, and like Ronggopoor its plantations consist chiefly of bamboos; but these not disposed so as to shelter the huts, as in that district; on the contrary the huts are quite naked, but they are surrounded by little kitchen gardens, which is seldom the case to the eastward. Along the frontier of Morang runs a chain of woods, about a mile wide, but in many parts now cleared. These woods contain a variety of stunted trees, with many reeds.

There are two respectable dwelling houses; one belonging to Subhkaran Singha, a Zemindar, and the other to Rameswardas, who has made a fortune by managing the estates of others. Both have large buildings of brick, with gardens, plantations, and several thatched but neat and comfortable houses, for the accommodation of their numerous attendants, and of the vagrants on whom they bestow entertainment; but Subhkaran Singha lives himself in a thatched house, and it is only his household deity that is accommodated in brick. Two free estates are of respectable size, one belonging to a Moslem saint, the other to a Brahman; but neither indulges himself in a house of a dimension suitable to his rank, although each has a small chapel of brick, as is also the case with a merchant.

Bahadurgunj, where the officers of government reside, is a very poor place, and does not contain above 70 houses, nor is there any place in the division that can be called a town.

In this division there are several antiquities of some curiosity, although splendor cannot be expected.

The fort of Benu Raja, the brother of Sahasmal, who is worshipped in Arariya, stands here, about seven or eight miles from Bahadurgunj, between the Kumal and Ratoya rivers. The ruin consists of a rampart, about 600 yards square, which contains so many broken bricks that it has probably been once a very high and thick brick wall. In some parts there are traces of a ditch; but in many places this has been entirely obliterated, which is a proof of very considerable antiquity. Within there are no remains of buildings, except many fragments of bricks scattered over the fields. It is probable, that there have been buildings which have been entirely obliterated by those who removed the entire bricks. It contains a small tank, to which a small assembly resort on the 1st of Vaisakh, in order to celebrate the memory of the prince. South from Bahadurgunj about five miles, I visited another ruin, said to have belonged to the same family, and called the house of Barijan, who was a brother of Benu and of Raja Sahasmal. The fourth brother is said to have been called Bal Raja, and his house was seven coss north and west from Bahadurgunj. It is said to be about the size of the fort of Sahasmal, and he also is an object of worship. It is universally admitted that these persons were Domkata Brahmans. Few pretend to know when they lived; but some place them immediately after Virat Raja, the contemporary of Yudhishthir.

Udhrail.—This is a large and populous jurisdiction. The appearance of this division and its villages much resemble those of Bahadurgunj, although it is not quite so fertile. Its soil is equally friable, and no iron is required in the plough. Its plantations consist mostly of bamboos, with a few betle-nut palms intermixed. Near the river Dauk there are a few small woods. In the whole division there is no house of brick, and only one man, a Moslem, has a private chapel of that material. Udhrail, where the native officers reside, is a scattered place, containing three markets, and perhaps 100 houses. Ranigunj, where the commercial Resident at Maldeh has an agent, is a small town with 150 houses. Kaligunj, where the commercial Resident at Patna

has an agent for the purchase of sackcloth bags, is a very thriving but small town, not containing above 70 houses.

KRISHNAGUNJ is a large, compact, and populous jurisdiction. The country much resembles the last division, the plantations consisting mostly of bamboos, with a few betle-nut palms intermixed; but there are no woods, and the villages are more sheltered, the gardens containing many plantain trees, and the bamboos being more intermixed, so that the country has more the appearance of Bengal, than is seen towards the west. There are two houses belonging to two brothers of the same family, which possess a very large estate; both contain some buildings of brick; but they are very sorry places, and not becoming persons of a respectable station.

DULALGUNJ is a very fertile jurisdiction, and is of a moderate size, nearly of a triangular shape. Asurgar is about four miles from Dulalgunj, at a little distance east from Mahanonda, but on the side of a large channel, through which, in all probability, that river once flowed. What is called the Gar is a space of irregular form, and about 1200 yards in circumference. It rises suddenly from the surrounding plain to a height of 10 or 12 feet, so that on approaching it I thought that it was the rampart of a fort; but, on ascending, I perceived, that within there was no hollow space, and that in some places the surface within rose into little eminences or heaps. Only at one side there was a small cavity, which was separated from the outer plain by a mound like a rampart. This has all the appearance of having been a tank, although it is now dry. I then conjectured, that this eminence was a natural elevation; but on going to the residence of a Fakir, which occupies the centre of the area, I was informed, that adjacent to his premises a small tank had been lately dug to the depth of 14 cubits. After passing a thin soil, the workmen found ruins of many small chambers, and halls filled with bricks, I was also informed, that openings have been made in several places, in order to procure materials for building, and everywhere similar appearances were found. I therefore conclude, that this has been a very large building, probably consisting of many courts, surrounded by apartments. The people on the spot said, that some hundred years ago the place was covered with trees, and that no Hindu would ven-

ture to live on it, least Asur Dev should be offended. At length a Moslem saint came, killed a cow, and took possession, which his descendants retain. They have cleared and cultivated the whole, have erected decent buildings, and enjoy considerable reputation. The Hindus come occasionally to the hollow place before mentioned, and make offerings to Asurdev. The Moslems on the contrary venerate the intrepid saint, by whom the ruin was cleared, and about 1500 of the faithful assemble, after the fair of Nekmurud, to celebrate his memory.

At Kangjiya Aonglai, about 12 miles road distance from Dulalgunj, and on the bank of the Kankayi, is said to have resided Kungjavehari, sovereign prince of the neighbouring country, and son of Barijan Raja, whose house was at no great distance, and has been described in my account of Bahadurgunj. The natives, at their marriages, make offerings to Kungjavihari under a tree, which stands on the bank of the river, and which is supposed to be immediately over the Raja's treasury. The Kankayi has exposed to view several heaps of brick, which at one time would appear to have been entirely covered with soil. This prince is said to have dug two tanks, which still remain, one at Kanhar, two miles south from his house, and another at Bhetiyana, one mile farther distant. Between them is an old road.

The country and villages are well sheltered with bamboos, but contain few trees. A few palms are scattered among the gardens. The immediate vicinity of the Mahanonda is very poor, sandy, and bare. Dulalgunj, where the native officers reside, is a place of some trade, and several of the houses, although it is a confused scattered place, have flower gardens, and an appearance of decency. It may contain 150 houses.

NEHNAGAR is a moderate-sized jurisdiction. It derives its name from a small town, now in ruins, which was in the division of Dulalgunj. It is a very fertile low tract, but it is badly wooded. The villages are, however, well sheltered, as in Bengal, and are surrounded by plantain trees and bamboos. There are some small natural woods, which contain trees, intermixed with reeds. There are many Jhils or marshes, which throughout the year contain water in their centres; but they all are narrow like the old channels of large

rivers. Only one family, that possesses an assessed estate, resides, and, being Moslem, it has a brick chapel and a store-house of the same material; but the lodging apartments are thatched.

The Moslems have three or four monuments (Durgahs) of brick, which seem to have either been built by some of the relations of Hoseyn, king of Bengal, or to have been dedicated to some of his kindred, but none of them are much frequented. The Hindus have four brick private chapels (Math), but no place of public resort, that is at all remarkable.

Kharwa is a very small jurisdiction; the southern parts are overrun with part of the low marshy forest, which passes through the low part of this district to join the woods of Peruya in Dinajpoor. The northern are populous, and resemble Bengal, the villages being buried in fine plantations of trees and bamboos. The huts also are more comfortable than those towards the west, and the people are more cleanly. Three proprietors of land, four Brahmans, four goldsmiths, six brokers (Dalal), two coppersmiths, and nine merchants, have houses built of brick; and there are two private places of worship (Math) of that material.

Kharwa, where the native officer of police resides, is a poor small town with about 100 houses. It has neither market, bazaar, nor shop; but several of the inhabitants oblige a friend, by selling him provisions in private; for it must be observed, that among the Bengalese the sale of grain, oil, and other articles in common demand, is considered as far from creditable.

Kaligunj, where the court for trying petty suits has been placed, is the chief town in the division, and contains about 700 houses compactly built. Besides a subordinate factory belonging to the Company, it contains several good brick houses, and is celebrated for its manufactures of cotton cloth called Khasas.

Dumrail is a place of great trade, and may contain 100 houses. Many of the villages are very large and populous, but their houses are so much scattered, and so buried in gardens and plantations, that they can scarcely be considered as towns.

Bholahat; although a small jurisdiction, it extends a con-

siderable length along the bank of the Mahanonda, which separates it from Dinajpoor. The western parts of this territory are in general occupied by the ruins of Gaur, overwhelmed with reeds, and the trees of old fruit gardens, now become wild and intermixed with many palms; but chiefly owing to the exertions of Mr. Charles Grant, and of his agents Messrs. Creighton and Ellerton, some progress has of late been made in bringing the ruins into cultivation, although the immense number of dirty tanks, swarming with alligators, moschitos and noisome vapours, is a great impediment. The soil however, is very fine, and rests on a layer of hard tenacious clay, which strongly resists the action of the rivers; the reason probably why this situation was chosen for building a large city. The eastern parts, towards the Mahanonda and Kalindi, are almost one continued village, and the soil is of a most extraordinary fertility, and uncommonly fitted for the mango tree and mulberry, which seem to thrive infinitely better on a narrow space, on each side of the Mahanonda from the mouth of the Kalindi to the mouth of the Tanggan, than they do anywhere else. The extent is only about 10 miles in a direct line, and the bank fit for the purpose on each side, may probably not exceed half-a-mile in average width, but even this small extent would produce a very large amount indeed were it fully occupied; that however is by no means the case. The middle parts are bare of trees, very dismal and low, and a great deal is covered by lakes or marshes. On the banks of these much spring rice is cultivated, and they produce great quantities of fish, and many reeds and vegetables used for eating by the natives, but they are very noisome and ugly objects, and must always have rendered Gaur a disagreeable and unhealthy place. In all probability, however, they were considered advantageous, as adding to its strength.

Three hundred houses, chiefly on the banks of the Mahanonda, are built entirely of brick, and 100 of the mare of two stories. Many of these are very decent dwellings, and are becoming the rank of the inhabitants, who are chiefly traders of the Gosaing sect; 200 houses are partly built of brick. The villages, wherever not close built and regular, are finely sheltered by trees and gardens.

Tangtipara, Bahadurpoor, Bholahat, Chauarir Bazar, Ka-

marpoor, Govindapoor, Mahishmardini and Nischintapoor, must all be considered as forming one town, and that is much more closely built, and more resembles a city of Europe than most of the country towns of Bengal. The streets however, are very narrow and irregular, and the communication from place to place for every passenger except those on foot, is very much interrupted; but every thing is carried by water, the whole town running on a narrow elevation along the Mahanonda. These places may in all contain about 3000 houses, many of which are of brick, and to judge from the outside they are very comfortable.

Another town, where the Company's factory of Maldeh is established, consists of a similar collection of market-places, called English Bazar, Gayespoor and Nimesary, where there is said to be about 900 houses; although from appearances I should think the number greater. This town, owing to the care of the different commercial residents, has several excellent roads, both passing through it, and in its vicinity; and a street in English Bazar, laid out by Mr. Henchman, is wide, straight and regular. The whole town contains many good houses. The Company's factory is a large building full of conveniencies for the purposes for which it was intended, and defended by a kind of fort, which, if garrisoned, might keep off robbers, or detachments of predatory horse, against whom it was very necessary to guard, when the factory was constructed. The architecture of the whole is totally destitute of elegance. It has indeed been built by degrees, and numerous additions have been made as convenience required.

Another town is composed of three adjacent market-places called Kotwali, Tipajani and Arefpoor, and may contain somewhat more than 600 houses; but more scattered, and not so well built as the former. The people of Tipajani are subject also to the officers of Kaliyachak, who have a superintendency over one-eighth of their conduct and property. Naoghariya, Pokhariya and Nawadahare small towns, are each containing about 100 houses.

Of all the numerous mosques built in their capital city by the Moslem governors and kings of Bengal, only four continue to be places of worship; and even these are so little regarded, that the Darogah, although one of the faithful, did not know their names. They shall be mentioned in the subsequent account of Gaur.

The intolerance of the Moslem kings, and the desire of erecting their buildings at Peruya with the materials taken from the conquered infidels, have left no monuments of the piety of the Hindu kings. Some places, however, are considered as sacred, and these also shall be mentioned in my description of the antiquities.

It is said by Major Rennell, on the authority of Dow, that Gaur was the capital of Bengal 730 years before Christ, a circumstance of which I cannot find among the natives the slightest tradition.

When Adisur erected a dynasty that governed Bengal, although he resided mostly at Suvarnagram or Sonargang near Dhaka, he had a house in Gaur, then probably near the western boundary of his dominions. The same continued to be the case during the government of his successor, Ballalsen. His son Lakshman or Lokhymon, extended his dominions far to the north and west, made Gaur the principal seat of his government, and seems to have built the town in Gaur, usually called by that name, but still also known very commonly by the name Lakshmanawati, corrupted by the Moslems into Loknowty. His successors, who seem to have been feeble princes, retired to Nadiya, from whence they were driven to the old eastern capital of Bengal. The conquering Moslems placed at Gaur the seat of their provincial government. Whether or not the town, in the interim, had gone to entire ruin, connot now be ascertained; but it probably had, as the entire support of most Indian capitals depends on the court, and on that being removed the people instantly follow. If the Muhammedan viceroys of Bengal re-established any degree of splendour at Gaur, no traces of it remain; for all the public buildings that can now be traced, seem to be the work of much later ages. I say re-established, because in the time of the Hindu government it undoubtedly was a place of very great extent, and contained many large buildings of stone, and many great works. The vast number of stones, with carvings evidently Hindu, that are found in the buildings of Peruya, are a proof of the great size of the Hindu buildings, and the numerous tanks, some of enormous size that are spread through every part of the ruins, and that are evidently of Hindu construction are clear proofs of the vast extent of their city, and of the pains which they had bestowed. Whether the vast external fortifications, and the roads by

which the city and vicinity are intersected, are Hindu or Moslem works, I cannot venture to conjecture, having observed nothing about them that could incline me to one opinion more than another.

On the establishment of a Muhammedan kingdom in Bengal, independent of the empire of Delhi, the seat of government was transferred to Peruya beyond the Mahanonda, and Gaur seems to have been plundered of every monument of former grandeur that could be removed; as there can be no doubt, that the materials of the very extensive buildings reared there have been taken from the Hindu buildings at Gaur. This would probably show, that the first viceroys of Gaur were either men of moderation, who did not pull down the works of infidels, or that they did not live in splendour, and did not erect great works; for had the works of Hindus been destroyed to enter into buildings dedicated to the Moslem worship, the kings of Peruya would not have presumed to remove the materials. That these princes completely ruined Gaur, or at least totally destroyed the remnants of Hindu splendour, we may infer from this circumstance, that in the buildings now remaining there are very few traces of Hindu sculptures. I examined several of them with great care, nor did I on any one stone discover the smallest circumstance, which could induce me to believe that it had belonged to a Hindu building; but I am told, that some stones have been found that contained images, and I saw a few such, that the late Mr. Creighton, a gentleman employed in the manufacture of indigo, had collected. It was said by a native servant, that these had been found in Gaur, although this seems to me doubtful, as Mr. Creighton's inquiries had extended also to Peruya, and he had collected stones containing inscriptions from all parts of the neighbourhood, in order to prevent them from falling a prey to those who were in search of materials, and who would have cut an inscription of Adisur's, or even of Yudhishthir's, with as much indifference as a pumpkin. Besides the servant said, that these images had been taken from Ramkeli, a Hindu work erected in the reign of Hoseyn Shah, long after Gaur had been made the residence of the Muhammedan kings of Bengal.

Peruya in its turn was deserted, and the seat of government seems to have been restored to Gaur by Nuzur Khan,

who had a long reign of 27 years. Most of the present ruins, however, are attributed to Hoseyn Shah, the most powerful of the kings of Bengal. The present inhabitants indeed imagine, that immediately after his death, the city was deserted; but this opinion we know is totally unfounded. Muhammed Shah, the third in succession after that prince, was deprived of this kingdom by Sheer Shah, the Muhammedan chief of Behar, and involved in his ruin Hamayun, ancestor of the Mogul emperors. After the short and turbulent though splendid reign of Sheer Shah, and of his son Sulim, the kingdom of Bengal again recovered its independence, and seems to have been governed by a set of upstart tyrants succeeding each other with amazing rapidity. The four last of these were of a family from Kurman, and Soleyman, who was the most powerful of them, having plundered Gaur, removed the seat of government to Tangra, in the immediate vicinity. It was probably about the 27th year of the government of Akbur, that Bengal was reduced to be a province of the Mogul empire, and the viceroys probably, for some time at least, resided at Gaur. Suja Shah who governed Bengal in the year 1727, although he added some buildings to Gaur, usually resided at Rajmahal, and Gaur never afterwards was the seat of government, but seems to have gone to instant ruin, not from any great or uncommon calamity, but merely from the removal of the government. Immediately on being deserted the proprietors of the land began, naturally enough to sell the materials, and not only the towns on the Mahanonda; but even a great part of Moorshedabad and of the adjacent places have ever since been supplied with bricks from that source. Had this been merely confined to the dwelling houses, or even to the palace and city walls, there might have been little room for regret; although the two latter had they been left entire would have been great objects of curiosity, for they are of very astonishing magnitude. Materials however, having gradually become scarce, an attack has been made even on the places of worship, the endowments of which seem to been seized by the Zemindars. Even the very tombs of the kings have not been permitted to escape. The Moslems remaining about the few places that are endowed, and which are still in tolerable repair, complain most justly of this wanton rapacity, and are naturally alarmed for

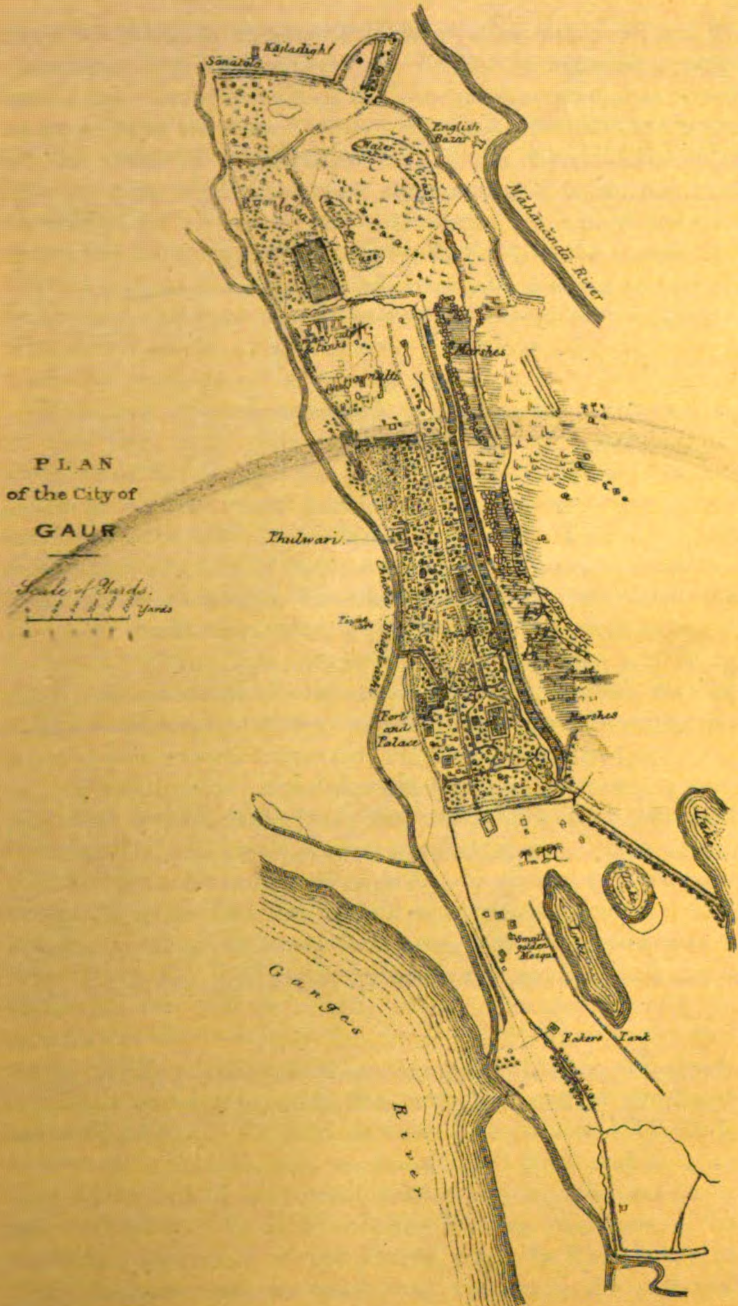
their own security, as even Europeans have most disgracefully been concerned in the spoil. Although the government was no doubt totally ignorant of these spoliations, committed on places deemed sacred by all civilized nations, yet its character has not failed to suffer in the eyes of the people about the place, most of whom are Fakirs and others, who view the actions of infidels with no favourable eye. It perhaps might be an act of justice, and would tend very much to conciliate their minds, were orders publicly issued to prevent any attack on their existing places of worship, and to compel the Zemindars to make a remuneration for their rapacity, by adding some waste lands to the present endowments; for it is impossible to restore the works that have been destroyed.

Mr. Creighton, having made drawings of a number of the public buildings of Gaur sufficient to give an adequate idea of the whole, when they were in a far more perfect state than at present, and engravings having been made from these drawings, and published by Mr. Moffat of Calcutta, I shall not think it necessary in the following account of the present state of Gaur to enter into a description of these. I shall only state, that in my opinion these engravings, without being unlike, are calculated to give an idea of more neatness and magnificence than the works actually possessed. Not that this has been the intention of either the draftsman or engraver. It seems to be an unavoidable attendant on all drawings of native buildings, the most exact of which that I have ever seen, by no means conveys to my mind an adequate idea of that want of just proportion, which strikes my eye in viewing the object. Of those here, I would in general remark, that the masonry is a good deal better than in the buildings at Peruya, probably owing to all the stones having been originally intended for the places which they now occupy. The size of the buildings, however, is less considerable, there being nothing in that point to compare with Adinah, and the designs are still more rude and clumsy. The golden mosque of Hoseyn Shah may indeed be compared to a quarry of stone, into which various narrow galleries have been dug by the workmen, and where masses, more considerable than the excavations, have been left to support the roof.

Mr. Creighton also bestowed great pains on making a survey of the ground on which Gaur stood, and made copies on

a reduced scale, one of which was presented to the Marquess Wellesley, and another is now, I believe, in the possession of Mr. Udny. Having procured the original survey, I have given a copy on a reduced scale, although far inferior to the above-mentioned copies, the ornaments of which contain much curious matter. This however will serve to explain my meaning. Beginning at Pichhli on the banks of the Kalindi, towards the north end of the division, we find the place where, as is supposed, Adisur Raja dwelt. It is entirely without the works of the city of Lakshmanawati or Loknowti, and very few traces remain. A considerable field is covered with fragments of bricks, and on its surface I found a block of carved granite which seems to have been part of an entablature. The bricks that remained entire have been entirely removed, and even the foundations have been dug. Two long trenches mark the last attack, and appear to have been recently made. There is no appearance that this place has ever been fortified. The situation is judicious as being high land of a stiff clay, which is considered by the natives as more healthy than where the soil is loose, and is less liable to be affected by rivers.

From the house of Adisur I proceeded over some fine high land interspersed with woods and old plantations of mangoes, to the place where Ballalsen, the successor of Adisur, is said to have resided. It consists, like the palace near Dhaka, of a square of about 400 yards surrounded by a ditch. Near it are several tanks of no great size, among which Amar, Vaghvari, and Kajali, are the most remarkable. A raised road seems to have led from this palace to the north end of Gaur. Crossing this road is a very extensive line of fortification, which extends in an irregular curve from the old channel of the Bhagirathi at Sonatola, to near the Mahanonda towards Bholahat. It is about six miles in length, and is a very considerable mound, perhaps 100 feet wide at the base, and on its north and east faces, towards the Kalindi and Mahanonda, has a ditch, which Mr. Creighton estimated at 120 feet in width. I saw no bricks, but am informed that a gentleman at English-bazar, near which it passes, made an opening, and found that in one place at least even this outwork had consisted of bricks, and had been of great thickness. At the north-east part of the curve of this work is a



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J. Netherclift Lithog.

very considerable projection in form of a quadrant, and divided into two by a rampart and ditch. It contains several tanks and the monument of a Muhammedan saint, and seems to have been the station where the officer who had the charge of the police of the northern end of the city resided. The title of this officer has been communicated to an adjacent market-place and estate, both of which are called Kotwali. Near the north-east corner of this fortress, at the junction of the Kalindi with the Mahanonda, was a high tower (Munara), built by a merchant who is said to have lived very long ago. The tower has in a great measure fallen, but its ruins viewed from the river are still a striking object.

This line, evidently intended to secure the northern face of the city, could only have been effectual when the old channel of the Ganges was not fordable. Indeed it is probable that when it was built, the main channel of the river washed the whole western face of the city. The other end terminates near the Mahanonda, and close to marshes almost inaccessible to troops, especially to cavalry, in which the forces of the Moslems chiefly consisted. The immense space included between this outwork and the northern city being nearly the quadrant of a circle of 6000 yards radius, may be called a suburb, but I suppose has never been very populous; a great part indeed consists of marshes by far too low to admit of habitation. Near the old Ganges, however, a considerable extent, 4000 yards long by 1600 wide, is enclosed by ramparts, and contains several public works. This space, containing three square miles, seems in general to have been occupied by gardens, and indeed is now mostly covered with mango trees, which have, it is true, run quite wild into a forest; but the mud banks by which the gardens have been separated may still be readily traced. Several mounds, apparently roads, lead from this inner suburb towards the outwork, and its northern face has two gates of brick, still pretty considerable buildings. In this suburb is one of the finest tanks that I have ever seen, its water being almost 1600 yards from north to south, and more than 800 from east to west. The banks are of very great extent, and contain vast quantities of bricks. In all probability this has been one of the most splendid parts of the Hindu city. In Kamalavari, at some distance from its north-west corner, is the principal

place of Hindu worship in the division. It is called Dwarvasini, and though there is no temple, 5000 people still meet in Jyaishtha to celebrate the deityof the place and of the city, as this goddess is also usually called Gaureswari, or the Lady of Gaur. The bank at the north-west corner of this immense tank is now occupied by Moslem buildings, which perhaps stand on the former situation of the temple. Among these the most remarkable is the tomb of Mukhdum Shah Jalal, father of Alalhuk, father of Kotub Shah, all persons considered as men of extraordinary sanctity, and who possessed great power in the reigns of the first Muhammedan kings of Bengal, as I have already mentioned in the account of Dinajpoor. The tomb of the saint is tolerably perfect, but the premises are very ruinous, although there is an endowment, and although the monument erected to this personage in Peruya has a large income. Near the tomb is a small mosque which is endowed, and is pretty entire. The keeper was a most ignorant fellow, and knew neither when nor by whom it was erected. On the side of the old Bhagirathi, opposite to this suburb, at a market-place called Sadullahpoor, is the chief descent (Ghat) to the holy stream, and to which the dead bodies of Hindus are brought from a great distance to be burned. In the times of intolerance they probably were allowed to burn nowhere else, and the place in their eyes acquired a sanctity which continues in a more happy period to have a powerful influence.

Immediately south from this suburb is the city itself, which within the fortifications has been about seven and a half miles long from north to south, and of various widths, from about one to two miles, so that its area will be about 12 or 13 square miles. Towards each suburb, and towards the Ganges, it has been defended by a strong rampart and ditch; but towards the east the rampart has been double, and in most parts of that face there have been two immense ditches, and in some parts three. These ditches seem to have been a good deal intended for drains, and the ramparts were probably intended as much to secure the city from inundation as from enemies; notwithstanding, part of the eastern side is now very marshy. In the Ayeen Akbery, translated by Mr. Gladwin, these works are indeed called dams, and notwithstanding their great strength, are said sometimes to have

broken, and the city was then laid under water. The base of the outer bank was in one place measured by Mr. Creighton, and found to be 150 feet thick. The ramparts indeed, in most places that I saw them, were of prodigious strength. In most places of them I could discover no bricks, but I did not dig.

A considerable part (not quite a third) of the city towards the north, is separated from the remainder by a rampart and ditch. A part of this northern city is marshy, but the remainder would appear to have been closely occupied, there being everywhere small tanks such as are found in the towns of Bengal, and many foundations of houses and remains of small places of worship are still observable. A considerable space has been cleared round an indigo factory, and the situation is very fine. I neither saw nor heard of any considerable work in this part of the city, but a great elevated road is said to pass through it from north to south. In the southern part of the city there have been very numerous roads raised very high, and so wide that in many parts there would appear to have been small buildings of brick on their sides. These were probably chapels or other places of public resort, and the dwelling-houses were probably huddled together in a very confused manner on the raised sides of the little tanks with which the whole extent abounds. Everywhere bricks are scattered, and there are many ruins of mosques, but great diligence is still used in lessening them, and in a few years one entire brick will become a rarity. There have been many bridges, but all very small and clumsy.

The principal object in this part of the city is the fort, situated towards its south end, on the bank of the old Ganges. It is about a mile in length, and from 600 to 800 yards wide, and seems to have been reserved entirely for the use of the king. The rampart has been very strongly built of brick with many flanking angles, and round bastions at the corners. I have no doubt of its having been a work of the Muhammedans. In its northern part have been several gates on the road leading from the northern entrance. They were probably intended as triumphal arches, as there are no traces of walls with which these gates were connected. The palace was in the south-east corner of the fort, and was surrounded

by a wall of brick about 40 feet high and eight thick, with an ornamented cornice, which, although a vast mass, as being 700 yards long and 200 wide, precludes all idea of elegance in the architecture. The north end still remains pretty entire, but the other sides have suffered much, and few traces of any of the interior buildings remain. Almost the whole interior is indeed cultivated. The palace has been divided into three courts by walls similar to the outer ones, which crossed from side to side. The northern court has been again divided into two by a wall running north and south. In the eastern of these a building still stands, which, from the massiveness of its walls, and want of air and light, was probably a dungeon. Within the palace there are some small tanks, and they seem to be of Hindu construction, as their greatest length is from north to south.

At the north-east corner of the palace are some buildings of brick, where probably the officers and people in waiting were accommodated. A little north from these are the royal tombs, where Hoseyn Shah, and other princes were buried. It has been a neat building, and the area within has, it is said, been paved with stone, and the graves were covered with slabs of polished hornblende, usually called black marble. Not one of these remain, and the building has been nearly destroyed. It must be observed, that in the whole of Gaur and Peruya, I have not seen one piece of marble, either of the calcareous or of the harder kinds. The black hornblende or indurated potstone, that by the Europeans in India is commonly called marble, is too soft, and possesses too little lustre to be entitled to that appellation. In native buildings, that are kept in good order, it is always oiled to give it a shining appearance, for without that assistance, although polished, it has a dull earthy appearance.

A little north from the tombs has been a mosque of considerable size. The walls and roof have fallen, forming a heap that is cultivated, and the tops of the stone pillars project among the growing mustard. East from the palace, and near a gate, said to have been built by Suja Shah, is a small mosque built by Hoseyn Shah in honour of the feet of the prophet (Kudum Rasul). It is in tolerable repair, and has an endowment, but is a very sorry specimen of the king's magnificence.

Such are the remains of the fort, which the Mogul Hamayun called the terrestrial paradise (Jennutabad, Ayeen Akbery, vol. 2. p. 51); but the Moguls had not then acquired the magnificent ideas, for which they were distinguished, after the illustrious son of that prince had obtained the government of India. Dow, according to Major Rennell, attributes the name Jennutabad to Akbur, but Abual-fazel could not well be misinformed, and certainly was unwilling to conceal any of his master's great actions, or any portion of his authority.

Immediately without the east side of the fort is a column built of brick, which, to compare small things with great, has some resemblance to the monument in London, having a winding stair in the centre. This leads to a small chamber in the summit, which has four windows. It is called Pir Asa Munara, and no use is assigned for it by the natives. Pir Asa, they say, was a great saint, and may have been a fanatic, like Joannes Stylites, who passed an austere life on the top of a column.

North from the fort, about a mile and a half, and adjacent to the Ganges is a considerable space called the flower garden (Phulwari). It is about 600 yards square, and is surrounded by a rampart and ditch; for these kings of Bengal seem to have lived in constant danger from their subjects. South-east from the garden, and not quite a mile north-east from the fort, is Piyasvari, or the abode of thirst, a tank of considerable size, but which contains very bad brackish water. In the time of the kings, there was a large building, which was probably the proper Piyasvari. To this criminals were sent, and allowed no drink but the water of the tank, until they perished. In the Ayeen Akbery this great monarch is justly praised for having abolished the custom. No traces of the building are extant. West from this tank are two smaller ones, which were dug by two brothers, Hindus, who were in succession Vazirs to Hoseyn Shah, the most tolerant and powerful of the Bengalese kings. Near them are some petty religious buildings, the only ones that seem to have been permitted in the city. They have an endowment, and have been lately repaired by Atalvihari, one of the chief guides of the Bengalese in spiritual matters.

South from Piyasvari is a tank, in which there are tame

crocodiles, that are, in fact, considered to be the same with a saint, whose monument is adjacent. The animals resemble, in their manners, those which I described in the account of Matiyari. Between the flower garden and fort are the remains of a place for landing from the river (Ghat), the only one belonging to the city of which any traces remain, and it is not to be compared in magnificence with many built by the wealthy citizens (Babus) of Calcutta. It is called Kawas Khan, probably from the name of the founder.

About 1200 yards from thence is what is considered, as having been the greatest building of the place, and which is called the great golden mosque, there being another of the same name, which is called the lesser. It is about 180 feet from north to south, 60 from east to west, and 20 feet high to the top of the cornice. It is a perfect parallelopiped, without projection or recess, except that it was formerly covered with 33 domes, the miserable dimensions of which may be readily calculated, from what I have now stated.

South-west from the fort is a very fine tank named Sagar, although far inferior to the tank of the suburbs, which bears the same name. It is undoubtedly a work of the Hindu kings. Between this and the river are several considerable mosques, among which is one called Tangtipara, probably from having been situated in a quarter occupied by weavers. At the south end of the city is a fine gate called the Kotwali, probably owing to a superintendent of police, with that title, having been placed there, just as another was placed at the northern extremity of the works.

An immense suburb called Firozpoor, extended south from this gate to Pokhariya, a distance of about seven miles, and its situation contains a vast number of small tanks, bricks, and remains of places of worship, so that it has every appearance of having been thickly inhabited; but it would seem to have been very narrow, and probably resembled the continuation of villages, that now extends for about a similar distance along the banks of the Mahanonda, from Nimesaray to Bholahat, and which I have supposed may contain 4000 houses. This part of Gaur was, however, without doubt more ornamented with buildings, and east from the line of suburbs were probably many gardens and country houses belonging to the wealthy inhabitants.

This suburb has had a rampart of earth towards the west and south, more I presume with a view of keeping off floods, than as a defence against an enemy. A large mound from the south-east corner of the city runs out in that direction to defend it from the inundation of the marshes behind Bholahat. Towards the east several large pieces of water came close upon the suburb; but these either did not overflow their banks, or no means were taken to prevent the injury that this might occasion. In this suburb was the lesser golden mosque, one of the neatest pieces of architecture in the whole place. It was built by an eunuch in the service of Hoseyn Shah.

Here also resided Nyamutullah Woli, the Pir or spiritual guide of Suja Shah, and he is buried in a small clumsy building, which however is in tolerable repair, his descendents living near in a large brick house, which was granted by the prince together with a considerable endowment in land. A merchant has built near it a small but neat mosque, which is in a much better taste than the larger monuments of royal magnificence. The descendents of the holy man, much to their credit, have here collected a good many inscriptions from different mosques, in order to save them from the fangs of Calcutta undertakers. They do not keep their own premises in a neat condition, and seem to squander a great part of their income in feeding idle vagrants.

This suburb, from its name, was probably first occupied in the time of Firoz Shah. There have been two kings of Bengal of that name, but the latter governed only nine months, whereas the former governed three years, during which he may have established works of some consequence.

There are in Gaur numerous Arabic inscriptions in the Toghra character; but this could not be decyphered by any person whom I could procure, otherwise they might have afforded the means of settling many points in the chronology of the kings of Bengal.

Such are the principal features of the ruins of Gaur, which no doubt has been a great city; but many of the accounts of its population, appear to me grossly exaggerated. Including such parts of the suburbs, as appear to have been at all thickly inhabited, the area of the whole cannot, in my opinion, be calculated at more than 20 square miles, and this

even appears to me considerably more than the actual extent. Although I am willing to admit the utmost size possible, in order to approximate somewhat to the estimate of Major Rennell, who allows an area of 30 square miles; but from his map it appears evident, that he has not traced the ruins with the same care as Mr. Creighton, and has taken the width at by far too great an average. Now such a space inhabited, as Indian cities usually are, would not, in my opinion, contain above 6 or 700,000 people, that is about the number of people in London or Paris, cities with which Gaur, except in number of inhabitants, had never any pretensions to vie.

SIBGUNJ.—This small jurisdiction is situated on both sides of the great Ganges; and consists, in a great measure, of different fragments scattered, not only through the adjacent division of Bholahat, but through the districts of Nator, Moorshedabad, and Bhagulpoor. Among the ruins of Gaur are many woods, formed of deserted plantations, in the lower parts are some extensive wastes, covered with reeds and tamarisks, and there are several very extensive marshes or swampy lakes, so that, on the whole, there is a great deal of waste land, and the soil is not near so rich as in the two divisions, by which this is bounded on the north. It is in particular less favourable for the mulberry. In Gaur the villages are well wooded: near the rivers they are very bare. Twenty-five houses are built of brick, and 10 Hindus have brick buildings for their household gods. Sibgunj, where the native officers reside, is a scattered irregular place, containing about 300 houses. Mahadipoor is a considerable town, as containing about 600 houses. Motaali, a market place in this division, is connected with it by Nawadah, a town of Nator lying between them, and the whole forms a large assemblage of houses, some of which are brick, and the road leading through them is tolerably wide, although crooked. This town is chiefly occupied by weavers.

Baraghariya, Barabazar, or Pokhariya, with the adjacent market place called Kansatgunj, Chandidaspoor, Kalihat or Saiud Kumalpoor, and Jotkasi, are also towns containing each from 100 to 500 houses. The two last are on the right of the great channel of the Ganges.

At Tartipoor (Turtypour, R. B. A. No. 15.) is a place celebrated for bathing in the Ganges. The place is also

called Jahnavi. There are annually five assemblies, at each of which from 4 to 5000 people attend. It was at this place, according to legend, that Jahnu Muni of Gaur, swallowed the river. Bhagirathi, in bringing the sacred stream to Sagar from Ganggotri, seems here to have had great trouble. No sooner had he recovered the nymph from the thirsty Jahnumuni, than she was stolen by an infidel (Sangkhasur), who led her down the banks of the Padma, and it was with great difficulty that Bhagirathi recalled the goddess to the narrow channel at Songti. These legends I have no doubt owe their origin to changes, which have taken place in the course of the river, and which are probably of no very remote antiquity.

At Chandipoor or Mahiravan, south-east about two miles from Sibgunj, is held an assembly of from 1000 to 1200 people every Tuesday and Saturday in Vaisakh. There is no image nor temple, but the people meet under a large Pipal tree.

KALIYACHAK.—This is a small division. The land is well occupied, and some part is remarkably favourable for indigo and mulberry. There are large plantations of mangoes, but few bamboos, and the villages are not sheltered by trees. Some of them are quite bare, as towards the west; but in general the huts are surrounded by small gardens, in which a few plantains or *ricini* cover their meanness, and the great dirtiness of their occupants. There is one small wood in marshy land, composed of Hijal and rose-trées; but it does not contain 200 acres. Some parts of the ruins of Tangra are covered with woods, consisting of old plantations of mango and Jak, among which a variety of trees have spontaneously sprung. The whole district is miserably intersected by rivers and old channels, but few of them are marshy.

Thirty-two petty landlords (Muzkuris) reside, but of the twenty-five dwelling houses of brick, that are found in the division, the whole belong either to persons now actually engaged in trade, or to such as have acquired their fortune by that means. Three Hindus and one Moslem have private places of worship of brick. There are three market places, Kaliyachak, Gadai Sulimpoor, and Suttangunj, which surround the residence of the native officers, and may be con-

sidered as one place, although separated by considerable intervals and plantations. The whole does not contain above 100 houses.

Narayanpoor or Julalpoor, Sadpoor, Bangsgara, Hoseynpoor, Sheershahi, Bangsvariya, Trimohani, Payikani and Tipajani are small towns, each containing from 100 to 200 houses, but part of Payikani is in Gorguribahap, and part of Tipajani is in Bholahad.

There is a small mosque to which the Moslems occasionally go to prayer, and where the votary burns a lamp, but it has no regular establishment. In a wood about 5 coss northerly from Kaliyachak is a garden or rather orchard called Janggalitota, in which from 5000 to 10000 people annually assemble to worship. The place belongs to six Vaishnavs, who prepare a bed for the deity, and receive presents. They have built a brick dwelling-house. Both Hindus and Moslems attend. The former consider the place sacred to Vishnu, and that it was consecrated by a disciple of Adwaita's wife; the Moslems say, that it is the favourite abode of the saint of the woods (Janggali Pir). The Hindus have no other remarkable place of public worship. They bathe in all parts cf the Ganges.

Gorguribah.—This jurisdiction is reckoned 22 coss long and 5 coss wide, it is not populous or well cultivated. The extensive islands in the Ganges near Rajmahal belong in general to this division; but some parts of them are annexed to the district of Bhagulpoor.

These islands and the lands near the chief branches of the Ganges are very bare. Farther inland, as at Gorguribah, there are numerous plantations of mangoes, with some palms, but few bamboos. Towards the north-east the villages are tolerably sheltered by gardens and bamboos. A large space is overgrown with reeds and bushes, and there are many woods of Hijal intermixed with marshes and channels overgrown with reeds and rose trees. In the north-east part of the district at Nurpoor is a considerable elevation said to be about five or six miles long and half-a-mile wide, which runs north and south, and consists of a reddish clay, very favourable for building.

About 3 coss east from Gorguribah, is a kind of lake called Dhanikuji Jhil. It is about 2½ miles from north to south, and 2 miles from east to west, and always contains much water.

Near the edges this is overgrown with reeds and aquatic plants, but the middle is clear. There are many other Jhils, which contain water throughout the year, and some of them are large; but they seem to be old channels of rivers, although Bauliya is about two miles long and a mile wide. I saw it from some distance, and its water appeared to be free from reeds.

In this division no less than 30 Zemindars reside; of course their estates are small, and they live not only without splendour, but without that ease and abundance which usually attends landed property. Only two of them have any bricks in their dwelling-houses, and three merchants are equally well accommodated. The huts are very poor, and are not in general sheltered by trees; but are not so naked as towards the west and north, and round them have usually small gardens shaded by large plants of the *ricini*. The Hindus have 10 Mangcha, and 10 Mandirs of brick for their domestic gods.

The native officers reside at a market-place called Gorguribah, which is adjacent to Hayatpoor (Hyatpoor R.); but for two miles above and below, the banks of the Kalindi are occupied by what may be considered as one town, although in different places it is called by various names, and besides Gorguribah, contains four markets, Kurimgunj, Lahirajan, Balupoor, and Khidargunj, within all perhaps 1000 houses, which in general belong to persons, who consider themselves as of high rank. They keep their houses tolerably neat; but the buildings are mean; nor can one of them be said to be a fit abode for a gentleman.

Putiya, Maniknagar, Kuraliya, Gopalpoor, Malatipoor, and Mergapoor, are also market-places, having in their vicinity small towns of from 100 to 500 houses. The only place of worship among the Hindus is a descent (Ghat) into the Ganges at Kungri, where at the four usual times of bathing, in all, about 20,000 people may assemble on common years.

MANIHARI.—Is a jurisdiction of moderate size and contains few inhabitants; but its greater mass extends a long way on the bank of the Ganges, and a portion is detached towards the bank of the Mahanonda, and is far separated from the rest. A large proportion of the division is overrun by stunted woods of Hijal, intersected by water-courses and marshes filled with reeds. The greater part of the remainder, on the

banks of the Ganges, is quite bare, and the houses are close huddled together on the highest spots, where they have scarcely a bush to afford shelter. No dwelling of brick belongs to the natives, nor have any of them private chapels of that material.

Manihari, the residence of the native officers, contains 200 houses, and the proprietor of an indigo work, which has been established on its tanks, has taken considerable pains in making straight, and wide roads through it, and in its vicinity. The air is by far more salubrious than in most parts of the district, and the views from the high ground on which the town stands, and from a little hill behind it are uncommonly fine; for they command a large extent of the Ganges, with the western parts of the Bhagulpoor hills on the south, while the snowy mountains of the north are occasionally visible.

Besides Manihari, Torushbana, Kangtakos, Bakurgunj, Baluya, Lalgola and Parsurampoor united; Basantapoor and Nawabgunj are small towns containing each from 125 to 350 houses. The inhabitants of the last deserve peculiar recommendation for the cleanness and neatness of their huts.

At Jotnarahari, in the south-west corner of this division, where the natives suppose, that the Kosi joins the Ganges, is a place celebrated for bathing. In common years there are four assemblies, at each of which from 10 to 12,000 people meet, and remain from two to four days. Many traders and disorderly persons attend. This year (1810) in February, at the grand assembly which takes place once in about 50 years, on certain conjunctions of the stars, no less than 400,000 people were supposed to have come to this place, and every remarkable Ghat from Ganggotri to Sagar was also crowded. It was a most pitiable spectacle to behold so many thousands crowding ding-dong for the performance of a ceremony, at best idle and unprofitable, exposing their infants, sick and aged kindred to hardships from which many of them perished on the spot, while vast numbers of those even who were in health, suffered hardships, which threw them into fits of sickness, and still many more by a neglect of their affairs and the expense incurred, have involved themselves in great pecuniary difficulties.

At Medanipoor, about a mile east from Manihari, many people bathe in the Kamaleswari river. This they do on any

occasion when they are afraid; and both Hindus and Moslems adopt the practice. Each person brings a goat, and if the votary is a Hindu, his Purohit attends, pronounces prayers over the animal, and turns it loose in the river. Any person except the votary, may then take it. This scape-offering is by the Hindus called Utsarga. Any Brahman will make the offering for a Muhammedan. It is supposed, that in this part of the Kamaleswari there are seven very deep pools; but this is very problematical.

CHAPTER III.

POPULATION OF THE DISTRICT, ETC.

Some years ago a Khanah Shomari, or list of inhabitants, in consequence of orders from government, was prepared by the native officers, and from them it was transmitted to the magistrate. Having procured a copy, I have in the Appendix given a short abstract, omitting many particulars not connected with this subject, and probably intended to be of use in regulating the police. I was everywhere assured by the best informed natives, that the returns which had been made to the magistrate were of no authority. The native officers made no attempt to ascertain the matter, in the only way in which it is practicable, that is by sending for the village officers, especially the watchmen and messengers, and by taking down from their verbal report a list of houses and people, and by remitting to the judge for punishment all such as they detected speaking erroneously, whether from intention or carelessness; for there can be no other sources of error, these people being perfectly well-informed on the subject. This process however, being attended with too much trouble, the Darogahs in general merely applied to the different agents of Zemindars for a list of the houses and people under their respective management. By this means all the people living on lands not assessed were excluded, and in this division these amount to a very great number. Farther, most of the rents in this district are farmed to people called Mostajirs, and these are almost the only agents of the Zemindars that reside in the country parts, while many of the persons who rent large extents of country, especially those paying low rents in perpetuity (Estemurar), give their rents immediately to the proprietor, or to his chief agent (Dewan), and are entirely exempt from the authority of the Mostajirs. Those who paid such large rents, immediately to the Zemindar, together with all the people living on their extensive farms, seem also to have been omitted. Farther still, all the

higher castes, Hindus and Moslems, in this district are exempted from paying rent for the ground occupied by their houses and gardens, and are therefore not entered on the books of estates. These also seem to have been omitted. Finally, many of the slaves, poor labourers, and even cultivators (Adhiyars), rent no land immediately from the landlord; but procure room for their houses from those for whom they work. These also seem to have been omitted. But even all these would not have made such a reduction, as probably has taken place, and the number of people was, I doubt not, intentionally represented as much smaller than those that actually pay rent to the agents who were employed, least government should come to a more accurate knowledge of their resourses. In many of the divisions, indeed the calculations are quite absurd; unless we admit, that by people the compilers only meant male adults; thus in Udhrail, there are stated to be 15,270 houses, and only 32,288 people; and in Krishnagunj 20,285 houses and 47,844 people; but that this was not the intention, I know from having seen several of the original reports, in which the men, women and children were distinctly enumerated.

Various degrees of the inclination in the agents of the landlords to conceal, and of the vigilance with which they were inspected by the officers of police, have made this document unworthy of credit even as giving a view of the relative population of the different divisions. Thus Matiyari, a very poor sandy territory, is made to contain very near four times the number of inhabitants that are in Udhrail, comparatively a rich country, and nearly of the same size; while the population of this is almost equalled by that of Kharwa, a very small district in a bad state of cultivation.

There is even reason to suspect, that the returns made by the different police officers of divisions, have been altered after they reached Puraniya, for I took a copy of the original Khanah Shomari, which had been preserved at Nehnagar, and which gave 22,872 houses and 104,304 people, while the copy at Puraniya gives only 20,260 houses and 103,691 people. I am therefore persuaded, that the mode of ascertaining the population which I have adopted in Ronggopoor and Dinajpoor, will give a nearer approach to the truth than these returns; at the same time, I admit that it is liable to be

considerably erroneous; but I have no means of forming a more accurate conjecture.

As in many parts of this district six cattle are kept for each plough, and in most parts at least four are allowed, while the cattle are somewhat better, the quantity of land laboured by each ploughman is on an average a great deal more than in Dinajpoor and Ronggopoor; although, where there are only two oxen to each plough, the quantity that these will cultivate is here usually reckoned less than the people of this district allowed; for the people here are a very helpless poor race, evidently less laborious than even those of Ronggopoor. Where however six cattle are employed, the man who manages the plough does no other work, and as with four cattle he requires much additional assistance, I scarcely think that the additional stock does much more than counterbalance the difference of inactivity, so that including labourers hired to assist the ploughmen, of whom there are scarcely any in Ronggopoor, and very few in Dinajpoor, nearly the same proportion of agricultural population will be required for the same extent of arable land as in Dinajpoor, especially as from the vast number of cattle, and the indulgence which is given to those who tend them, their keepers are exceedingly numerous. Still however, I must allow a little more labour to be performed by the additional stock, and in proportion to the amount of that, and the nature of the soil and cultivation, I shall allow from 15 to 19 Calcutta bigahs of cultivated land for every family of five cultivators, young and old, men and women. Then rejecting small fractions, I shall take the remaining classes of society at the proportion estimated by the best informed men.

The following is an example of my manner of proceeding. In the division of Sibgunj it was estimated by well-informed persons, that there were 12,500 families employed in agriculture; and I have calculated the extent of occupied land at 118 square miles, or 226,560 bigahs, the measures there being the same as at Calcutta. Now deducting the proportion seven-eighths of one ana of the whole division, which was stated as that occupied by houses, gardens, and plantations, there will remain 210,040 bigahs, which will give about $16\frac{3}{4}$ bigahs for every family. Now, this I think is a probable proportion; for two-thirds of the ploughs have four oxen, and

the remainder have two; while a great deal of the land is sown, after one or two ploughings, as the inundation retires; but then a great deal of mulberry is raised, and this is a cultivation which is attended with much trouble. These calculations coincide so well with my ideas, that I think there can be no very gross error in the results. The agricultural population being here reckoned only one-half of the whole, would be 62,500 in place of 19,469, according to the returns made by the native officers. The reason of such an amazing difference seems to be, that few of the other classes paying rent, the greater part of them was entirely omitted in the returns. The agents of the Zemindars whom I consulted, only admitted 6000 ploughs cultivating 124,000 bigahs, which may very probably be all that is entered on their books, there being much free land, and probably enormous frauds. The result of similar calculations made respecting each division, will be found in the Appendix. In the Appendix will be found a calculation of the extent of many of the causes which affect the population.

I have already mentioned the great listlessness and want of energy among the people, scarcely any of whom enter into the regular army, although many are of the same tribes which farther towards the west have strong military habits. They have however, entered into the provincial corps, where they have chiefly distinguished themselves by a want of that correct and honourable behaviour, which the natives of the west of India serving in the Bengal army, have in general manifested. Most also of the armed men employed by the police, and by the landlords as guards (Burukandaj), are natives of the district, and a good many go for this kind of service towards the east. Further, the greater part of the officers employed to manage the rent are natives, and perhaps those who go from this district to others for that kind of employment, are as numerous as the strangers that are in service in Puraniya. There is therefore from this district some more emigration than from the two that are situated towards the east; but this emigration is so small as to produce little or no alleviation from the immense population by which the country is overwhelmed, and is more than counterbalanced by a much greater strictness in the manners of the women. The husbands are exceedingly jealous and careful, and the number of pro-

stitutes is very trifling. Even the few that are, make but a very poor subsistence, a smaller proportion of the men who have considerable incomes, being strangers than in Dinajpoor and Ronggopoor. Among the lower ranks scarcely any girl remains unmarried at six or seven years of age; but as the Hindu law is here very rigorously observed, many of the higher castes, whose ancestors have come from the west of India, or who have not the sums necessary to be squandered on the eternal ceremonies that are required in marriage, find a great difficulty in procuring proper matches for their daughters, and often altogther fail.

The Hindu law respecting concubines is here not so strict as in most places, and almost all the pure Sudras, and even some of the high castes are permitted to keep widows as Samodhs. As however, the high castes are here exceedingly numerous, the number of widows is somewhat greater than in Dinajpoor and Ronggopoor, and is some sort of check to population.

Notwithstanding both these circumstances, the number of women in a condition to breed is far beyond the proportion in Europe, and still farther beyond what prudence requires yet the population seems in some places to be diminishing; for the extreme timidity and listlessness of the people has in some parts, prevented them from being able to repel the encroachments of wild beasts, as will afterwards be stated. This however, is only a local and recent evil, and within the last 40 years the population has, I am credibly informed, at least doubled. There is indeed reason to think, that at no very remote period, the whole country was nearly a desert; for setting aside the Moslems, who form about 43 per cent. of the whole population, more than a half of the Hindus consider themselves still as belonging to foreign nations, either from the west of India or Bengal, although many of them have no tradition concerning the time of their emigration, and many have no knowledge of the particular part of these countries, from whence they came. Although all the lower classes marry while infants, young women, it must be observed, seldom have their first child until their 16th or 17th year. More have their first child even at a later than at an earlier age. Instances have occurred of girls having a child in their 13th year, but such are very rare.

Many more people live here as servants or hired labourers than even in Dinajpoor; yet the difficulty, which a stranger finds in procuring porters, is still greater than in that district; and this however, extraordinary such an assertion may seem, must be attributed to the extreme poverty of that class of people; although one would naturally expect, that this should render them anxious for service; but the fact is, that in order to defray the expense of marriage, funerals and other ceremonies, most of them are deeply involved in debt, and their services are bound for many months in anticipation, so that they are no longer at liberty to engage themselves to a stranger. The checks on population are nearly of the same nature here as in Dinajpoor and Ronggopoor.

Although the distinction of families, which adopt and reject inoculation for the small-pox has become perfectly hereditary and fixed, yet the practice is more universal than in the districts lately mentioned, and is equally successful; while the diseases peculiar to India, especially that chiefly affecting population are less prevalent. Fever however, makes greater ravages, and fluxes are more common than towards the east. Dysenteries, without bloody discharges are here very common, especially after the equinoctial periods; but they are less fatal than in Europe. Formerly, I am told, this was the disease to which the Europeans at Puraniya were chiefly subject; but of late, without any evident cause that I have learned, this severe disorder has become less usual, and fevers much more common. It must be observed, that in the south-east part of the district it was stated, that fluxes were most prevalent and dangerous after the vernal equinox; while in the other parts of the country the worst season for this disease was stated to be after the autumnal equinox.

Choleras (Daksal) are not uncommon in the hotter parts of the year. Of those seized perhaps one-tenth die; but in some places this disease was alleged to be more fatal. Both species of leprosy are considered as inflicted by the deity as a punishment for their sin, and, unless a Hindu of rank has means to perform the ceremony of purification (Prayaschitya), he becomes so far an outcast, that he must live separate from his family, and when he dies, no one will bury him. Many of those, who are affected after marriage, even when purified

by the ceremony, abstain from cohabitation with their wives. No one affected before marriage can, on any account, enter into that state; but the period, when the malady appears, is usually anticipated by the ceremony.

The leprosy, which in Bengal is called Mahavyadhi, is here more usually called Kur Kuri or Kushtha, the latter a Sanskrita word. In the eastern parts of the district it is much more prevalent than towards the west. The leprosy, in which the skin becomes white, is here most commonly called Pakhra or Sweta, or Charka Kuri, and is pretty common; but is in general confined to a few parts of the body, and very seldom indeed becomes general. The chronic swelling in the leg is very rare, while that of the throat is very frequent. The former is here called Filpa or elephant leg, as by European nosologists it has been called elephantiasis. The swelling of the throat is here called Gheg.

The rarity of the chronic swelling in the leg, &c., while that in the throat is so common, would seem to point out some difference in the nature and origin of those diseases; although there are so many circumstances common to all, that in the account of Dinajpoor I was led to consider them as the same malady occupying different parts of the body. In some parts the swelling of the throat was considered as peculiarly incident to certain castes, especially to that called Kairi, which would tend to show, that hereditary influence has some share in its production.

The Sannipatik, or fever, accompanied by a swelling in the external fauces, in this district is a very uncommon disease, although in the adjacent district of Dinajpoor it is exceedingly common. It happens at all seasons; and in discourse must be carefully distinguished from the disease called Sannipat, which is the very worst stage of a pure fever, where the powers of life give way, and the patient becomes cold. The sporadic fever which the natives consider as arising from a diseased state of the inner membrane of the nose, and which is here called Nakra, is very common.

Although coughs are not nearly so frequent as in cold climates, most catarrhs being confined to a slight fever, accompanied by a discharge from the nose, yet many old people are harrassed by the complaint, which nosologists call *catarrhus senilis*. Many are affected with a kind of

chronic rheumatism, which produces a considerable swelling, and great stiffness, or even contraction of the limbs, although neither accompanied nor preceded by fever. This disease would appear to be more common in the rainy season, than during winter.

Condition and manner of living of the people.—Before entering on this subject I must premise, that most of the remarks, which I shall make will refer chiefly to the part of the district on the right bank of the Mahanonda where the Hindi language and manners of Mithila prevail. On the left of that river the language of Bengal prevails, and the manners and condition of the people so nearly resemble those of the adjacent parts of Dinajpoor and Ronggopoor, that it will not be necessary to enter into a detail concerning them.

Having in Dinajpoor and Ronggopoor given a particular estimate of the expenses of the different classes of people, Muhammedan and Hindu, in the vicinity of the respective capitals of these districts, I think, that in treating of this it would be unnecessary to enter into a detail so minute. I shall therefore confine myself to some general observations on the different heads of expense.

A native assistant, well acquainted with country affairs, was at considerable pains in each division, to procure an estimate of the monthly expense of living among different classes and ranks of people, and of the proportion of those who lived in each style; and the result will be found in the Appendix. His estimate, except in the higher classes, was calculated in sixteenth parts of the whole population; for the sake of uniformity, rejecting small fractions, I have calculated how many families belong to each class, and have reduced the table to that form. The people from whom he took his information were no doubt abundantly able to give a very accurate estimate of the usual rate of living, and might have made a near approximation to the proportion of each class; but the results appear to me liable to many objections. There is also another objection to the construction of this table. In place of having desired the assistant to begin with making in each division an estimate of the expense of a family of three persons, and then to proceed gradually increasing the number of people, I directed him to form the various expenses of the people in each division into six classes, in conformity

with the estimates which I had made in Ronggopoor and Dinajpoor. This has occasioned a considerable want of uniformity, which might have been avoided by the former plan; and it must be observed, that the principal object of all natives' expense being to maintain as many dependents as possible, the relative expenses of different families bear a much closer proportion to the respective number of persons each contains, than one accustomed to the manners of Europe alone would readily believe possible. Farther it must not be imagined, that in any division there are no families, which contain only three or four persons, although none such are mentioned in the table; for the whole having been divided into six classes, according to their rate of expenditure, the most usual numbers of persons corresponding to such rates of expense have been selected; and the others omitted. Even making an allowance for this the expense of the lowest class seems to me almost everywhere to be exaggerated. The people who gave these statements, men usually of the higher ranks, alleged, that the lower classes were not so poor as they pretended, yet on requesting them to calculate, how a poor family could raise such a sum, as that stated as the lowest, they never could succeed. With regard again to the higher classes the same people seemed to me to underrate the number of these principal families and the amount of their expense, while they exaggerated the number of persons maintained in their families, by including among their domestics many of the persons employed in managing their estates, all of whom have separate families. Such sums as they have stated may indeed be the regular monthly expense of families of this kind; but the building of new houses, marriages, funerals, pilgrimages, purifications, and other ceremonies, are contingencies, some one of which occurs almost annually; and some of them are attended with an enormous expense.

As in this district such contingencies fall by far heaviest on the Hindus, especially those of high rank, the people of that sect in their usual and regular disbursements have very uniformly acquired habits of the utmost parsimony. The Moslems of rank on the contrary are a showy expensive people, and as they still lead the fashions of the capital, where, within the memory of many, a Nawab held his court

(Durobar), the Hindus of rank maintain a showy equipage, at least when they appear in public; but they live as retiredly as possible, and in private are uncommonly slovenly. It is generally supposed, that almost every one among them, who is not engaged in commerce, endeavours to hide money in the earth, to which he may have recourse on any of those distressing contingencies which I have lately mentioned; and much is supposed to be lost from the owners having become stupid, through age or disease, before they disclosed the secret to their family, and being thus unable to point out the place of concealment.

In the topographical account of the divisions I have already mentioned the number of houses and other edifices of brick, as affecting the appearance of the country. Perhaps I ought to have added the indigo factories, as several of them, although devoid of every sort of pretension to architectural merit, are by far the most extensive buildings that the district possesses.

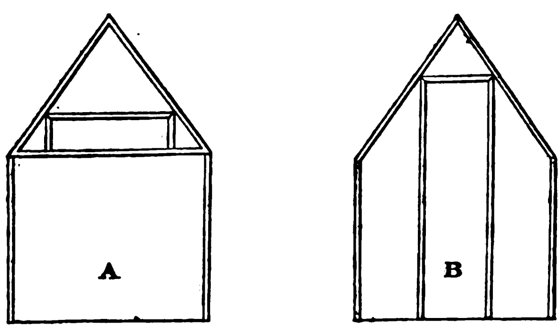
In the Appendix will be found an estimate of the manner in which the people are lodged. From this it will appear, that the brick houses are chiefly confined to the vicinity of Gaur, where the ruins afford materials very cheap. The natives of the place consider that indispensable, and as the only reason why they indulge in such a luxury; but I am inclined to believe, that a good deal arises from long-established habit. The natives of most parts of the district, it is true, would consider the proposal of any person, under the degree of a Raja, to build a house of brick as little short of insanity; yet the exertions of Mr. Smith, by encouraging the people both by advice and pecuniary aid, have induced a good many traders in Nathpoor to build houses of brick made for the purpose. Workmen have been induced to come from Nepal, where the people are more skilled, as living almost entirely in brick houses; and the style of building introduced by Mr. Smith is very convenient, being a sort of mixture between that of Europe, Bengal, and Nepal. The roofs are pent, and covered with tiles, which in the manner of Nepal are excellent. The apartments are rather high; but, in imitation of Bengal, both they and the stairs are very small; they have, however, tolerable doors and windows, somewhat like the houses of Europe. It is owing to the laudable exertions of

the same gentleman, that a great part of the brick houses in the town of Puraniya have been erected; but except at Nathpoor, and in the houses of Europeans, the very worst style of Bengalese architecture prevails. The houses, however, are not so wretched as in Maldeh, and many of those in Bholahat and its vicinity, considering the style, are very good buildings. A great many have two stories, and almost all have wooden doors and shutters.

Houses, consisting of a wooden and bamboo frame, and covered with tiles, are confined to the capital, and are as numerous as they merit, especially when covered with the common tiles of the country, which are little fitted to resist wind and rain; and such houses are scarcely less liable to fire than those covered with thatch, while they are infinitely colder in winter, and hotter in summer.

In most parts of the district, clay fit for erecting mud walls, may be readily procured, although in general it is not of a quality so good for the purpose as that found in the southern parts of Dinajpoor. As will appear from the Appendix, it is very much neglected, although no material seems better adapted for the state of the country. Walls of mud, covered with tiles, made after the manner of Nepal, would make a comfortable cottage, which would require little timber, and few bamboos, and which would be very secure from fire, all considerations of the utmost necessity in this district, where these materials are scarce; and where, the huts of each village being usually huddled together without any intervening gardens, fires are uncommonly frequent and destructive. Many of the houses now built of mud are tolerably comfortable, although all are thatched. Some have two stories, more have a terrace of clay under the pent roof in order to lessen the danger from fire; and a large proportion have wooden beams, doors, and window-shutters; but the roofs of many are entirely supported by bamboo, and no wood enters into any part of their structure. People, who have houses of this kind, usually surround their premises with a wall of mud thatched; as those, who have any buildings of brick, usually employ a wall of that kind. Some even do this, who have nothing within except huts constructed of reeds and bamboos; for the men of high rank here are very shy, and jealous concerning their women. The scarcity of bamboos

renders it necessary for the inhabitants to have much recourse to timber for supporting the roofs of their houses, either in whole or in part, as may be seen by the Appendix; but this has not rendered their houses more comfortable than the huts towards the east. Quite the contrary has happened. For the frames of their houses they do not afford to purchase beams and posts of a reasonable size; but content themselves with miserable sticks. The best are the tops or branches of the Sal tree brought from Morang; next to these poor cuttings of the same kind of timber from Bhagulpoor, or from the stunted forests of this district; but many content themselves with the small miserable tree called Hijal (trees, No. 36), which grows in the marshes of the south, or with some few wild trees of no value, that are found in small woods in different parts of the district. The frame of the best houses here nearly resembles that used in Bengal, but is not quite so strong as may be seen from the sketches A and B. Such roofs are here called Chauka; but by far the



greater part of such as have wooden posts, especially in the western parts of this district, have no beams to connect the frames of the walls, and consist of posts alone, such roofs are here called Arhaiya. These posts straighten exceedingly the miserable dimensions, that are usually allotted for even the houses that have wooden frames. These usually extend from 10 to 15 cubits in length by from 6 to 8 cubits (18 inches) in width. The thatch of such houses consists entirely of the leaves of different kinds of grass, in general, however, inferior to the Ulu of Bengal; and under the thatch they very rarely

indeed have mats, which are a great means of keeping the apartment clean, both from dust and vermin. Their walls are composed of very different materials, which give various degrees of comfort. The neatest, cleanest, and by far the most comfortable walls in the thatched cottages of Bengal, are those made of bamboos opened into a kind of planks, which are interwoven to form mats. In this district, however, such are very rare, and seem to be almost entirely confined to Krishnagunj, where, it is said, about 50 families have accommodations of this kind. In the division of Dangrkhora they have some tolerable houses with wooden frames, the walls of which consist of straw placed between two rows of reeds, and plastered on both sides with clay and cow-dung. These have wooden doors, and are the only houses of the class which are secured in that manner. Windows are seldom required, as being too favourable for wanton curiosity.

In other parts the houses, which are supported by wooden posts, have only hurdles (Jhangp) for doors; but their walls are of the same nature as those in Dangrkhora, only they are not always plastered on both sides. Walls of this kind exclude the extremes of heat and cold; but they harbour all manner of vermin, especially rats and snakes. In order to lessen the danger from fire, the outside of the roof is often plastered in the same manner. This operation is performed annually, when the rainy season has passed. The plaster is washed off by the ensuing rains, but then the danger from fire has greatly diminished.

The huts, which have frames composed entirely of bamboos, are usually from 7 to 10 cubits long, by from 4 to 6 cubits wide, and their frames are partly built after the Chauka and partly after the Arhaiya fashion, terms which I have lately explained. The principal difference among the huts of this kind arises from the nature of the thatch, that composed of straw, or rather stubble, being reckoned vastly inferior to that composed of grass leaves. Wherever rice is plenty, however, all the poorer natives have recourse to the stubble, which is much nearer at hand, and costs nothing; but in many parts the demand for straw, on account of the numerous herds, is so urgent, that no such thatch is used, and perhaps its use should be prohibited; as the want of forage is in every part a most pressing necessity. The huts

with bamboo frames differ also considerably with respect to their walls. The best are composed of reeds confined by split bamboos, or often by bamboo branches; but even this, in some parts of the district, is considered as too expensive, and the reeds, in place of being confined by bamboos, are fastened by means of the stems of tamarisk, or of the pulse called Arahar (*Cytisus Cajan*), or even by other reeds, all of which, especially the last, form fences, through which a dog or jackal can thrust itself. In general these walls are plastered on one side with cow-dung and clay, which in winter serves to exclude much cold; but many cannot afford, or rather will not exert themselves to procure even this comfort; and their abodes are exceedingly wretched, and may be said neither to exclude the burning evening sun, nor the chilling blasts of winter, and, if rain is accompanied by much wind, they exclude little of the wet.

In the western divisions of the district, there is, however, a still farther step in the descent of misery. A kind of circular wall about four feet high, and from five to seven cubits diameter, is made of reeds placed on end, mixed with a few sticks of tamarisk and branches of bamboo, and confined by a few circles of split bamboo, or of reeds twisted together. This wall is sometimes plastered, sometimes not; and supports a conical roof, consisting of a few small bamboos or sticks covered with reeds, and the cheapest procurable thatch. A bamboo post or stick placed in the centre, often but not always, supports the roof of this hovel, which is called Marui, Maruka, Morki, or Khopra.

I might have perhaps descended still farther, and described the accommodations of a good many people, who live constantly as vagrants, and whose sufferings in the rainy and cold season must be great, as the tents, or temporary sheds, which they erect, afford little or no shelter. The number of such is not however considerable.

Although the floods here are of shorter duration than in Ronggopoor, the people have taken more pains to raise the ground, on which their houses stand; and it is only in two divisions, Gorguribah and Dangrkhora, that usual floods enter the houses. The people of these divisions have no rational excuse for this indolence, as there are other divisions na-

turally as low, where the people have entirely secured themselves.

The natives of this country are in many respects lodged in a manner similar to what prevails in Bengal. Except in the larger houses built of brick, each apartment is a separate house, and the wealth of the possessor is more known by the number of huts, than by any of them being of extraordinary magnitude or neatness; not to mention elegance, which is totally out of the question. The collection of huts, which in Bengal is called Vari, is here called Haveli; and the space, by which it is surrounded, and which, when it can possibly be afforded, is always enclosed so as to conceal everything within, is called Anggan. From such a style the palace of Gaur must have appeared like a prison, more dismal than Newgate, being a mere dead wall of brick 40 feet high. The great have fences of brick, or of mud thatched, which looks very ill. Except these favoured few, the fences of the other inhabitants are exceedingly mean, being usually reeds, very clumsily tied together, and the space within is very seldom neat, or ornamented with flowers. The roofs are covered with cucurbitaceous plants, and in the Anggan are sometimes a few plantain or *ricinus* trees, or a bower covered with some twining pulse (*Dolichos lignosus*); but in many places it is quite bare, and there is no space between the fences, except holes into which all filthiness, and even dead carcasses are thrown. So negligent in this point are the natives, that, while writing this, I am assured by a gentleman, that he this day saw the dead body of a woman rotting in one of these holes. The poor creature had probably been a stranger, and having died, where no person of her caste resided, the people, in whose house she was, had privately thrown out the body, and alleged, that she had died on the spot; for the maxims of Hindu purity would have prevented any one from touching the body, and, had it remained, the people must have deserted their house.

Most of the huts here, except the wretched hovels called Marki, are built in the Banggala fashion with arched ridges, but they are much lower and flatter than in Dinajpoor. The number of those built with roofs consisting of four sloping sides is very inconsiderable. Such are here called Chautarka.

More are built with two sloping sides, and a straight ridge, and this is here called the Tirahooti fashion, as having been introduced from that country.

The furniture is greatly inferior to that of Dinajpoor or Ronggopoor, and very few acquired a taste for that of Europeans. In other points most of what I have said concerning the furniture of these districts is applicable to this; but bamboo mats are in less use for bedding, and their place is supplied by an inferior mat made of reeds of several kinds, or of a grass called Kus (*Pao cynosuroides*), or of straw; more people however have blankets. These indeed are more necessary, the climate being more severe. Many of those who have no bedsteads, in the rainy season sleep on stages; but many of the huts are too small to admit of this salutary practice. The only furniture of any considerable value consists of brass, copper and bell-metal vessels, of which the people here use more than in the two above-mentioned districts, and they seem to have been chiefly induced to adopt this practice from its being a kind of hoarding, which may be concealed in the earth, and which is safe from fire.

I. Mumammedan Dress at Puraniya. *Male Dress.*—A man of high rank in hot weather when in full dress, uses a turban (Dustar) of fine muslin; a Nimah or long vest with sleeves, descending below the calf of the leg, tied across the breast, and made of muslin; a Jamah or outer coat of the same fashion and material, but descending to the feet, a Kumurbund, or sash, or girdle of the same material; long loose drawers or trowsers (Izar) of calico, tied round the middle by a silk string, and descending to the ancles. These constitute the proper Muhammedan dress, and collectively are called a Jora or suit. He also uses long pointed slippers embroidered with gold and silver thread and spangles. It was formerly the custom to throw these off, whenever one entered a room where was a carpet, and this is still done in any place, where the natives are afraid; but, in imitation of the English, the people of rank keep on their shoes, especially in visiting Europeans. Formerly all men of rank wore a dagger stuck in the girdle, and a sword; but now, in imitation of the English, side-arms are not used except among the military. In place of the Nimah and Jamah some persons wear a vest called Angga, which descends only to the

haunches, and a coat, Kaba, which reaches to the knees, and has very wide sleeves. The skirts cross before, and are open at the sides up to the haunches, as in the Nimah and Jamah.

In cold weather the Muhammedans of rank, when on ceremony, often use the same dress as in hot weather; but wrap two long shawls round their shoulders, and young coxcombs frequently wrap a shawl handkerchief round their heads. This however is an innovation, in which old men do not indulge, as at the levee (Durobar) of a Nawab it would have been considered as a liberty, which might have cost the perpetrator his ears. Many people however, wear warmer articles of dress. Such as a Kaba or coat made of flowered shawl or silk (Kinkhap); drawers of silk; a Sumbur-topi or cap made of fur, usually of otters' skin, and often embroidered, in place of a turban; mittens (Dustanah) of knitted cotton or shawl; and foot-socks (Paytabah) of knitted cotton or shawl.

The ordinary dress of a Muhammedan man of rank in hot weather consists of a small conical cap of muslin (Taj), a short vest (Angga) of muslin, and long drawers (Izar) of calico. Instead of these last, many use the Lunggi, a piece of blue cotton cloth, from five to seven cubits long and two wide. It is wrapped simply two or three times round the waist, and hangs down to the knee. He also has a handkerchief and a pair of leather slippers. In cold weather the turban is often worn even in undress. The vest (Angga) is made of silk, or calico. They add a short coat with wide sleeves (Kaba) or with narrow sleeves Chupkun, and a loose great coat (Lubada) of the same materials. They wrap round their shoulders, either a shawl or quilt stuffed with a little cotton (Rejayi), and made of silk, or silk and cotton mixed; also foot-socks and mittens. The full dress of the middle rank is much the same as that of the higher, especially in warm weather; but it is coarser, and their slippers are usually of leather. In cold weather they use only one shawl, with a long vest and coat (Nimah and Jamah) of muslin, and trowsers (Izar) of silk or silk and cotton mixed (Maldehi). They do not use the fur cap mittens nor foot-socks.

In ordinary dress, the middle rank of Moslems in summer wear a small cap, (Taj) of muslin, sometimes trowsers (Izar) of calico, but more usually a piece of blue cloth (Lunggi)

wrapped round their waist, together with a sheet five cubits by three consisting of two breadths of cloth sown together (Dupatta), which they wrap round their shoulders. In place of this they sometimes use a short vest, with wide sleeves (Angga) made of muslin. They use wooden sandals. In cold weather they add a short turban (Morassa), a vest (Angga) of silk or chintz, and a quilted mantle (Rejayi) of similar materials, and more commonly use trowsers (Izar), although the wrapper (Lunggi) is often employed to cover the waist. Instead of the quilt, many content themselves with a sheet of calico (Dohar) 10 cubits long by 3 wide, which is doubled, and thrown round the shoulders.

The common people among the Muhammedans in full dress, use bleached calico, a turban, a short vest with wide sleeves (Angga), sometimes trowsers, but more usually a wrapper (Lunggi) for their waist. Many however, have adopted the Hindu dress, and in place of the vest and Lunggi, throw round their shoulders a small mantle of calico (Dupatta), which is five cubits long by three wide, and wrap round their middle a pieee of calico (Dhoti), which is from five to seven cubits long, and from 1½ to 2 broad. The end of this, after two turns have been passed round the waist, is passed between the legs and thrust under the folds which cross behind the back. On ceremony they always use slippers. In cold weather, when in full dress, they prefer the vest (Angga) and trowsers (Izar) as warmer, and either wrap round their shoulders a quilted mantle (Rejayi), made of old sheets dyed by themselves, or a large sheet (Dohar) worn double.

The ordinary dress of the low Muhammedans in warm weather, consists entirely of an unbleached Hindu wrapper (Dhoti), or of merely a small piece of calico (Bhagoya or Sanggoti), which passes between the legs, and its ends are turned over a string, which is tied round the haunches. In cold weather they add as a mantle a large doubled sheet (Dohar), or a quilt of old rags stitched together (Kangtha or Gudri.)

II. Female Muhammedan Dress.—A lady of rank on grand occasions dresses as follows:—A gown (Peswaj) with sleeves, which reaches to the neck and the heels. It is made of fine muslin bordered with gold or silver lace. A veil of one breadth of cloth six cubits long by three wide (Ekpatta), made of fine

Benaras muslin edged with gold or silver lace. An Anggiya or bodice covers the bosom to the waist, and has very short sleeves. It is made of muslin, sometimes dyed, and is worn under the gown. A pair of long drawers (Surwar), which are tied like those of the men, but are exceedingly narrow at the ancle; the women as usual priding themselves much on the neatness of their feet. They are made of satin (Masru), or rich silk flowered with gold and silver (Kinkhap), which are very hot; but even in the warmest weather must be endured on grand occasions. Slippers with long-pointed toes, covered with gold and silver embroidery. Young women often leave out the bodice. In place of the gown (Peswaj) many wear a shift (Korta), which is made much like the shift of European women, but reaches only to the knee. It is made of fine muslin. Some wear another kind of the same material which has longer sleeves, but only descends to the haunches. This is called a Muhurum; and young women usually prefer it to the shift. In cold weather they use a flowered Shal as a mantle; and the bodice and shift are of silk.

In warm weather Muhammedan women of a middle rank, in full dress wear linen only; bodice (Anggiya), a short (Muhurum) or long shift (Korta), and a veil of muslin. The veil is sometimes of one piece of cloth (Eklayi), and at others consists of two breadths sewn together (Dupatta). The natives have no name common to both kinds. They also wear drawers (Surwar) of bleached calico, and leather slippers. In cold weather the bodice or short shift is made of silk or chintz, the long shift of calico usually dyed, and for a mantle either a quilt of silk or chintz (Rejayi), or a doubled sheet (Dohar) of calico is employed.

In ordinary dress the Muhammedan women of middling rank, after the Hindu fashion, use nothing but an unbleached piece of muslin called a Sari or Barahati, which is about 10 or 12 cubits long by 2 broad. One end of this is passed twice round the waist, and descends to the ancles, the other end is raised over the head and shoulders and forms a veil. In cold weather they add as a covering for their shoulders, a mantle of quilted chintz (Rejayi), or a double sheet of calico (Dohar).

The poor Muhammedan women in full dress use a wrapper (Sari) of dyed calico, and throw another piece of the same

kind round their shoulders. In cold weather, if they can afford it, they add a doubled mantle of calico (Dohar). In common dress they use a wrapper (Sari) of unbleached calico, and in cold weather they make a kind of patched mantle (Kangtha) from pieces of old clothes quilted together, but without being stuffed with cotton.

II. Dress of the Hindus. *Men.*—The Hindu men of rank, even the Pandits at their marriages, and other grand occasions, have entirely adopted the Muhammedan dress, and use the turban, clothes made by a tailor, and shoes or slippers of leather. They are only to be distinguished by their vests, and coats being tied on the right side, in place of the left, as the Muhammedans practise. Under the trousers they always wear a small Dhoti, and their turban is also in general smaller; when, however, they perform any religious ceremony or eat, these foreign luxuries must be laid aside; and they only retain the wrapper (Dhoti); and if the weather is cold, wrap another piece of the same kind round their shoulders. On such occasions every Hindu must lay aside whatever part of his dress has been touched by the infidel needle.

In ordinary dress even they use the turban, but in place of the trowsers they always use the wrapper called Dhoti, which I have already described. In addition to this, for covering their shoulders, they use a mantle (Dupatta) consisting of two breadths sewn together. Many now use leather slippers, but some adhere to their proper custom of wearing sandals, which have wooden soles, a strap of leather to pass over the instep, and a wooden or horn peg with a button on its top. The foot is passed through the strap, and the peg is placed between two of the toes. In cold weather they add a short calico vest with sleeves, which they call Angrakha; but, except in being tied on the contrary side, it does not differ from the Angga of the Muhammedans. Some also wear a wide great coat (Lubada) of chintz, or of Maldehi silk, or a quilted mantle (Rejayi) of the same materials, or a mantle made of a sheet of calico doubled (Dohar), or of muslin lined throughout with calico, and also surrounded by a border (Dolayi).

Hindus of middling rank, when fully dressed in warm weather in addition to their proper clothing, consisting of a piece (Dhoti) of bleached calico wrapped round the waist, add a Muham-

medan mantle of muslin with a border of calico (Eklayi), or of two breadths sewn together (Dupatta), a short vest of the same (Angrakha), and a turban, and they wear leather slippers. In cold weather some wear a Shal in place of a mantle, others a quilt (Rejayi), or one made of muslin, lined and bordered with calico (Dolai), or a calico sheet doubled (Dohar). Many Brahmans, however, even of this rank, use the full Muhammedan suit (Jora), only using a wrapper (Dhoti) under their trowsers.

In warm weather the ordinary dress of the Hindus of middling rank, consists of a wrapper (Dhoti) of unbleached calico, with a mantle of the same consisting of two breadths sewn into one sheet (Dupatta), and a pair of wooden sandals. In cold weather they add a turban, a quilt (Rejayi) for the mantle, and a short vest (Angrakha). The poor Hindu men in full dress, use an unbleached wrapper (Dhoti) of calico, a bleached turban, a mantle of two breadths sewn together (Dupatta), and leather shoes. In cold weather, in place of the single mantle, they use one that is doubled (Dohar), or a a quilt (Rejayi), made of old clothes dyed. Their ordinary dress is the same with that of the Muhammedans of their own station.

II. Dress of the Women.—The Hindu females in this part of the world have in many respects adopted the use of a dress made by the needle. Women of rank in full dress, use a petticoat (Ghagra or Lahangga) of silk, and a veil of silk or muslin. This veil being of the same dimensions and materials with the wrapper (Sari), which is their proper dress, is called by the same name. The Kshatriya or Rajpoot women, in place of this wear bodice (Angga) and a short jacket (Choli) of the same materials. In cold weather a Shal, or quilted mantle of silk (Rejayi), is added to the above. In warm weather, the Hindu women of a middling rank when fully dressed, wrap a Sari of bleached muslin or silk round their waists, and cover their shoulders with one of its ends. In cold weather most of them wrap another Sari round their shoulders, while some use a double mantle of muslin (Dohar). In ordinary during the warm weather, their whole dress consists of one unbleached calico (Sari) wrapper, to which in cold weather they add another for the shoulders. This ordinary dress of the middling rank is the only one of the poor,

but theirs is coarser and smaller, and is never washed, except on very signal occasions, such as marriages; and then they usually dye their clothes red with safflower.

The Moslems leading the fashion in dress, and being very smart, the Hindu men of rank, when they appear in public, keep themselves clean. The women of the Moslems, and of some casts of Hindus, that are secreted, are said to be tolerably clean; but all those, which are visible, are the dirtiest creatures, that I have ever beheld. In general their linen, except what is used as a dress of ceremony, is neither bleached or dyed, nor have they even coloured borders, such operations indeed would be totally superfluous, as no colour could possibly be distinguished through the dirt by which they are encrusted. A woman, who appears clean in public, on ordinary occasions, may pretty confidently be taken for a prostitute; such care of her person would indeed be considered by her husband as totally incompatible with modesty. Their clothes are often worn to rags without having been once washed. The higher ranks of Hindu women, on solemn occasions such as marriages, have a dress of silk, which lasts a life time. In common many such do not even use bleached linen. I am assured by the Pandit of the survey, that, having been introduced to the family of a Pandit of Dhamdaha, who now resides in Calcutta, where he is highly celebrated for his learning, and who is a very wealthy man, he found the females dressed in linen; which did not appear to have been washed for a month, if in fact it had ever undergone that operation.

Silk is a good deal used, but Erandi and Mekhli are less in use than towards the east. The Brahmans wear a good deal of a reddish cotton cloth, somewhat resembling Nankeen, and called Kukti. In the Northern parts of the district many of the women dress after the old fashion of Kamsup; but in other parts they are more fully covered. Both men and women are more fully clothed in winter than in Dinajpoor and Ronggopoor; and a greater sharpness in the air renders this necessary, and would even require a much greater addition, than is allowed. I do not indeed know, whether the people here do not on the whole suffer more from cold than in those districts, there being a very essential difference in the temperature. Yet of even the lower classes most are

provided with a wrapper of cotton cloth quilted, or with a blanket or piece of sackcloth, and of the higher all use quilts of silk or chintz, either as a coat or wrapper. In summer the lower classes of men go nearly naked. The women here are much less indulged in gold and silver ornaments than in Dinajpoor. Even in the south east corner, where the people are most luxurious, it is supposed, that their husbands allow them one-quarter part less of this extravagance than on the opposite side of the Mahanonda; and in the western parts they do not allow one-half. In the south-east corner, and beyond the Mahanonda, the Hindu women use ornaments of shell: but in Mithila they use ornaments of lac; and all in a great measure supply the place of the precious metals with brass and bell metal pewter or tin.

Although no country can well abound more with oil, the custom of anointing themselves in several parts of this district is confined to a very few families of strangers. In others again, and these far from being so productive as most others, a very large proportion daily anoint themselves. The universality of the practice to such an extent seems chiefly confined to Gaur, and the old province so called which abounds much more with oil, than sugar, from whence it is said to derive its name. In most parts every one anoints himself on high occasions. The women here, although in other respects slovenly, are more careful of their hair than in Kamrup; and few allow it to hang about like a mop, but tie their hair with some degree of care. The young women and children usually have their eye-lids stained with lamp-black. The practice in a man would be considered effeminate. The women of this district, both Moslems and Hindus, are usually more or less marked by an operation called Godna, which may be translated tattoo, that Otaheitian word having now, in some measure, become English. The belles of the South-sea have however carried this ornament to a much greater extent than those of India, who generally content themselves with a few flourishes on their arms, shoulders and breast. No pure Hindu will drink water out of a girl's hand, until she is thus adorned. The operation is performed between the age of ten and twelve years.

In the appendix will be found the result of very patient inquiries concerning the diet of the people of this district,

which, although made by intelligent natives, questioning others perfectly well informed, are far from being satisfactory. They were, as usual, taken in fractions of anas and pices of the whole families of each division, and from thence the numbers put down have been calculated, so as to procure a general average, on which of course more reliance may be placed, than on the particulars, the errors in one division being probably corrected by those of another.

Grain is of course the grand staple of subsistence, and the people agreed better concerning the allowance of that, than of any other thing, although they were not so uniform in their statements, as in Dinajpoor and Ronggopoor. The average consumption of rice, for a family eating no other grain except for seasoning, was in different divisions stated at from 48 to 64 s. w. a day for each person young and old. The former is the rate almost universally given in Dinajpoor, and the latter exceeds a little even that given in Ronggopoor; but these are the extremes, and in most of the divisions the estimate was nearly 54 s. w. (lb. 1,386 avoirdupois). It must however be observed, that the quantity of pulse, used here as a seasoning, is much greater than in Ronggopoor, and probably this makes the quantity of food nearly equal in the two districts. Rice however is not so universally the grand constituent part of the food as in Dinajpoor, nor even as in Ronggopoor. Every rich person indeed uses it at least once a day; but many prefer wheaten flour for a portion of their food, and near the Ganges many cannot afford the daily use of rice; but live much on cakes made of Maize, or of other coarse grains, and still more on those made of pulse. The food in this district is notwithstanding more stimulating and savoury than that of the people to the east.

In the first place many more persons daily eat butchers meat or poultry, and in many places, notwithstanding a greater proportion of Hindus, the Moslems openly procure beef and buffalo, and these are professional butchers, who regularly sell beef, goats flesh, or mutton. This indulgence seems to have been secured partly by there having been several considerable Moslem proprietors, partly by there having been 3 European stations, but chiefly from the residence of a Nawab having been fixed immediately over the

chief Hindu Zemindar, so that the selling meat had become a regular custom. At Krishnagunj good beef may occasionally be procured from the butcher, during the whole cold season. A paper is sent round, mentioning the number of pieces into which the beast is to be cut, with the price of each annexed; and, when the subscription for a considerable proportion has been filled, the beast is killed. In every other part, even in the capital, the meat that can be procured is so wretchedly lean, as to be totally unfit for English cookery. It may indeed be made into soup, which may be eaten by any one who has not seen the meat, before it was dressed. Sacrifices and offerings are also more common than towards the east; but it is not always the votary, that benefits in his diet. Many Brahmans, and other persons who affect uncommon sanctity, give the flesh to the lower castes; still however the meat is not lost, and contributes fully as much to the benefit of society, as if these good men had indulged their appetites. The lowest dregs of Hindu impurity are also much benefited by the swine, which they keep, although not so much as in Ronggopoor. Towards the boundary of Dinajpoor there are a few, but the breed increases gradually towards the west, and beyond the Kosi is very abundant. Game is not so plenty as in Dinajpoor, but more so in the western parts of Ronggopoor, and many of the lower castes procure abundance of ducks and teal, which towards the east are totally neglected.

Fish also is exceedingly abundant, so that in some parts almost every person has daily more or less at his table, partly purchased, and partly caught by himself. This aliment is however most plenty in the dry season, and is generally of a very bad quality, and often half putrid. Little is preserved dry, and the people are unacquainted with preserving it beaten up into balls with vegetables (Sidal). Milk and its preparations are in general vastly more plenty than towards the east, especially near the Ganges and Kosi, and there are very few so poor, but that they can procure it on holy days. The consumption of sugar is very trifling, and in many parts is considered as an indulgence only procurable by a Raja. Sugar is chiefly consumed in a drink called Sherbet, which in this country consists usually of sugar and water alone. The consumption of the coarse extract of sugar cane, or of

molasses and treacle is very great. There is scarcely any one, who has them not on great occasions, and many use them daily.

The greatest deficiency in the diet of the natives of this district is the small proportion of oil; although no country can well be more productive of this substance. Very various degrees of economy in its use seem to have taken place in different parts of the district, and in general it is most scantily used, where the greatest quantities are produced. The reason of this seems to be, that there, a vast proportion of the rent being paid from its sale, and the payment of rent being always the most urgent demand, a great economy has taken place. In the parts again, where silk is the production that pays most of the rent, the quantity of oil that is used is surprising. On this account, I am afraid, the proportions given in the table will be of little use, for what was called abundance in one place, was in others considered as a very scanty allowance. In some places, indeed, the greater part of the natives seemed to have no desire to eat oil, and the difference of the allowance perhaps is not always so great in reality as in appearance; for in several of the divisions, where the quantity stated was small, the kind in common use for the lamp is either the castor or lin-seed oil; but, where a family burns rape-seed oil, no separate account is kept of that used for the table and that used for light. The estimates of the quantity daily used by each person old and young, when there was no necessity for economical restraint, varied in different divisions from 5 s. w. to 1 s. w. or from 15 drams to 3 drams apothecaries weight. The former was in the capital, where many families transact a great deal of business, and enjoy themselves by the light of the lamp; the latter was in Nehnagar, where the people seem to dislike oil as an aliment; but a large proportion anoint themselves, and the estimate, which the people gave, was probably underrated. The average rate is about $2\frac{8}{10}$ s. w. a day for each person; and where people use the oil daily, but scantily, and merely as an aliment, one-quarter of that quantity may be about the usual proportion, although in some places a much smaller quantity suffices. In some parts a good many cannot every day afford even the smallest portion.

In a few divisions towards Dinajpoor the poorest people eat

little or no salt, and supply its place by ashes; and in a few others towards the north-east the lowest class add some ashes to compensate the scantiness of the supply; but in by far the greater part of this district every family uses daily more or less, and from the quantity stated to be imported the consumption must be very great, although a considerable portion is re-exported to the dominions of Gorkha, and some is given to cattle. Still however the people are very badly supplied; so that the poor, who use it daily are not supposed to be able to procure more than one-fourth of the proportion, that those in a comfortable situation consume; and even those, who are in tolerably easy circumstances, require to be extremely frugal in the use of this commodity. The result of my inquiries on this head differed more widely than I expected, some stating 75 s.w. and others only 27 s.w. as a comfortable monthly allowance for each person of a family young and old included. It must however be observed, where very low estimates of the usual consumption of the easiest rank were given, as at Manihari and Gorguribah, that the total consumption is very great, because every one is stated to receive a considerable share, and none are very scantily supplied. The average of all the estimates, which I procured, was at the rate of 55 s.w. a month for each person, young and old, who is living without restraint, and the proportion given in different places would make the actual consumption fall somewhat short of half of that quantity. The whole as imported here, is exceedingly adulterated. A large proportion is of the kind imported by sea, which in some parts of Bengal scarcely any one will eat.

It is evident from the above, that in order to enable the poor to purchase a quantity of salt sufficient for their desires, the price would require to be reduced to one-fourth of the present rate, and even the middling rank would require a reduction of one-half, which is very little more than what the salt would cost, were there no monopoly. But if that were abolished, it by no means follows that the salt would be afforded to the people at the rate, which it now costs the Company, because the demand increasing, the manufacturer would increase his price. Farther it is not clear, that, were the price reduced, the poor would consume more; they would perhaps work less, or spend their means on tobacco. The

people here use about the same proportion of vegetables of an insipid nature, as in Dinajpoor, and many people make a profession of gardening, for there are fewer extensive fields employed in this kind of culture. They have a great abundance of capsicum, turmeric and ginger, and in most parts onions and garlic are within the reach of every person, and are used by many of the Hindus, although they are rejected by every person who pretends to pure birth. Foreign spices, black pepper, and the carminative seeds are also much more common than towards the east, and the pepper especially is eaten by almost every one when he uses meat, except the low caste multitude who eat pork.

The practice of drinking distilled spirituous liquors is very extensive, a considerable proportion of those who drink do so in private. I was assured by one Darogah, but he was a stern old Moslem, that every one who took liquor in his jurisdiction, set no other bounds to the quantity than his faculty of swallowing. A good deal of allowance must, however, be made for my informant's character; at any rate the excess of these people produces no public outrage, nor did I ever hear that even the most abandoned drunkards among the natives became outrageous, so as to disturb the peace. Each distiller having an exclusive privilege of vending for a certain extent of market, in proportion to which he daily pays a certain sum, there is no competition, and his principal object is to make his liquor as cheap as possible, with very little regard to its quality; for it is notorious, that there is no distilled liquor so execrable for which people who can obtain no better will not acquire a taste, and the strength of the habit, and especially the degree of excess, is very often increased in proportion to the badness of the drink. The liquor that is distilled here may in fact be considered as in the very ultimate degree of badness. The mode of raising a tax on liquor, that formerly was adopted, at least, in Russia, seems preferable. Government there monopolized the manufactory; made, or purchased from abroad, all kinds of distilled liquors, of various degrees and qualities, and delivered them to whoever desired at a price which secured the revenue that was required. Where practicable, without invading an immense property that individuals have laid out on buildings, this seems to be by far the best means of taxing distilled liquors, as avoiding all the vexa-

tions of an excise, as giving room for a variety of liquors, and as securing the quality of each.

This nearly is the plan that the Government of Bengal has followed with opium, which is the most reputable intoxicating substance used by the natives; yet this mode of taxation is less fitted for opium than for distilled liquor, and the revenue that it raises is very trifling. This, however, is probably, in a great measure, owing to the scanty number of shops licensed to sell. If one were established in every considerable bazar, with an exclusive privilege over a certain number of market places, and a power of informing against those who illicitly reared the poppy, the revenue would probably be considerably increased. The number of consumers of opium stated in the table is probably a good deal underrated; as for reasons similar to those which guided my inquiries concerning the dram-drinkers, I avoided inquiring concerning the women who use opium, and I believe there are many. In the opinion of the natives this is by far the most creditable manner of intoxication; but it is here also allowed, that unless accompanied by a nourishing diet, especially by the use of much milk, that it does not invigorate. In this district little or no use is made of capsules of the poppy in either of the manners that are employed in Ronggopoor.

The use of hemp for intoxication, in the form called Gangja, is considered by the natives as more conducive to health and strength than any other, and in this district is carried to a very considerable extent, as will appear from the table, which is probably as much underrated as the opium and distilled liquors, and many women also probably use it. All those who use this and opium take them regularly every day; the tax is levied in a manner similar to that by which the duty on spirituous liquors is raised, and is not liable to the objection of lowering the quality of the drug; but as this may be easily smuggled, while a still cannot be concealed from the smell of the passenger, so in the sale of Gangja there is a great opening for contraband. On this account it would be perhaps more advantageous to prohibit the cultivation altogether, except on account of the Company. The sale of hemp prepared according to the manner called Siddhi, is, I believe, altogether prohibited, nor do I know on what grounds; the plant in its wild state being fitted for making this preparation, a few

people, chiefly men from the west of India dedicated to a religious life, prepare some for their own use, but the demand is so trifling that it might be safely over-looked. The use of the substance called Charas, which is extracted from the hemp in Bhotan or Thibet, is prohibited. So far as I can learn, there is no essential difference in the effects which these various preparations of hemp produce on the human body, supposing the dose to be equally regulated.

The use of tobacco is almost universal among the men of this district, and extends to a much larger proportion of the women; for here a great many of the females smoke, and a great many chew. By far the greater part of the men, who do not smoke are the higher castes of the Mithila Hindus, who reject the custom from a religious principle; but all these snuff, and the greater part also chew. The desires of the people for this stimulant are not only more universal here than in Ronggopoor, but they are said to consume more, the usual daily rate of smoking being stated at $2\frac{1}{2}$ s. w. of the dried leaves, which, by the addition of treacle or other sweet substances, becomes 5 s. w. of prepared tobacco; and it is probable, including what is used in chewing and snuffing, that little short of this enormous quantity ($23\frac{1}{4}$ lbs. a year) may be on an average consumed by $\frac{15}{16}$ of the adult males of this district. The quantity consumed by the women is comparatively a trifle.

A luxury still more useless than tobacco is the chewing of betle, which is carried to a very great length, both men and women using it nearly in equal proportions. In this district, however, it is not in general devoured with that incessant voracity with which it is used in the eastern parts of India, and there are not perhaps above 1500 people, who sleeping and awake have their mouths crammed; nor is it considered by the people here as fashionable to be unable to articulate their words. Those in this district who are considered as abundantly supplied, use it daily from one to six times, and perhaps four times a day may be the most usual quantity. This requires 10 leaves and 2 nuts, which on an average will cost from 16 to 20 cowries, so that a person chewing will cost nearly 1 r. 7 anas a year.

Those, who in this district are stinted in their allowance of betle, use it only from 3 to 15 times a month. The others

seldom use it, except at marriages or such grand solemnities, or when they receive it from a superior, when he condescends to receive them among those who are to look up to him for protection. Formerly the sale of betle was usually granted by the Zemindars to monopolists, who had the exclusive supply of certain market places for an annual fixed rent. The Company, during the government of Lord Cornwallis, purchased this right, and totally remitted the tax. The price has fallen one-half since the abolition of the monopoly.

Fuel in most parts of the district is scarce, although a few trees planted round the villages, and regularly polled, might afford an ample supply; for the chief demand is merely for cooking; but the owners of land have an utter abomination at allowing any planted trees to being cut, and the chief supply of wood, used for the fire, comes either from mango trees that have decayed, or from natural woods, which harbour so many destructive animals, that none should be permitted to grow. Bamboos are so scarce, that in most parts they cannot be used for fuel. Reeds and tamarisks are in some parts a good deal used; but are liable to the same objection with the natural woods, and ought to be carefully eradicated. The grand supply, therefore, of fuel is at the expense of agriculture, and by far the most common is cow-dung, which is mixed up with the husks of rice, with the sugar-cane after the juice has been expressed, and even with straw, and is formed into a kind of four-sided bars like the peats made in Scotland from moss or turf. These are prepared in the dry season, and preserved in a quantity sufficient to last during the periodical rains. A custom equally pernicious prevails in some parts, where almost the only fuel used is the straw of rice or other grains, which might serve as fodder for the wretched animals, by which the land is cultivated. Some supply, however, is procured from the stems of mulberry, indigo, cotton, *corchorus*, *crotolaria*, *cytisus*, and some other plants of a woody nature, that are common objects of cultivation, and the use of these is highly proper; but use is also made of the stems of rape and pulse, which, although unfit for fodder, ought to be thrown into the dunghill to increase the quantity of manure. The people, however, on the whole are not very badly supplied with fuel, and the poor can usually burn a little straw, sticks, or cow-dung, to allow them

to see, while they eat their evening repast, which is always their principal meal; and every one almost, in the four months of cold weather can in the morning kindle a fire, over which his family alleviate the sufferings of their benumbed joints; the extreme badness of their houses, and the scantiness of clothing, render this a very great comfort.

As oil for eating is so scarce, it may readily be imagined, that for the lamp it is still scarcer; but in several divisions this want is somewhat supplied by the use of the oils of linseed, *ricinus*, and *carthamus*. A vast many can afford no lamp; by far the greater part of families burn a lamp only while eating their evening meal; those who are easy burn a lamp for an hour or two; the rich again, especially the Moslems, use a vast deal of oil, and a great part of both their business and amusement goes on by the light of the lamp. A great many lamps are employed in the religious ceremonies both of the Moslems and Hindus.

Nothing more distinguishes the people of the western parts of the district from those of the eastern and of Bengal, than a greater splendor, or rather quantity of attendance. Every possible means are exhausted to support a large equipage and disorderly rabble, in order to make a show on public occasions, while the manner of living in private is mean and penurious. In the Appendix will be seen an estimate of the various kinds of expenditure under this head. I shall now proceed to offer some general remarks.

The natives retain a great part of the fondness for the elephant, which they are said to have possessed in the time of Pliny. This animal is considered as the most noble conveyance, either for the images of God or for man, and a good many are kept. Few, however, keep separate cattle for the former purpose; but employ those, on which they ride or hunt, to carry the images on days of procession. Most of the elephants are of the bad breed procured in Morang, and cost from 500 to 1000 rs. Those who make the first purchase, very seldom part with them.

The people here have somewhat more turn for horsemanship than towards the east, and a few horses are kept for riding. They are of two breeds, Tazi and Saresa, both very bad, but the produce of the vicinity. A much greater number of ponies are kept for riding than towards the east; and

are of three kinds. The best are the Tanggans brought from the hills of Bhotan, and worth here from 50 rs. to 80 rs. The next are a breed mixed from these with native mares. These are called Doasla Tanggans, and are worth from 25 rs. to 40 rs. The poorest ponies are called Tatus or Janggalis, from their usually being allowed to roam loose for pasture, when not required for use. They are infinitely worse than the Tatus of Dinajpoor, because a great many of them are employed to carry loads, and are wrought too early, by which they in general become distorted and knock kneed, and are the most wretched creatures that I have ever seen. The best are reserved for riding, and are worth from 5 rs. to 15 rs.

One native keeps a coach made after the European fashion, and five keep buggies, while eight keep carriages of the country fashion drawn by horses. In the Appendix will be seen the number of natives who keep carriages drawn by oxen. Some of these have four wheels, and are called Rath; but the use of springs, an improvement now common at Calcutta, has not yet found its way among the natives of this district, although several Europeans have such carriages drawn by oxen, which are exceedingly cheap and convenient, and the cattle, when decently fed, travel at a very respectable rate.

The carriages upon two wheels, after the native construction, go very fast, but would be of little use to a European, as the space for sitting is so small, as not to admit of a chair or stool, so that the passenger must sit on his heels, which few Europeans can do. They have no springs; but the passengers sit on a netting of ropes, which in some measure diminishes the effects of jolting. They are covered with a roof of cloth, supported by a frame of wood, bamboos, and rope, which keeps off some of the sun, but does not turn a heavy shower. The carriage is like that of the common country cart, indeed many use the same carriage indifferently for transporting goods and for travelling, and on the latter occasion put on the seat and covering; but many others have a proper carriage for travelling, made neater and lighter than that used by carriers. There are two kinds, Majholi and Raharu, which differ chiefly in the manner by which the traveller mounts. It is remarkable that even Hindus of some

degree of rank have here sense enough to travel in such carriages, which in every other part, that I have been, would have been considered as an intolerable abomination. A pair of oxen can take these carriages 20 miles a day, and they go at a round trot.

The number of palanquins is nearly the same with that used in Ronggopoor. In general they are very wretched unseemly conveyances. By the natives they are considered as of four kinds. The most fashionable is by them called Kharkhariya, and at Calcutta is the kind now in most general use. It is an oblong couch covered above by a low roof, and its sides shut by Venetian blinds, from the noise of which, in travelling, the name is said to be derived; but in this district the sides are often open or merely covered by a curtain. In the latter case the proper name at Calcutta was Meyana, but there this kind has now almost entirely gone into disuse, and the name by Europeans has in general been transferred to the Kharkhariya. The poles, by which this palanquin is carried, are fastened to the two ends. The second kind of palanquin is that from which this name is derived, and is called Palki. It is a couch suspended under a long bamboo, by the extremities of which it is carried. The bamboo forms an arch over the couch, and upon this arch is suspended a tilt made of cloth, which serves to skreen the passenger from the sun and rain. This is a more showy but less convenient equipage than the former, and is now very rarely seen in Calcutta, but here some people still retain it. The third kind is called Chaupala, that is four square, and is a kind of square box open at the sides. A bamboo, by which it is carried, passes through it, near its roof, and the passenger sits on his heels leaning his head sometimes against one side of the bamboo, and sometimes against the other. This is a very miserable conveyance, used by the middling rank of native men; but has been improved, by Europeans, into the Doli for conveying the sick, by lengthening it so as to admit the passenger to lie at length. The fourth kind is the Mahapa, used for carrying women. It is of the same shape with the Chaupala, but the bamboo, by which it is carried, passes over the top, so that in dirty roads the poor creature within is miserably draggled, and she is completely screened from view by curtains, which surround her con-

veyance. It is only a few Zemindars that keep regular sets of bearers, to whom they give lands as a reward for their services. Bearers, however, are pretty numerous in almost every part, and may readily be procured by those who intend going only a short way, such as at marriages or other ceremonies, or in visits in the same vicinity; but few can be tempted by mere wages to undertake a journey of 12 or 14 miles. When such are wanted, they must be highly paid, and even then will not go without an order from their landlord, or from the magistrate, which is a kind of compulsion.

In the number of male free domestic servants I have only included those called Bhandaris, Tahaliyas, or Khedmutgars, the nature of whose services are the same with what I have mentioned in Dinajpoor. They are in general ragged dirty fellows, and the crowd, in whose multitude the native gentlemen take so much pride, is composed in general of servants, who are considered as belonging to the establishment, by which they manage their revenues, or by which their carriages and cattle are conducted. A man may have 20 grooms, and not one of them appears on the account of his establishment. Each is considered merely as an appendage to the horse, of which he has the management. In the town of Puraniya these domestic servants usually receive from 2 to 3 rs. a month, and find themselves in food, clothing, and lodging; but, if they have no family on the spot, they are always allowed to sleep in some hut, which, however, costs their master nothing, as he furnishes no bedding. They of course lie on the ground. In other places the master gives the servant food, but no clothing, and the wages vary from $\frac{1}{2}$ to $1\frac{1}{2}$ r. a month. In others the master finds both food and clothing, and allows monthly wages of from 4 anas to $1\frac{1}{2}$ r. In general, however, the wages, that are given to a good servant, are 1 r. a month, with food and clothing.

In many parts no free women servants are on any account procurable. In some they can be had for nearly the same wages that are given to men; and are called Chakrani and Dasi. Most of them are elderly women that have lost their connections; but some are young; and are probably concubines veiled under a decent name. In the eastern parts of the district, again many poor creatures give up their services for merely food and raiment, as is usually the case with the

women servants in Dinajpoor. These are sometimes called Bhatuyanis, but they are also called Gulmi or Laundi, that is slaves, although it is admitted that they have not been purchased, cannot be sold, and that they may change their master, whenever they find one that will treat them better. There are some such persons employed not only as domestics, but in agriculture, and some of them are males; but I have not been able to separate these classes. The whole are comprehended in the Appendix.

It must however be observed, that the same terms Golam and Gulmi, or Launda Laundi are given to male and female domestics, who are actually slaves, have been purchased and are sometimes sold. Under the term Laundi, however, are often comprehended persons of a very different description; and, had a Moslem chief the means of procuring a Circassian beauty, she would come under this denomination. As it is, the high Moslems sometimes purchase a pretty child, with whom necessity induces her parents to part. She is carefully shut up with his wife on whom she attends; but as she grows up, she often attracts the regards of her master, becomes a mother, and although she never acquires the rank nor dignity of a spouse, she often receives more of the chief's attention than falls to the lot of her mistress, and obtains a separate establishment. Everything concerning the women of such persons being veiled in the most profound mystery, no estimate could be procured of their number; but this is a luxury in which almost every Muhammedan of fortune is supposed to indulge as far as he can afford.

Common domestic slaves are not only called Golam and Launda, but in some parts they are called Nufur. While in others this term and Dhinggar are exclusively given to slaves employed in agriculture, in contradistinction to Khawas or Bahaiya, the name given to domestic male slaves, or Sudin the name given to females. In other places again Khawas is given indifferently to slaves employed in agriculture or as domestics, and another distinction of more importance arises. Those who belong to Zemindars and receive lands for a subsistence are called Khawas, while those who belong to inferior persons, and are allowed a house, food and raiment, are called Sehana; but none of these terms are applied in different parts with any uniformity; the words are taken in one sense in one

pergunah, and in a contrary or at least different sense in the next. This indeed is a circumstance that deserves the most serious and careful consideration from every person who manages the affairs of India, especially from those who form the laws by which it is to be governed. We almost everywhere find the same terms employed in the customs, finance and government of the people; and superficial observers have done infinite harm by representing the people, as everywhere guided by the same laws and customs. Now I will confidently assert, that many of the terms expressive of points of the most essential consequence in the customs, finance and government of the people are taken in meanings essentially different not only in different remote provinces, but even in neighbouring districts, divisions and estates. The use therefore of any such terms in a general legislative view, without a most accurate definition of the sense in which it is to be taken, may prove in some cases highly prejudicial, while with a proper definition the regulation might have proved universally beneficial. This indeed cannot be too often inculcated, especially on the people in Europe, who have often been misled by specious writers, generally extremely shallow. The manners indeed of the different nations and people in India differ as widely as those of Europe, even including from Lapland to Paris.

Farther, as India has almost constantly been undergoing a rapid succession of dynasties governing very different portions of country, and as the princes of these have been little guided by any other maxim, except their temporary convenience, and have very generally entrusted even the legislative power to very inferior officers, each acting on discordant principles, so an astonishing and most perplexing variety of local regulations and interpretations of the same phrases have arisen. Although I have long been convinced of the circumstance and endeavour constantly to guard against it; yet I confess that I often fail, and that I have not succeeded in distinguishing these classes of slaves with proper accuracy, so that the statements of the proportion of each class in several of the divisions are taken merely from my own conjecture, having been completely deceived by the use of the same words in opposite, or at least very different meanings. The heads Nos. 12, 13 and 14 in the Appendix, contain all the male adult slaves reported to belong to the district, and these may be nearly a

fourth of the whole persons, young and old, in that condition; but as I am very uncertain what proportion is really employed in agriculture; and what as domestics, I shall under this head give an account of the whole.*

Those of one class (see Appendix) are chiefly domestics, although they are sometimes employed to tend cattle, to dig, to build houses, or in such kinds of labour. These live entirely in their master's houses, but are always allowed to marry. Their children are slaves, and their women act as domestic servants. So far as I can learn, they are in general tolerably well treated, and fare as well as the ordinary class of servants, whose state however in this country is not very enviable, and has no sort of resemblance to the pampered condition of a European servant in India, and still infinitely less to that of the luxurious domestics of England. They have however, wherewithal to stay the cravings of appetite for food, and the comfort of marriage, without the care of providing for a family. These are not numerous, and chiefly belong to Muhammedans. A grown man costs about from 15 rs. to 20 rs.

The next class (see Appendix) belongs chiefly to Hindus of rank, who either have small free estates, or rent lands, and in the cultivation of these such slaves are chiefly employed, although some are also employed as domestics. The whole, that I would consider as belonging to this class, are such as are allowed a separate hut, and small garden for themselves and families, where they receive an allowance of grain and coarse cloth for a subsistence. The men work constantly for their master, and the women whenever their children do not require their attention, are either permitted to work on their own account, or if required to work for their master, they and the children are fed and clothed entirely at his expense. The children, so soon as they are able to tend cattle, are taken to their master's house, where they are fed and clothed until married. The allowance usually given annually to a slave, is a piece of coarse cloth, and about 985 lbs. (15 *mans*, 64 s. w. a ser) of grain. His wife's labour, and his garden must furnish every other article of expense. A lad at 16 years of age sells for from 12 to 20 rs. A girl at 8 or 10 years, when she is

* These and other facts shew the necessity of a careful census of each district of British India.—[Ed.]

usually married, sells from 5 to 15 rs. In most parts man and wife, provided they belong to the same master, are not usually sold separate, nor is it the custom to separate children from their parents, until they are marriageable. But in others they are sold in whatever manner the master pleases, and there the price rises considerably higher. Very various customs prevail respecting their marriages. If a master has no slave girl of an age proper to give in marriage to one of his own boys, that has arrived at the age of puberty, he endeavours to purchase one; but in many cases no master is willing to sell. The two masters sometimes agree, and having allowed the parties to marry, the master of the boy is entitled to one-half of the male children, and the master of the girl to the other half, with all the females. In other cases the master of the girl at the marriage, takes 2 rs. from the master of the boy. The male children are as before divided equally; but the master of the boy gets 2 rs. for every female child when she becomes marriageable. In both cases the female slave continues to live with her master, who if he requires her work, feeds and clothes her and the children, until they are marriageable, and at any rate gives them a hut; but in general the male slave passes the night with his wife, gives her part of the allowance which he receives from his master, and she works for whatever else she may require. These contracts can therefore only be entered into between neighbours. In some places it is not usual for free persons to marry with slaves; but in other places it is not uncommon. When a free man marries a slave girl, he is called Chutiya Golam (*cunno servus*), and works for her master on the same terms as a slave, but he cannot be sold. His male children are in some places free; but are called Garhas, and are looked upon as of lower birth than persons of the same caste, both of whose parents were free. In other places the male children are slaves, and the female children in all cases are reduced to that state. A man sometimes gives his slave in marriage to a free girl, paying her father 2 rs. In this case all the male children are slaves; but the females are free, only when each of them is married; either her relations or bridegroom must pay 2 rs. to the father's master. The woman lives with her kindred, and works on their account, receiving the husband's allowance from his master. In some places it was said by the masters, that the slaves did more work than hired servants,

and were better fed; but near Dinuya, where they are by far most numerous, it is alleged, that they will do no labour without the constant fear of the rod, which appears to me the most credible account. They frequently run away, and going to a little distance, hire themselves out as servants, which shows that their former state was not enviable. Servants being exceedingly scarce, few masters are supposed to be honest enough to refuse hiring a runaway slave; indeed many will deny, that there is any moral turpitude in protecting a fellow creature who has escaped from that state of degradation.

There are however, in this district many slaves (see Appendix), whose condition is very different. These belong mostly to the great landlords, and each family receives a farm free of rent, and sufficiently large for its comfortable subsistence. This the family cultivates with its own hands, or by means of those who take a share; and when required, the men attend their lords, sometimes on grand occasions to swell out his numerous train; but usually either as domestics, or as confidential persons, to whom he can safely entrust the superintendence of his affairs. Their families live on their farms, only perhaps one woman or two in a hundred may be required to be in attendance on her lady. Such persons are in fact by far the easiest class of labouring people in the district, and of course never attempt to run away, and are in general very faithful to their masters, who, although at a vast expense of land in maintaining them, very seldom sell them; but they possess the power, which operates strongly in rendering these slaves careful in the performance of their master's commands, and regardless of its nature. Their marriages are liable to the same varieties with those of other slaves.

The number of common beggars that were estimated to be in the whole district amounts to 740, of which by far the greater part are real objects of charity, although in some parts it was alleged that there were among them many lazy fellows who were able enough to work. So long as they are able to go about, they are in general supplied with a sufficient quantity of food, and are commonly allowed to sleep in some out-house, provided they have no hut of their own. Many of them, however, are provided with this accommodation, for some charitable people prefer assisting them to build a hut, rather than run the risk of their dying within their premises, which

in most parts of this district would be attended with great inconvenience. Besides there are many lame, blind, or other infirm persons belonging to poor families, that cannot give them food, but who give them accommodation and such assistance as is within their power, especially in sickness. In a few places it was stated, that the people were in general very kind to them, and allowed none to perish from absolute want of care, nor in their last moments to want the common attentions of humanity; but in most parts of the district the notions of caste produce a great hardness of heart, and it was stated that, whenever a beggar was unable to move from his hut, he was totally neglected by his neighbours, or that whenever a wretch fell down no longer able to travel, there he lay until he perished. Nor are people there willing to admit any one that is very infirm within their walls, lest he should die, in which case they could not remove the body without a loss of caste. The Darogah, or superintendent of police is indeed considered bound to remove dead bodies; but in many places there are no persons of a caste that can perform the office, and many parts are too far removed from the officer of police. When a wretch therefore is about to expire, he is usually carried out to the road, and allowed to die; or, if he is suddenly carried off, his death is carefully concealed until night, when the corps is privately thrown out to the dogs. It seems to be this difficulty of managing the dead, more than a want of charity, that imposes a vast deal of distress on the necessitous poor of this district.

It is probably owing to this that the charity of the Muhummedans, although too often diverted by their Fakirs, seems in general to be more fully directed towards relieving the distress of the necessitous than that of the Hindus. As an honourable instance of merit in this way I cannot avoid mentioning Jolfokar Ali, a merchant of Kaligunj in the division of Udhrail, who daily gives food to between 20 and 25 necessitous persons. Beggars are by far most numerous in the south-east corner of the district, where vast sums have long annually been advanced for silk and cloth, and where the generality of the inhabitants live by far the most luxuriously. From the vast number of distressed creatures which I saw in that quarter, I should judge the numbers stated in the reports (table 6), to be considerably underrated.

Among the beggars may be enumerated ten wretches called Hyras, who live at the capital in one society; I have nothing to add to what I have before said concerning this class of people. The people here seem to be less charitable, and much more addicted to intoxication than those of Dinajpoor. Towards the west there are many pilferers, but they are not nearly so much addicted as the people of that district to audacious robbery and murder, although the latter crime is far from being uncommon. In other respects their dispositions are much the same, only, if possible, the people here are greater proficients in chicane, and are of a more querulous disposition. In my journey I every where found them ready to supply the wants of my people, and at no place experienced those difficulties which sometimes occurred in travelling through Dinajpoor and Ronggopoor; but I am assured by all the European gentlemen that I have talked with on the subject, that in this I was fortunate to a most extraordinary degree; for that, even they, who have been long settled in the country, find often a great difficulty in procuring anything whatever to purchase. This has often arisen to such a height, even in the town of Puraniya, that the magistrates have been under the necessity of fixing a price upon several common articles, such as kids, fowls, and ducks, and to permit these to be taken by force if the regulated price has been profered and refused; the price was very high, as it certainly ought. This difficulty has even been, it is said, carried to a most extreme degree, and the native troops at Krishnagunj have been often unable to purchase rice, although vast quantities are exported from the immediate vicinity. Extreme causes often produce similar effects, and the miserable oppression to which the people of this country, under their native rulers had been from time immemorial subjected, has produced an unaccommodating spirit, almost as bad as that which has followed the licentious freedom of America. My good fortune in passing without trouble through a people of this kind, I must attribute, in a great measure, to the exertions of the native officers of police and law, who were uncommonly attentive. My people also, from longer habits of travelling, are no doubt more alert at obviating difficulties than when I visited Dinajpoor.

CHAPTER IV.

EDUCATION, RELIGION, CASTES, AND CUSTOMS OF THE PEOPLE OF PURANIYA.

EDUCATION.—This important branch of economy is conducted exactly on the same very imperfect plan, that is employed in Dinajpoor, but the people are not so illiterate. In the Appendix will be seen the number of those who teach the vulgar languages (Gurus), but these are very inadequate to the demand, and a large proportion of the boys are taught to read and write by their parents. The rewards given to the Gurus are nearly of the same amount with those given in Dinajpoor. A few Gurus in principal towns keep public schools, attended by from 15 to 20 boys, but in general the teacher is hired by some wealthy man who gives him wages and food, and commonly allows him to teach a few children belonging to his neighbours, but some refuse this accommodation. Other employers again will not undertake to feed the teacher daily; he goes in turns to the houses of the parents of all the children whom he instructs. No one teaches to read any of the Hindu characters used in this district without at the same time teaching his scholars to write. The Bengalese commence on the sand with a white crayon (Kharimati). They then write on Palmira leaves with ink made of charcoal, which rubs out; then they write with ink made of lamp-black on Plantain leaves, and conclude with the same ink on paper. The use of the style for writing on palmira leaves is not known. The Nagari used in all the dialects of the Hindi language, and in that of Mithila, is often taught in the same manner; but the scholars more usually begin upon a black board with white ink made of Kharimati; then they write on a copper plate with the same ink, and finally on paper with ink made of lamp-black. The Bengalese character is very little used in this district; and, except among the traders of Bengal settled in almost every part, is chiefly confined to its

eastern side, and even there the accounts of the Zemindars are kept both in Nagari and in Bengalese.

In the divisions of Sibgunj, Bholahat, Kaliyachak, Khaswa, Nehnagar, Dulalgunj and Udhrail, the Bengalese language is by far the most prevalent. In Gorguribah and Krishnagunj both dialects and characters are very much intermixed, and it would be difficult to say which is most prevalent; but the Bengalese is perhaps a little more prevalent in the first, and the Hindi in the latter. In Bahadurgunj and Matiyari, on the frontier of Morang, many of the tribes from the East speak Bengalese, but the Hindi and Maithila are by far the most prevalent, and in all the remainder little or nothing else is spoken in common conversation; but the knowledge of the oral use of Hindustani is very universal, at least with all men above the most gross of the vulgar. The men of science among the Hindus of Mithila use, in writing their books, the character called Tirahooti, just as the Bengalese use their own character, for the Dev Nagari is very rarely employed in this district, and the Sangskrita language cannot be properly expressed with the common Nagari character. The Tirahooti and Bengalese character differ very little, but there is a vast difference in the pronunciation. The Brahmans of Mithila pronounce their words nearly in the same manner with those of the south of India, only here the people suppress the short vowel, that in the south is added to the end of many words: for instance, the Mithilas pronounce Ram and Sib in place of Rama and Siba. As the Hindi character is by far the most prevalent in this district, I have endeavoured to adopt its pronunciation, although I must confess, that when treating of Bengal and of this country, it is awkward to write the same name in two different manners.

Persons are usually taught to read the Persian or Arabic characters, as is practised in Europe, without being taught to write them, which is made a separate study. By far the greater part of the people, who in this district acquire the mystery of reading this character, proceed no farther; nor do they attempt to understand a word of what is before them. Many however pass a good deal of time in the pious exercise of reading the Koran, and imagine themselves to be edified by the sound. This character is very little used

for writing Hindustani. In this district indeed, that is chiefly a colloquial language, and is seldom written, even in the transaction of business. The dialects of the Bengalese usually spoken here, in the parts where the cultivators talk that language, are exceedingly impure, and vary at very short distances. The same is reckoned the case with the Hindi language, which is in still a greater state of confusion; for there is not only a difference in almost every petty canton, but even in the same village several dialects (Mithila, Magadh, Sambhal &c.) are often in common use, each caste retaining the peculiar accents, words and acceptations of the country, from whence it originally came. The emigrations have been so recent, that the people have not yet moulded their discourse into one common dialect. Among the Bengalese all these dialects of the Hindi are called Khotta Khottha or the harsh language, and in the Bengalese part of the district all the tribes from the west are usually called Khottha (Βαρβαροφωνος.) The dialects of the Hindi language, besides national or provincial differences, which often vary so much, that the one is not understood by the other, may be divided into two degrees of improvement. 1st. that spoken by the lower castes, 2ndly. that spoken by men of rank, and used in their poetical compositions, the only ones, except accompts and letters on business, that this district has produced. Setting aside provincial distinctions, these are in fact the only divisions of importance, but each is called by various names even by different persons in the same place. The first may be called the language of the vulgar (Apabhasha); but a large proportion of the Brahmans, and almost the whole of their women speak no other dialect. In this dialect are many songs and several hymns in praise of the village deities, especially Bhemsen, Karnadev and Sahal or Sales, but I cannot find, that these have ever been committed to writing. The second dialect is spoken by a considerable portion of the Brahman men, and those of the higher ranks, and also by a very small proportion of the women; but even these use the first dialect, when they speak to their servants. This dialect is called Des Bhasha, or the language of the country, and is also used in correspondence by persons of rank and education, but a good many who can speak it, or understand

it when spoken, especially among the Brahmans, cannot write at all, and several among the men of business have acquired the art of writing and carry on correspondence, whose lowness of rank has prevented them from acquiring a pure style. Not above 3000 men in the whole district understand this language, so as to speak it with propriety, nor can half that number write it. Perhaps 300 women understand it when spoken, but in the whole of my inquiries I heard only of 20 women who were able to correspond in this dialect, or indeed in any other, and all these lived to the west of the Kosi. To the east of that river none have alarmed their husbands by a too eager search after the forbidden fruit of knowledge. This dialect is spoken by the Mithila Pandits on the west side of the Kosi, where alone there is any considerable degree of education among the people of this district, who speak the Hindi language.

This Des Bhasha of the Mithilas is not so different from the Apabhasha, as the Prakrita of Bengal; and is often used in their poetical compositions with very little more intermixture of Sangskrita, than has been completely incorporated with the dialect. But other Hindi poems are not so plain, and to many, who read the Des Bhasha fluently, are almost totally unintelligible. A great many, however, read these poems diligently, without attempting to discover their meaning; and some who cannot read, and still less understand, endeavour to benefit by committing large portions to memory: for these productions are in general looked upon as translations from works of divine authority, the repetition of which in the original would be highly meritorious, were it legally permitted to profane lips: but that not being the case, many are contented with pronouncing the translation. In most parts of the district illiterate men, and some women, have learned persons to read the Purans, and explain their meaning in the polite dialect, and they often hear read the works of Kasidas, Manabodh, and other poets, who have composed in the polite dialect. These persons, although they cannot read themselves, understand both the explanation of the sacred books, and the meaning of the profane authors.

The work in the poetical Hindi language, that is by far in greatest repute here, is the Ramayan of Tulasidas, who is

said to have been a Saraswat Brahman of Kasi. This work is unintelligible to by far the greater part of those who read it. Even Pandits, who have not made it a peculiar study, cannot comprehend its meaning. This is said to be owing to the author's having besides Sangskrit, introduced words from most of the more remarkable dialects spoken in India; just as if a man were to compose a poem in a mixture of Greek, French, English and German, which would be nearly unintelligible to many well educated persons of each nation. Whether any other poets have taken a similar liberty, I cannot say; but those who study the derivations of the Indian dialects would require to be aware of the circumstance. Many other poets are read, or repeated by note, and sung to music.

Among the Mithilas the language called Prakrita is said to be the dialect, that was used by Ravan king of Langka; and seems to be a dialect of Sangskrita, some of the Pandits are said to study this, having a grammar called Prakrita Manorama, and a vocabulary called Prakrita Langkeswar. It is said, that there are several works, which were composed by Ravan and are studied by the Pandits, especially of Tirahoot. This dialect is totally different from the Prakrita of Bengal, which is analogous to the Des Grantha or Bhasha of Mithila. A few study this language of Ravan and the books written in it, but I do not hear, that any one follows the doctrines of Ravan, which have not been in fashion since the time of Salivahan.

In this district a great many study the Persian language, and it is supposed, that there are in it about 1000 men capable of conducting business, more or less perfectly, in that language; but in general they have confined their studies merely to the forms of correspondence, and law proceedings, and few indeed are supposed to be elegant scholars, and none profess to teach the higher parts of Persian literature, as is done by the Moulavis of Ronggopoor.

On the whole it must be observed, that the people of this district have rendered themselves much fitter for transacting business than those of the two districts towards the east; and the native officers, who superintend the police, and decide petty suits, are in general men preferable to those, who

have there been procured. In particular, there being fewer foreigners among them, they are in general better informed concerning the state of the country. Among the persons also employed in the higher departmeuts of collecting the rents there is a much smaller proportion of strangers, and many natives of this district have found employment in distant quarters. This pre-eminence, however, is chiefly remarkable among the higher ranks. There are here many more men qualified to hold the higher offices; but not more, who can read and write. It is chiefly in the south-east corner of the district, that a large proportion of the men is educated for business, which seems to be owing to the residence of the register (Kanungoe) for ten sixteenths of Bengal, having been in that quarter, and to his having there possessed large estates. The education of the Zemindars, and other proprietors of land, has here been more neglected, than even towards the east. I have already noticed, that this kind of education, unaccompanied by literature or science, is very apt to narrow the mind, and I think, that the truth of this observation is confirmed by a view of the people here, who are uncommonly addicted to chicane, and great proficients in its mysteries.

The science of the Arabs has been exceedingly neglected, and very few, even of the Kazis, are supposed to understand the Koran, or any Arabic work on their law, metaphysics or grammar; nor did I hear of one man, that attempted to teach such abstracted and dry matter. Indeed the little attention, that is paid to the education of the natives, who are to administer the Muhammedan law, which in criminal causes is that adopted by the company's government, is in this district truly deplorable, and I doubt much, if one such man born here is tolerably well versed in the subject, nor so well informed nor liberally educated as the common attornies in a country town in England.

To judge from the number of Brahmans, who profess to teach their sciences, learning in this district ought to be considered as much more flourishing than either in Dinajpoor or Ronggopoor; for in the course of my inquiries I heard of no less than 79 Pandits, who obtain the title of Adhyapak. Several doubts, however, may be entertained concerning the extent to which these persons diffuse knowledge. In the

first place, in this district the term Adhyapak is not confined entirely to those who teach the three nobler sciences of metaphysics, law, and grammar; but is also given to those who diffuse a knowledge of astrology (Jyotish) and magic (Agam), although those, who teach these delusions alone, are far from being placed on a level with the teachers, who are more strictly philosophical. In the next place some of the professors, at least 12 of them in Dimiya, and 14 in Dhamdaha, are said to be but very shallow. The others, however, I am informed by the Pandit of the mission, are men of good education in their respective lines. The students moreover are accused of inattention, and take long vacations. About as many students go to other quarters from hence, as come here from other districts, nor has any one man a very high reputation. None of whom I heard kept above eight scholars. I learned that 63 of Adhyapaks this year had 101 scholars, and if the whole 79 have at the same rate, which is highly probable, the total number of scholars will be about 177, so that probably about 10 or 12 men annually finish their education, so as to be qualified to assume the title of Pandit. This is conferred without any diploma, but in an assembly of from 5 to 10 Pandits, who bestow a name on the new doctor. The Darbhangga Raja, being himself a Brahman of very high birth, pays some attention to the education of the Pandits on his estates. When any man, therefore, has finished his education, and wishes to assume the title of Pandit, the assembly is held before the Raja, who, when the new name is conferred, gives a dress, and places a mark on the forehead of the candidate. In other places no such ceremonies is observed. The number of people who are considered as proper Pandits in this district, including the Adhyapaks, was stated to be 247. Besides about 67 of the Adhyapaks, not above 20 or 30 men who reside in the district are considered by the Pandit of the mission as men of learning. The others have chiefly a little knowledge of the Sangskrita language and grammar, of the law, of astrology, and of a monstrous legend called the Sri Bhagwat. A great many other persons, however, assume the title of Pandits, but are distinguished from the former by the name of Dasakarmas; of these there may be between 1800 and 1900. They serve as the officiating priests (Purohits) for the Sudras. Towards the west, where

they are by far most numerous, they act as Purohits for very low castes; but in these parts by far the greater part of these Dasakarma Pandits cannot read nor write any language, but they understand the poetical legends, when read, have acquired some knowledge of the marvels which these contain, a knowledge how to perform the usual ceremonies, and have committed to memory the necessary forms of prayer. In the eastern parts, where the manners of Bengal prevail, there are Adhikari Brahmans for the lower castes of Sudras, and their knowledge is nearly on a footing with that of the lower Dasakarmas. In every part the Dasakarmas, who act as priests for the higher orders of Sudras, can read, and are able to pray from the book, which is considered as of much consequence. A good many of them have studied a year or two under an Adhyapak, and have some slight knowledge of grammar and of law, and some of them understand a part of the ceremonies, which they read. Some also can note nativities. The Pandit says, that he has seen no Sudras nor pretended Kshatriyas, that have studied the sacred tongue, except a very few of the medical tribe in the south-eastern corner of the district.

In this district it is remarkable, that science is almost entirely confined to two of its corners, the old territory called Gaur, and the small portion situated to the west of the Kosi. The former seems to have been owing to the care of the register (Kanungoe) for the ten-sixteenths of Bengal, who had many estates in that vicinity, and still retains a part. He still appoints six Pandits to teach, and gives them an allowance, besides the lands which they possess, and these are reckoned higher in rank than the other professors of the vicinity, and are called Raj Pandits. The 31 Pandits in that quarter addict themselves chiefly to the study of law and grammar. They have too much perhaps neglected metaphysics; but they have kept themselves totally uncontaminated by the delusions of astrology, although they are a good deal addicted to the study of idle legends (Puran), and even of magic (Agam).

In the western side of the district there are no less than 33 teachers within a small space, and there, although metaphysics are fashionable, the delusions of astrology are in high request; but magic is not known, nor are the legends

of the Purans in great favour. The number of teachers is owing to the patronage of the Rajas of Darbhangga, to whom the greater part of the lands belong; but these Zemindars seem to have been actuated chiefly by vanity; and notwithstanding the parade in conferring the title of Pandit, which I have lately mentioned, the teachers on his estates are considered as very shallow, and out of the thirty-three, in the whole territory west from the Kosi, only eight are considered as men well versed in the sciences, which they teach; one in metaphysics, three in grammar, and four in astrology. In his estates in Tirahoot, however, it is said, that there are many teachers of very high celebrity. All these Pandits are of the Mithila nation.

The Bengalese Pandits of this district study the grammars called Saraswat Kalap and Ratnamala. The first is the most usual, and in my account of Dinajpoor I have given some notices concerning it and the second. The Ratnamala is said to have been composed by Purushottam, a Baidik Brahman of Vihar in Kamrup, who flourished in the time of Malla Narayan, a very modern chief. On this work there are two commentaries (Tika); one by Jiveswar, and the other by Jaykrishna, two Brahmans of Kamrup. This grammar is considered easy, and may be studied in four or five years. The Mithila Brahmans study only one grammar, the Siddhanta Kaumudi, extracted or altered from the works of Panini by Bhattoji Dikshita, a Brahman of the south, who lived about 200 years ago. This work has been only introduced here about 30 or 40 years, and was then substituted for the entire works of Panini, which are said to be grievously prolix and obscure. On this work of Bhattoji there are four commentaries; and notwithstanding it is still abundantly troublesome, as its proper study with the full explanation contained in the commentaries, requires at least 20 years, and those who only read it for 12 years, are supposed to have but a superficial knowledge.

The Abidhan or vocabulary in universal use with both the Bengalese and Mithilas of this district is the Amarkosh. After 20 years study of this abstruse grammar, a man can understand a good deal of the Sangskrita poetry, but the works on law, the Beds, those on metaphysics, astronomy, and magic, and the Bhagwat remain as separate studies; and

many before they commence these read some easier poetry (called Kabya), such as Magh, Naishadh, Raghu, Kumar, and Meghdut. The Magh is said to be an extract from the Sri Bhagwat, and Mahabharat by a certain rich man named Magh, some say a merchant, others a prince. The Naishadh consists of extracts from the Mahabharat, giving an account of Nala Raja and Damayanti his wife, who lived in Naishadh in the west of India. These extracts were made by Sri Harshan a Brahman of this country, who lived about 300 years ago. The Raghu is an extract from the Ramayan of Balmik made by Kalidas, with many additions of his own. The Kumar was extracted by the same poet from the Kali Puran, which is one of the works called Upapuran, and is supposed to have been composed by Vyas. The Meghdut is also a composition of Kalidas.

The Bengalese, who study the easier grammars, and the poem called Bhatti, are at least as well fitted to commence the study of the sciences, as those who have laboured through the improved works of Panini, and afterwards chiefly study the works of Raghunandan on law. The Brahmans of Mithila in law follow chiefly the following books:—Prayaschitta Bibek, by Sulpani, a Brahman of Yasar (Jessore R.) in Bengal. It seems to be a work on the punishments due for criminal actions. Prayaschitta Kadamba by Gopal Bhatta, concerning whom my informants know nothing. This treatise is on the same subject with the former. Bibad Chintamani by Bachaspati Misra, a celebrated Pandit of Mithila, and in this country his works are considered as having the same authority, which those of Raghunandan enjoy in Bengal. He is supposed to have been contemporary with Sulpani of Bengal, and that both flourished about 400 years ago; but there has been since another person of the same name, although of very inferior authority. As the doctrines of Bachaspati and of Raghunandan differ in some points relative to succession, some confusion in the administration of justice has occasionally arisen, as part of the district follows one law, and part the other, while the Pandits of the courts have seldom been conversant in both doctrines. Bibad Chandrachur is another treatise by the same author. Suddhi Nirnay is still another. Suddhi Bibek is a work of Rudrajha, a Mithila Brahman, of whose history I can learn nothing.

The study of these works properly requires four years, after 20 years labour on the improved grammar of Panini. The Nyaya Sastra, or metaphysics, are in great request in Mithila, and here also are supposed to have been first disclosed by Gautam, who resided most usually at Chitraban on the bank of the Ganges, somewhere about Vaksar (Buxar R). He lived a short time before Rama. It is said, that some of his works on this subject still remain, but are almost unintelligible. The book Chintamani was written by Gangges Upadhyaya of Mithila, who is supposed to have flourished during the government of some of the ancestors of Harasingha, who introduced the present customs of Tirahoot. Nearly the same course of reading is pursued here in the study of metaphysics as in Dinajpoor.

No person here teaches the Bedanta or disputations concerning the meaning of the Beds; but one Pandit from Kasi, who has travelled into the south, has returned an adept, and has been converted to the doctrines of Ramanuj. He is the most acute man that I have found in this district, and says, that he is the only person versant in the science between Moorshedabad and Kasi. He has assisted the Pandit of the mission in giving me the accounts, from which I have extracted what I have said concerning the science and Hindu customs of this district.

Many Pandits here explain the Sri Bhagwat to their pupils; for this work is said to be infinitely more difficult to comprehend than the other works of Vyas. No Pandit here will, however, acknowledge any other author for this work. They indeed allow, that Vopadev did compose a petty Bhagwat, but that it is totally different from the work of Vyas. However that may be, the book attributed to this author is very much studied by all those of the sect of Vishnu, and the follower of Ramanuj looks upon it as the highest authority, and says, that in the books attributed to his master, there are many quotations from the Sri Bhagwat, and that Ramanuj lived long before Vopadev.

The Agam or doctrine of the Tantras is taught by several Pandits in the north and east of the district. The works chiefly read are, first, those of Krishnananda, mentioned in my accounts of Dinajpoor and Ronggopoor. Second, Syamarahasya by Purnanandagiri, a Sannyasi of Kathiyal in May-

mansing. Third, Tararahasya composed by a Brahmananda Giri. All these teach the Tantras, supposed to have been delivered by Sib; but the sect of Vishnu has other Tantras, part of which they suppose to have been revealed by Narad, part by Gautam, and part by other personages equally remarkable. These have been explained by a certain Gopal Bhatta a Brahman of Brindaban, in the same manner as the Tantras of Sib have been treated by Krishnananda; but no Pandit of this district teaches this doctrine, which seems to be much freer from indecency than the other, nor does it appear to be intended to accomplish any illegal practices. I heard of no pretenders to any very extraordinary powers.

In the western parts the Brahmans have preserved to themselves the whole profits of astrology, and of the other branches of the science called Jyotish, and several teach it. Four or five of them are said to be men of science, that is understand their books thoroughly, having a knowledge of the Sangskrita language sufficient for that purpose; but several who teach, and many more who practise, are not adepts. They have been taught to read the formulas, and have had their meaning explained, so as to perform the operations; but having never received a grammatical education, the meaning of the greater part of the book is totally unknown. Many again, who have received a good grammatical education, find that the practice of astrology is necessary for their support; but have not given themselves the trouble of proceeding farther than just to be able to calculate nativities, and some only so far as to be able to note them (Janmapatri). Nay some are said to call themselves Jyotish, who cannot even read; but they buy an almanack, over which they mutter, and thus procure money from the ignorant.

In this district a great diversity of eras prevails. In the eastern parts the astronomers follow the same eras, that I have mentioned in Ronggopoor; but in Mithila the year is lunar, and commences on the first day after the full moon in Asharh. Here they say, that Sak was the same with Salivahan, and this year 1810 is reckoned the 1732nd year of his era. It is also the 1866th year of Sambat, who according to them is the same with Vikram. In these two points they agree with the Brahmans of the south, and differ totally from those of Bengal. They have still another era called after

Lakshman, king of Gaur, and of which this is the 705th year. By the best informed persons it is supposed to commence with his having taken possession of the country, which to the Hindus was probably a joyful event, as previous to his time it seems to have been much overrun by the Kirats and other barbarians of the north, or in possession of the followers of Buddh. In civil affairs the solar year is in use, and the greater part of the revenue is collected by the era of Bengal; but in the parts of the district, that formerly belonged to Subeh Behar, the instalments of payment are regulated by the Fusli era, instituted for the purpose by the kings of Delhi.

In the eastern parts of the district no Pandit teaches this art, and there the Daivaggnas of Bengal, who in this district are commonly called Upadhyayas, practise astrology, in which, however, several of the Brahmans, and these even men of learning join; but the science of none of either class proceeds the length of being able to use the common formulas, so as to construct an almanack. I do not hear that any Pandit possesses any instrument, by which he can take an observation of the heavenly bodies.

On these sciences it may be curious to remark, that having had an opportunity of ascertaining what 65 of the Pandits in this district taught to their pupils, I learned as follows. Eleven teach metaphysics; of these six confine themselves entirely to that difficult science, one undertakes to pave the way by also teaching grammar, one adds to his toil the dry study of the law, while two not only did this, but relaxed their studies by a perusal of the Bhagwat, and finally one man taught the whole of these sciences. No one philosopher however, degraded himself by the delusions of magic or of astrology.

There are no less than 31 teachers of the law, of whom one only confines himself entirely to this pursuit. Twenty add one additional science of whom 19 teach grammar and one philosophy; eight teach two additional sciences, of whom three teach grammar and explain the Bhagwat; two explain the same mysteries and engage in metaphysics; two are also grammarians and magicians, and one is not only a grammarian but an astrologer. Two of the lawyers are not afraid to teach besides three other branches of learning; one explains gram-

mar, philosophy and the poet Vyas; the other in place of philosophy substitutes magic. It would thus appear, that the Indian law is not so well fitted as its philosophy to guard against the deceptions of the delusive arts.

Even literature and grammar have some preventative effect, at least against astrology; for of 11 teachers of the latter, 10 profess nothing else, having made no eminent progress in grammar, which were they able, they would not fail to profess as being more honourable than their own art. The effect of literature and grammar in preventing the vain notion of procuring extraordinary favour and power from God, by certain forms of worship (Agam), seems to be next to nothing. Of seven persons teaching this kind of mummery, six are proficients in grammar, three add to that a knowledge of the poems of Vyas, and two in vain profess the law. One person only confines himself entirely to his empty ceremonies. Only five Pandits are contented with explaining the obscurities of grammar alone, although in the whole progress of science, this I should imagine, is by far the most irksome task.

Medicine also is in rather a more creditable state than towards the east; and there are three sets of practitioners who have at least the decency of being able to read. I heard of 26 Bengalese practitioners of this kind, the greater part of whom are Brahmans; but there are a few who by birth are physicians. Another sect, said to amount to 37, are all Brahmans, and are called Misra or Sakadwipi. All these reject totally the idle delusions of prayer (Mantra), and give medicine. They all have some written instructions in the sacred dialect; but few of them have any considerable learning, or have studied the Sangskrita grammar; so as to be able fully to comprehend any other works, except some books on medicine, the meaning of which their master has repeatedly explained in the vulgar tongue. This indeed, so far as I can learn is not a very uncommon thing among even Pandits, and a man is considered as possessed of very uncommon endowments, if he can comprehend the meaning of every Sangskrita book that his put into his hand.

At Puraniya are five Muhammedan physicians, who seem to be little superior to the Hindus. The doctrines of both are nearly the same; and seem to be founded on the school of Galen. More physicians here practise at large than in the

two districts towards the east; still, however, a considerable number are servants, and attend on wealthy families for a monthly pension. Those who practise at large make from 10 to 20 rs. a month. They do not keep their receipts or doctrines secret; but seem to practise in a liberal manner. None of them have a high reputation among the natives, nor is any considered as an illustrious teacher. It is not every Brahman that practices medicine, who is entitled to a place in this class, for of 40 such persons in the division of Kaliyachak it was stated, that only one possessed a book treating on medicine, and that only 10 could even read.

There is another set of medical practitioners who reject prayers, and exhibit herbs, but who have no books, and indeed the greater part cannot read even the vulgar tongue. They have been orally instructed in the use of certain herbs in certain diseases, and feel the pulse like other doctors. I heard of about 450 of these persons, but they seem to be confined chiefly to two parts of the district, its south-east corner or Gaur, and the portion that belongs to the Raja of Darbhangga, and these are the two portions to which Hindu science is almost exclusively confined. These people are called by various names; Atai Baidyas, or doctors who defraud the ignorant; Dehati Baidyas, or village doctors; Chasa Baidyas, or plough doctors; Haturya Baidyas, or doctors who attend markets.

In the capital and its vicinity, I heard of 62 persons who are called Jurrah, and who may be compared in some measure to surgeons; that is to say, they profess to treat sores and tumours; but they are totally illiterate, and destitute of science; nor do they perform any operation. They deal chiefly in oils. An old woman at Nathpoor has acquired considerable reputation by extracting the stone from the bladder, which she does after the manner of the ancients. I have not heard of any practitioners in surgery; but this is much more than is to be found towards the east.

The obstetrical art is in the possession of women of the lowest ranks, who assured me, that they never attempted any thing farther than to secure the umbilical cord; and they professed a total ignorance of any means for promoting difficult labours. In all cases of pain in the abdomen, they are employed by the men; and I believe often give considerable

relief, by rubbing and squeezing the affected parts. These pains they attribute chiefly to the change of place, in what they call the Dhum, that is the pulsation in the great artery on the loins; but they also imagine, that portions of the liver are occasionally detached; and roll about, producing gripes, and what nosologists call *borborygmi*. The wise women are here employed to fix these detached portions. Those of Bengal profess a total ignorance of this art, as I once had occasion to learn.

The number of those who deal in spells and incantations, is exceedingly great. Those who by such means pretend to cast out devils, and to cure diseases, and the bites of serpents are called Ojha and Guni, and may amount to about 3500. In many parts they are divided into two classes, one of which confines its attempts to the cure of diseases, and the casting out devils; for by these wiseacres most of the diseases are attributed to the common enemy of man; who is generally allowed to be a fair and good source of profit. The others confine their labours to curing the bites of serpents, but will not venture to sell the favour of the deity, by whom those dreadful reptiles are guided, and therefore have no reward except reputation. In other parts again the whole Ojhas undertake both branches of the profession. This delusion, especially concerning devils, is most prevalent towards the frontier of Morang, and towards the Nagar, and there about 500 persons gain a trifle by pretending to be able to consecrate ashes and water, although they have not taken the trouble to acquire any forms of prayer. In the Moslem government these Ojhas or Gunis, at least near the capital, are said to have been taxed from 1 to 5 rs. each. This tax is said to have been removed by a Mr. Ducarel, for what reason I do not know; but I have known several old settlers, who seemed to have as little doubt as the natives of the efficacy of these spells against serpents at least; they were too good Christians I suppose, to admit the power of idolaters over the devil.

Inoculation for the small-pox is everywhere practised, with great success, by the persons who have no other remedy but prayer, and who are also employed by those who have the spontaneous disease. No person whose father has rejected the practise of inoculation, will now admit of his child's un-

dergoing the operation. The operators are called Tikawaleh, Gotpachcha, Basanta Chikitsak, and Pachaniya, and are of the lowest dregs of the populace, exactly on the same footing as in Dinajpoor. In this district there may be between 6 and 700 persons, who in this manner gain a part of their living.

Religions and Sects.—Calculating in the same manner as I did in Dinajpoor, I estimate the Muhammedan population at 43 per cent. of the whole or at 1,243,000 persons. The result of the calculations for each division will be seen in the Appendix, and where will be seen the proportion of Muhammedans to Hindus in each division.

Muhammedans.—The followers of Muhammed; although by no means so numerous as in Dinajpoor, have more influence, a much larger proportion of the land being in their possession, and the manners of the chief town being almost entirely Muhammedan. In general also they are somewhat more strict observers of their law, although the difference is not very material. The faith on the whole seems to be gradually gaining ground, the strictness with which the doctrine of caste is here observed, occasioning many converts, and the passage from one religion to the other, according to the existing practice is very trifling, as scarcely any new dogmas or practices are required, a few external ceremonies is all that is necessary, and the convert continues to dread the same imaginary beings, and to appease their wrath in the same manner as he did before his conversion. Although the Hindus are not behind hand in paying their respects to the saints of the Moslems, and especially to the grandsons of the prophet; yet there is a good deal of ill-will between the two sects. The mutual offerings to the objects of each other's worship or respect, are here more confined to the ignorant than in Ronggopoor, although many examples of this laxity of thinking may be found among even those dedicated to religion; and a good many even of the highest Hindus defray the expense of a pageant in honour of the grandsons of Muhammed; and during the rites performed in honour of their memory, entertain all those who apply with sherbet (Shurbut) and parched grain. This custom was probably introduced when the fury of the Moslems in celebrating these rites was without check, and it was probably meant to screen the wealthy Hindu from the dangers of bigotry, inflamed by

tumult. The two sects however, so far agree, that although many Moslems kill oxen, and eat beef, yet scarcely any of them can be induced to sell a cow or a calf to an European. The murder of these innocents would give too great an offence to their neighbours, and would probably be followed by some kind of retaliation.

In this district also the worship of Satya Narayan among the Hindus, and of Satya Pir among the Moslems, is very prevalent. Although these words imply the true God, the worship weans neither sect from any one of their errors; each continues to follow every species of mummery, and this object of worship is chosen only in cases of little importance, because he is supposed to be very good natured and to concede trifles with much readiness. The hymns in which he is celebrated by the Hindus are called Pangchali, and are all in the language of Bengal, which is no doubt the original source of this worship. It has however been discovered that these poems were composed in the vulgar language by Sangkar-Acharya, although that person in all probability would not have understood a word of them; nor can I learn that any such poems exist in the Hindi dialect, and much less in that of Karnata, which was the native language of that celebrated teacher. It has also been discovered that these hymns are taken from the Bhavishyat Puran, part of the works of Vyas, but this seems doubtful, for these works seem to me to be constantly quoted and very seldom consulted; nor do I believe that any Brahman in the three districts which I have examined, has ever seen one-tenth part of the works attributed to Vyas, or has read almost any part of them, except the Sri Bhagwat and Mahabharat; concerning the others, they appear to me almost always to speak from mere report, for I never could procure any of these works in order to have any quoted passages extracted. Besides the Pangchali, alleged to be composed by Sangkar-Acharya, there are others composed by Rameswar, a Rarhi Brahman who lived in Barddhaman, and by Krithivas, who composed also a poem concerning the actions of Ram.

The appointment of Kazis in this district has been managed with much more regularity than in the two districts towards the east, each division under a Darogah having a Kazi, and the extent of the jurisdictions of the two officers

being commensurate. Several of the Kazis, although decent men, have little polish in their manners, and the state of their education is in general as defective as in Ronggopoor. This perhaps could not be avoided, as the reward for their services is not of a nature sufficient to defray the expense of a liberal education; and several of them said that they were very indifferent about their offices, having found their flocks very disobedient and unruly. That they are not popular is pretty evident, for they in general complained that the people living on free estates considered themselves as totally exempt from their jurisdiction, and never employed them at any ceremony, except when their seal as notaries was required.

In the appointment of deputies, the Kazis of this district have not followed any general plan. In some places they appoint deputies to collect their dues from the Mollas of villages, who are usually chosen by the people, or at least appointed, agreeable to what is known to be the general wish. If these deputies are few in number, they are called Nayebs; but if they exceed five or six, they commonly receive no higher title than Molla. In some places these deputies act as Mirmahaluts, that is persons who, like the Paramaniks of the Hindus in Bengal, settle all disputes concerning caste, and punish those who transgress its law; in other places again the Mirmahaluts are distinct from the deputies, and subordinate to their authority; finally, in others there are no such persons. In some places the Kazis have appointed no deputies distinct from the Mollas of the villages, but grant letters of confirmation to whatever person they think will be agreeable to the multitude, and these return the dues which the Kazi ought to receive; and this seems to be the most judicious plan, at least for obtaining popularity, for these village Mollas being usually bigots and men of austere manners, have considerable influence. The deputy or Molla is seldom allowed more than 1 ana on the rupee for his trouble of collection. In other places the Kazi gets 13 anas, the Molla 2 anas, and the Mirmahalut 1 ana; the latter has besides many perquisites. The state of education among the deputies and Mollas is much the same as in Ronggopoor.

Fakir in this district is a term given indiscriminately to all

religious mendicants, Moslem and Hindu; but this is as great an impropriety as the term Padre, which all such persons give themselves when they beg from an European. Fakir, in the proper acceptation, should be strictly confined to the Muhammedans. In this district they are much on the same footing as in Ronggopoor; they have not so much hypocritical cant, nor are they so much respected as in Dinajpoor: some of them even who have considerable endowments are rational men, whose behaviour is totally free from any extravagance. The sects among the Fakirs, of which I heard in this district are as follows.

The Benawas ought to abstain totally from marriage, and pass their time in pious exercises, and in the practice of charity, for maintaining the expense of which many, if not all of them, have endowments. But of 73 persons of this description, of whom I heard, 64 had taken to themselves wives, and had not been deprived of their lands, although they had suffered much in the opinion of the people. Their lands however were not considered as hereditary possessions, but ought to go to disciples that are brought up according to the rules of the order. In all probability most of the disciples will be their own children, their office will gradually become hereditary, and they will then be considered as belonging to the next class.

The Tukiyahdars here are considered as distinct from the Benawas, and marriage is thought perfectly consistent with their duties. They all have endowments, and a monument dedicated to some religious person where they burn a lamp and pass their time in the practice of hospitality and religious exercises. I heard of 203 such persons. Many Benawas, however, it must be observed, have Tukiyahs.

The Julali Fakirs are said to have been instituted by the blessed (Huzrut) Julal of Bukharah. When a person is admitted into this order, his body is burned with a charcoal ball. Of this kind I heard of 222 families, more than one half of which are confined to the division under Thanah Dangrkhora.

The Madari Fakirs are much more numerous, and were stated at above 1600 families. They are said to have been instituted by a certain Shah Budi uddin Madar, who was a

Khaki or religious man of Mudinah, that deserted his family, and all the pleasures of the flesh. The Fakirs, both Julalis and Madaris, are much on the same footing as in Ronggopoor, but more of them have endowments. Both may become Benawas or Tukiyahdars. The order seems to be fast increasing, an extravagance in purchasing the favour of God being one of the principal means, which the people take to dispose of the additional resources, that a long peace, and a government comparatively excellent have bestowed. Were the number of Fakirs or other religious mendicants defined, this disposition might enable the professors to live with dignity, and they might prove an ornament to the country by their building and learnings; but here the multitude alone increases, each is as poor, squalid and ignorant as his predecessors, and the additional resources, that might have been derived from such happy circumstances, have been squandered on objects of total inutility.

I did not hear of any Khondkars, who instruct the people in their duty; but there may be a few, that escaped my notice. The Mollas have in most parts the exclusive privilege of receiving well disposed persons into the order of Murids, on the same footing as in Ronggopoor; but in several places a description of men called Pirzodas interfere with this source of emolument. Most of these are vagrants, or at least come here only occasionally, and chiefly from Moorshedabad. I heard of three only, who resided in this district. The profession of Murid, in some places, is almost universal with every adult Muhammedan religion of the sect called Sunni; for the Shiyas reject the ceremony. In others again very few make this profession of adherence to their law, which, like most other similar professions, has in reality very little effect. It costs from four anas to one rupee. In this district a little more attention is paid to prayer and ablution than in Ronggopoor, and I heard of 73 public criers, who with their shrill voice endeavoured to remind the people of the regular times, when they should perform these duties. These criers have endowments, which probably induces them to continue their irksome labour; for this is attended with but indifferent success. In the capital indeed 2000 persons are said to attend to the call of 50 criers; but in the country

the whole number of such dutiful persons does not, it is said, exceed 500 persons. Compared however with Ronggopoor this must be allowed to be a great degree of attention.

Pilgrimage, another sacred duty of the Moslems, is here in no great request, except among the Fakirs, who naturally wander in the course of their begging, and frequently resort to Peruya. The profane chiefly frequent Nekmurud, where they can both pray, and enjoy the pastimes and profits of the fair, four men however have returned from Mukkah, and two from Karbula, and a female of rank has accomplished the meritorious task of visiting both places. Such persons are held in great veneration, and have the title of Kazi. Every one, however, who has gone even to Nekmurud, at least in some places of the district, hoists a flag before his door, and some huts are distinguished by five or six of these badges of honour, which in many places of Bengal no one has the assurance to raise, who has not professed himself to be a man of peculiar holiness. Much about the same attention is paid here as in Ronggopoor to the duty of reading the Koran, a book which probably not five men in the district understand.

The fasts are here not so scrupulously observed as towards the east. In one division it was indeed said, that every one fasted, more or less, during the month Rumzan; but in others scarcely any, it was said, gave themselves the trouble except for a few days, and many made no attempt to afflict their stomachs for the honour of God. The celebration of Mohurrum in commendation of the grandsons of the prophet is the ceremony, that is by far most universally and pompously exhibited; and, as I have already mentioned, many Hindus of rank imitate the wealthy Moslems in defraying the expense of procession, and in entertaining the populace with sherbet and food. The populace both Hindu and Moslem are quite delighted with the gaudy and noisy processions; and the former, now that they can do it without danger, seem fully as eager for the festival as the latter are. The Moslems, however, on this occasion still retain a good deal of ferocity in their looks; and it is probably the fear of the bayonet alone, that retains the scymitar in the scabbard. This ceremony is everywhere celebrated with the same emblems, savouring of idolatry, that I have before had occasion

to mention; but in this district I observed no images offered at the monuments of saints.

Notwithstanding the universal eagerness with which the memory of the grandsons of the prophet is celebrated, very few are Shiyas, or belong to the party which adheres to the father of these princes. Probably in the whole district there are not 200 families of this sect; in the course of my inquiries I did not hear of so many. About 100 families are said to reside in the capital, mostly families originally from Persia, and of high birth and decent education. Several of the Kazis, Darogahs and Munsufs, have with great propriety been selected from among these, as in general well qualified to discharge their duties; but in several divisions there was not a single man of this sect, except one or two of these public officers.

Among the Muhammedans, concubines (Nekahs) are always united to their lord by a contract before the Kazi or his deputy, and accompanied by a religious ceremony. In this district, especially where the proportion of Hindus is greatest, the doctrine of caste has gained a complete practical ascendancy over the Moslems, and has occasioned a vast number of subdivisions, the members of which do not intermarry, and often will not eat in company. Men of rank and education laugh at this absurdity; and where the Moslems are most numerous, there are many fewer distinctions, and the number excluded from general communion is small, and is chiefly confined to those of professions that are reckoned low and dishonourable. In some places, for instance, almost every trade forms a separate caste, as among the Hindus, while in others it is only a few low trades that are excluded. In the former places, national distinctions are also a complete bar to intermarriages, but in others little attention is paid to this, and a person's descent in the male line is alone considered as of importance. I shall first give an account of these national or family differences, and then notice the distinctions that have arisen from profession.

Persons who claim a descent from the prophet are pretty numerous, and exclusive of the five divisions towards the the south-east, it was said might amount to somewhat more than 700 families. What number of pretenders may be in these five divisions I cannot say, as I did not hear of these

distinctions until I had passed these parts; but the number must be considerable, probably not less than 100.

The Moguls, lately governors of India, are far from being numerous, and probably do not amount to 200 families. Many subdivisions have taken place among this people. They seem originally to have been divided into four Aolads, descended as supposed from four sons of a certain king; for this manner of accounting for the origin of nations, from one common progenitor, has passed from the Arabs to all the nations that have adopted their faith. Farther, the Moguls have divided into four Koums or nations, according to the places where they settled. These Koums are Irani (Persian), Turani (Tartarian), Rasbihani (Russian), and Chakatta, of which I can learn no explanation; perhaps it may signify the Moguls who remained in their original territories. To these some add a fifth Koum, Durrani, although others consider the Durranisas a tribe of Afghans, that is of the highlanders who inhabited the mountains situated between India and Persia. Moguls of all these subdivisions ought to abstain from intermarriages, as ought also those who differ in religious opinions, and embrace the opposite doctrines of Shiya and Sunni.

The descendants of the Pathans, an Afghan race who governed India before the Moguls, are in this district much more numerous, and may amount to about 2000 families. These three tribes, on account of their illustrious descent and former prowess, are considered as pure, or noble, and pay no rent for the ground which their houses amd gardens occupy, nor should they undertake to cultivate any lands that pay a rent. But many by dire necessity have been induced to degrade themselves, and have sunk much in the opinion of the people. Service, either in the military or civil departments, exclusive of domestic labour, is considered as much more honourable, as is also commerce, neither of these employments requiring manual labour, for which these once haughty conquerors had a decided aversion. They did not honour the plough like the hardy sons of Rome, nor did they despise traffic like the gallant knights of the north. The exemption from house-rent makes them careful in preserving the purity of their descent, although it is alleged that there are many pretenders whose claims at best are very doubtful.

Except artists, all the remaining Muhammedans call themselves Sheykhs, as claiming a descent from the gentry of Arabia, an honour to which, from their personal appearance, a few have some sort of claim; but it is a few alone that can boast of this distinction, and the greater part are not to be distinguished from the Hindu peasantry of the vicinity. These Sheykhs are in general cultivators, and seem much fonder of the plough than of any other profession. In some parts they have subdivided themselves variously, in others they are all without distinction called Sheykhs. The chief cause of difference seems to have arisen from those who, as much as possible, imitate the nobler tribes in concealing their women, while others are not at this pains, which to a farmer is always attended with an excessive inconvenience. The former kind in different parts I heard called Darbhanggiya and Bara Sheykhs, the latter were called Chahari and Kulhaiya.

I have before stated, that with respect to various artists who have adopted the faith of Muhammed, there exists a great variety of practices. In some places any Sheykh may practise an art without separating from his former companions. In others such a practice is not admitted, and in various places there is a great difference in the number of trades that are rejected or admitted as honourable for a Sheykh to follow. Farther, the Fakirs seldom marry except among each other, and that only with those of their own order; and the children of prostitutes are never received into the families of honest women. Besides, many Hindu artificers have been converted, and still retain many of their old practices, and in particular when they have been of respectability, an abhorrence at eating or intermarrying with strangers. These separate themselves from the Sheykhs. Again, many other artists, who among the Hindus were considered as vile and infamous, have been converted, but the Sheykhs abstain from their communion, least they should degrade their faith among the heathen. There are, however, many of these tribes of artists, both of the purer and more vile sorts, who still adhere to their former doctrines. In the following list, therefore, I merely give a statement of the persons who I was told are excluded from communion. In this, for instance, will not be included all the tailors who

are Muhammedans, but only those who are excluded from a full communion by the Sheykhs that live in the vicinity; for the same person will be admitted in one place, and rejected in another. Here also I do not give all the Chamars of the district, the greater part of that low tribe being still Hindus. Neither are all the people mentioned in this list strictly speaking artists; many of them have become cultivators, although their extraction being known, no one except the people of the same caste, will eat or intermarry with their families. By far the most numerous class of this kind, and that which most generally keeps itself separate, consists of weavers of the tribe of Jolaha, who, in order to distinguish themselves from their pagan brethren, call themselves Momin or *believers*. Those who are excluded from marriage by the Sheykhs, may amount to 3200 houses, and the families are numerous; several brothers commonly living together, and these keep one or two looms, while the remainder plough.

Hindus.—Respecting the Hindus of this district it is remarkable, as has already been mentioned, that a very large proportion is alleged to be of foreign extraction, especially in the part of Mithila that it contains, and in the whole of Gaur. The most intelligent natives that I have consulted, can assign no reason for this emigration, nor have they any tradition concerning any dreadful calamity by which the country was depopulated, and which did not affect the neighbouring territories. It is still more remarkable, that there is scarcely any great native tribe of those who cultivate the land, and who in India usually constitute three-fourths of the population. These tribes of cultivators, such as the Koch of Kamrup, and the different kinds of Wocul of Karnata, may in general be considered as the original inhabitants of the country; but in the two above-mentioned parts of this district the greater part of the cultivators seem to have been extirpated. In many parts of Bengal, indeed the greater part of the cultivators would seem to have embraced the faith of Muhammed, as has been the case in the parts of Matsya, that belong to this district; but, in the western parts of this district that has by no means been the case; yet even there a very small proportion of the cultivators consist of any tribe, that can be considered as aboriginal. Several such tribes, however, seem to remain, and shall be carefully traced.

To begin with the sacred order, one of its most important divisions is into the 10 nations, of which it at present consists; and to ascertain when this division took place, might help to throw some light on the obscurities of Indian record. By the Pandits it is generally admitted, that among the Rishis and Munis of former days, that is their ancestors or predecessors, there were no such distinctions, and the oldest authorities that those whom I have consulted can quote as mentioning this division, are the works attributed to Vyas, and called the Vishnu Puran and Sri Bhagwat. It is therefore not improbable, that this distinction was introduced by Vyas, who may be considered as the lawgiver of the present Hindus. Of the seat of these 10 nations, one name Gaur is supposed to be entirely, and one named Mithila is supposed to be partly contained in this district.

With respect however to the nation of Gaur, there is some difficulty. The district called Gaur, although it contained the former capital of Bengal, is so trifling, that when I treated of Dinajpoor it appeared to me unlikely to have communicated its name to a nation of Brahmans, especially as the prince, who first rendered the place a seat of government, seems to have been under the necessity of introducing a colony of Brahmans to supply his dominions with instructors; and as Gaur seems of the five northern nations of Brahmans, to have been the most important, as it communicates its name to all the others. Farther, the few Brahmans of the Gaur nation, that are now in Bengal, have avowedly come very recently from the west of India, and the same is the case with almost all the tribes of Sudras, who claim to be of the Gaur nation; none of whom, the Vaishnavs excepted, are now to be found in Gaur. I therefore concluded, that some place called Gaur in the vicinity of Agra or Delhi, was the original country of this nation. I have however since met with some well-informed Brahmans of this nation who allege, that the Gaur of Bengal is their original place of settlement, but that the whole of them were removed from thence by Janmejay, and placed near Hastinapoor, where he gave them lands, and where their descendants now live. This prince was a great grandson of Arjun the brother of Yudhisthir, in whose time Vyas flourished. The tradition is, that when this colony was removed, it consisted of 1300 families. We may perhaps

however therefore be allowed to suppose that Vyas, by the authority and assistance of Yudhishthir, placed a colony of the sacred order on the borders of Bengal; but that it met with little success; and that in the time of Janmejay, the third king of the family of Pandu, it became necessary to secure the colony from the barbarians, by removing it near the seat of government. Bengal and Gaur in all probability, remained without instructors of this kind until the time of Adisur. The Sudras, however, of Gaur, having as well as the Brahmans come from the west of India, renders this emigration in the time of Janmejay rather doubtful. In the whole district there are said to be about 50 families of this nation of Brahmans, of whom about 20 are settled in Gaur. The whole are men of business, and are little tenacious of their customs, so that, to the astonishment of my Bengalese, they did not even scruple to ride in a carriage drawn by oxen. They are in great difficulty for women, and must often either want marriage, or undertake a long journey to the west.

The other nation of the Brahmans, originally belonging to this district, is called Mithila, seems never to have been expelled, and is very flourishing. In the whole there is said to be between 11 and 12000 families, of whom between 9 and 10000 are settled in the parts of Mithila, that are contained in this district, and about 2000 have invaded their eastern neighbours of Gaur and Matoya.

The customs by which this nation are at present ruled, are said to have been established by a certain Hari Singha, a Rajput, who was king of Mithila, or Tirahoot or Tirabhukti, as it is called in the Sangskrita language. The Brahmans by this prince were divided into four ranks. The highest are called Suti; the second, Majroti; the third, Yogya; and the fourth, Grihasthas. These distinctions were founded on the various degrees of supposed purity and learning, which in the time of Hari Singha individuals possessed; but the distinctions have now become totally hereditary. At the time of Hari Singha only 13 men were considered as entitled to the dignity of Suti. These distinctions do not absolutely prevent intermarriages; but, if a man of high rank marries a low girl, he sinks to her rank, only he is reckoned at its head. If a low man can afford the enormous expense of marrying a woman of high birth, he is considered as elevated to the head

of his own tribe, but cannot ascend to a perfect level with those of the tribe above him. In this district the two higher classes are very few in number, and there seems to be little loss, as scarcely any of the Sulis, and very few of the Majrotis give themselves any sort of trouble; but live entirely by the rents of their lands, or the profit of their rent; and if by accident they become poor, they can always obtain a maintenance by marrying the daughter of some low but wealthy man, who will cheerfully and thankfully support them and their children, owing to the lustre that will be added to his family. In such cases however, they themselves are reduced to the level of their father-in-law; and their children, if they wish to gain distinction, will be under the necessity of undergoing the fatigues of study.

Among the Mithilas no distinction of caste arises from a difference of sect, because almost the whole follow the doctrine of the Tantras. The Pandits among them are Gurus and Purohits for the remainder. Some of the Pandits assured me, that almost every one followed the worship of the Bam Acharya, at least so far as to get drunk in their private devotions. Others denied this, and it is not civil to ask a man whether he is of this or of the Pasu Bhav. Just contrary to the custom of Bengal, the Mithilas of the Sakti sect openly acknowledge their belief, while all those of other sects carefully conceal their departure from the common doctrine of their brethren.

Pofessions give rise to considerable difference among the Brahmans of Mithila. Those who study more or less, and reject service are the highest, and may amount to 10 per cent. of the whole. Next to such diligent persons are those who occupy lands, either free or assessed, and attend chiefly to their cultivation. These may amount to about 68 per cent. of the whole. Next to these are those who take service from the government or Zemindars, to carry on business, and such may amount to 10 per cent. of the whole. These divisions produce no absolute difference of caste. A Pandit, without any disgrace, may marry the daughter of an officer of revenue, if his birth be equal.

Next to those are the Brahmans, who copy books for sale (Masijivi), those who are owners of temples (Dewal or Tapas), who carry arms (Asijivi), and who serve in temples (Pujaris).

These rank in the order above-mentioned, and the rank of the priests officiating in temples, both as proprietors and servants, depends entirely on the rank of the person by whom the temple was built. Those who serve in the temples of the village gods, and are called Yajak, are very low; but still, lower than them are the Dhavak, who are running footmen or messengers, and the Pachak, who act as cooks for Sudras of a pure caste. A Pandit will not reject the water of any of these persons; but he would not marry into their families. The number of the whole is very trifling, perhaps 2 or 3 per cent. and they may all intermarry.

Below these are the Gurus and Purohits of the impure tribes, and they are usually called by the name of the tribe for which they perform ceremonies. The Bengalese term Varna, which is applied to such persons is here also known; but those who act for the four castes called Sungri, Dhoba, Teli and Dorasiya are considered as rather higher, and are called Chausakhis. The Varnas may amount to 8 or 9 per cent.

Among the Mithilas there are no Maruiparas, but there are some persons analogous to the Agradanis of Bengal. These are called Mahapatras, and if possible, are lower than Varnas; but still they have divided into sects of various degrees of impurity. Some perform their office only for Brahmans, and are reckoned better than Varnas; but those who officiate for Sudras are very bad. Their number is small, not above one in 2 or 300.

Of the Kanyakubja nation there are many in this district. In the first place of the colony introduced by Adisur, and called the five tribes (Pangchagotra) there are, including Varnas, about 1300 families of the Rarhiya division, and 300 of the Barandras. Very few of these have encroached on the Mithilas, and they chiefly occupy Gaur, and the part of Matsya that is included in this district; but the Rarhiyas have encroached much on the Barandras, as the whole is in the land of Barandar. This invasion is said to have been owing to the attack, which, before the establishment of the British government, was made by the Mahrattas on the western districts of Bengal, which constitute what is called Rarhiya. I have nothing to add to what I have already stated concerning these Brahmans. The same is the case respecting the Baidiks, another colony from Kanyakubja,

who are entirely confined to the south-east parts of the district. About 25 families of Bengal, and 40 of Kamrup have settled in these parts.

A more recent colony have come from Kanyakubja, and its members still preserve the name of their country. These Brahmans are spread almost equally through the whole district. Few or none are men of any learning; but some of them act as Gurus and Purohits for the Rajputs, and other tribes from their original country, although some of these have adopted the Mithila Brahmans for guides. One man, however, who has travelled much in the south of India, and who now assists me, is by far the most intelligent man that I have met in the district, and is I believe the most learned. A few are officers in the service of Zemindars or government, but the greater part have taken to the profession of arms, and are employed as guards (Burukandaj). It is said, that there are about 1100 families. Several divisions exist among them, which seem originally to have been local distinctions, such as Antarbediya Saryurya and Sonoriya; but the first are reckoned the highest in rank, and the latter the lowest. At this distance, however, these distinctions are not well understood. I shall therefore decline saying anything farther concerning them. The ignorant of them go sometimes in carriages drawn by oxen; but it is totally contrary to their law. Most of them are of the sect of Saiva, as taught by Sangkaracharya.

A very few Saraswat Brahmans, the most western nation of the northern division of the sacred order, have settled in this district, where they officiate as Purohits for those who pretend to be of the royal or military caste (Kshatriyas). Some have lands, but none are in service, although a few of them trade as wholesale merchants. Some, I am told, have become followers of Nanak. Five or six families of the Utkal nation have settled in the south-east corner of the district, and act as Purohits for some artificers of that country. Only one family of the Pangcha Drabir division has settled in this district. He is a Gujjarat Brahman, who resides in the north-west quarter as a merchant. These are all the Brahmans that belong to the 10 nations, into which the sacred tribe is usually divided; but a large proportion of the Brahmans of this district still remains to be mentioned.

There are said to be about 8000 families, mostly settled on the estate of the Darbhangga Raja, who are most usually called Bhungiya or Zemindar Brahmans. Both words imply their being employed in the management of land, the former in the Hindi, the latter in the Persian language. A vast number of other denominations are given to them, such as Paschima from their having come from the west, and Magadh from their having come from the vicinity of Patna. They are besides divided into a great number of tribes, that I have not yet been able to trace in any degree, so as even to satisfy myself. Their manners everywhere, are however, nearly the same. They are fond of being called Raja and Zemindar, and rent land without any scruple. They indeed chiefly subsist by farming, although they will not hold the plough with their own hands. They also willingly enter into military service, or engage as messengers. Few have an education sufficient to qualify them for any higher civil employment. They are said to form a large proportion of the farmers, everywhere between Benares and the Kosi, especially on the south side of the Ganges. In fact their manners are very similar to those of the Rajputs. They eat meat without its being offered in sacrifice; do not accept of charity (Dan), and are fond of a military life. They seem to me to be the remains of the Brachmani of Pliny, whom he represents as a people, and not as a priesthood. They do not acknowledge national divisions, but like other Brahmans are divided into Beds and Gotras. As I expect next year to visit a district, where they are much more numerous, I shall defer saying anything more concerning them, until I have had a better opportunity of tracing their history.

Akin to the Bhungiyas, as being entirely secularised, are the Lavanas, who are also said to have come from the west of India, and live entirely by commerce, trading in grain, and more especially in cattle. Twenty families are said to have settled in Krishnagunj. All these Brahmans are supposed to be descended from the original inhabitants of this earth (Jambudwip), which is surrounded by a salt sea; but there are other Brahmans, who are supposed to have come from a world called Sakadwip, which is surrounded by a sea of milk, and in which our petty navigators of Europe have made no discoveries; but an account of these outlandish

places may, it is said, be found in the Brihannaradiya, one of the 18 Purans composed by Vyas. The manner in which these Brahmans came to this earth is said to be related in the Samba Puran, a portion of the Upa Puran, which also Vyas is said to have written. Samba, the son of Krishna, having offended his father by an intrigue with one of the 1600 wives of that god, was smitten with a distemper. A Muni or Brahman of the old school, who was named Narad, advised Samba to send Garur, the bird on which his father rode, to Sakadwip for a physician. The bird accordingly seized three Brahmans with their wives and brought them to this earth, where all their descendants continue to practise medicine. The descendants of the three Brahmans form three different families, Balaniya, Pithiya and Chonchiya, from their ancestors having been carried on the head, on the back, and in the bill of the bird. The first are the highest, but they all intermarry, nor are the descendants of the same parent stock prevented from intermarriages. They have Gurus and Purohits of their own caste. They speak the Hindi language, and some of them have a knowledge of Sangskrita. Bhagulpoor seems to be the chief place of their residence; but between 30 and 40 families have settled in this country. The whole assume the title of Misra, that is persons who have acquired a mixture of all kinds of learning; but in this district no one is considered as a man of great science. They are Purohits for many of the Khatris Rajputs and Bhungiya Brahmans; but others of these castes content themselves with the ordinary Brahmans of this miserable world. The Sakadwipis are chiefly followers of Madhav, and worship Krishna and Radha. In the eastern part of the district are above 100 families of hereditary astrologers, who are supposed to be descended from a Brahman, with the assistance of a Vaisya woman. Next to the astrologers in rank are the bards, who still adhere to the Pagan doctrines.

Those Baniyas who properly deal in money, among the Mithilas and western nations, are usually said to have come from Agra, but they have divided into three sorts, Agarwaleh, Agrahari, and Puri Agarwaleh Baniyas. Of the whole there are between 40 and 50 families settled in the capital and divisions towards the west. They are reckoned the

highest of the Baniyas, live with great strictness, and both their Gurus and Purohits are Brahmans of Gaur. They are all of the sect of Vishnu. Besides dealing in money, they also deal in cloth, metals, and many other articles, and mostly in the wholesale way. These are the people whom Europeans have called Banians.

From the same country, and following the same occupations, are said to have come somewhat more than 900 families called Vaisya Baniyas, that is traders, who observe the customs of the Vaisya, or of the third pure caste of Hindus. Notwithstanding this pretension to imitate their betters, they are not thought so pure as the Agarwalehs, but are still admitted to be a pure tribe. Their Gurus here are either the Dasnami Sannyasis or Nanak; and their Purohits are Mithila Brahmans. They are scattered through every part of the district, except Gaur. The people of the same profession among the Bengalese are called Swarna Banik, but have been degraded to a very low rank.

In Bengal, by some strange caprice, not only the bankers, but the goldsmiths were excluded from the pure castes of artificers, while blacksmiths, carpenters, weavers, and barbers obtained the dignity that pure birth confers; but this is by no means the case in Mithila, nor in the west, where the Sonar or goldsmith is considered as next in rank to the maker of garlands. In most parts of this district few or none are allowed to cultivate the betle leaf, except the proper caste, which is pure; for no man of rank would chew what had been raised by impure hands. Sweetmeat-makers are a pure tribe, accept the daughters of ordinary men in marriage, but never allow their daughters to marry with the vulgar, nor do they condescend to eat in their company. In the western parts of the district the barbers are of the lowest tribe that is admitted to be pure; but in the eastern parts they stand very high.

Watchmen in India are reckoned very vile and abominable, and this seems in general to have been attended with much evil in the regulation of the police; for these degraded creatures, not without some reason, think themselves justified in pilfering from their haughty masters; and, wherever the custom of keeping such people prevails, no house is safe, that does not pay them regular contributions. This even takes

place where there is a vigilant police; but, where any relaxation in the attention of the magistrate has taken place, the depredations, that these people commit, become a very grievous affliction. In the remote north-west parts of the district this is at present the case, and the depredations are said to be enormous. Well informed men, whom I have no reason to suppose as inclined to deceive me, allege, that the value annually pilfered is not less than 50,000 rs., and they think, that no remedy would be effectual, except granting the watchmen some villages for them to occupy entirely, and to which they should at night be entirely confined by severe punishment, to be inflicted whenever they were found prowling about the villages of their neighbours. These watchmen in general at present have just as much land, as will prevent them from being considered as vagrants, and live in a great measure by pilfering. They dress very meanly, and their huts are wretched; but they eat and drink abundantly, and of a good quality, and on their holidays and solemn occasions spend more than even the Brahmans can afford.

The tribe, that tan leather and makes shoes, is spread all over India. In Bengal they are called Muchi. In the Hindi language their name is Chamar, probably derived from the word Charmakar of the Sangskrita. They are every where considered as vile and abominable. In the terrible famine, which happened in the year of the Bengal era 1177 (A.D.1770) many Hindus, unable to resist the cravings of appetite, eat food from impure hands, and lost caste. These and their descendants have now united into one tribe, which is called Saryuriya, because in every revolution of 60 years a famine, or some other great calamity, is supposed to occur on the year called Saryuriya, as happened at the time above mentioned. The Saryuriyas amount to about 130 or 140 families confined to the western parts of this district. They have instructors and priests of their own. They now follow the Hindu customs, so far as to abstain from beef, but eat every thing else; they cultivate the land. *

* Dr. Buchanan gives a detailed account of several hundred castes and subdivisions of castes, of pure and impure tribes; which by reason of its voluminousness is omitted. [Ed.]

In giving an account of the manners of the Hindus, I shall confine myself to the customs of Mithila, as on former occasions I have said enough concerning those of Bengal, and as the Gaur nation has been entirely removed, and those members of it, who are now here, are both inconsiderable in number, and may be considered as strangers. Besides, although a very great proportion of the people are descended from western tribes, and retain more or less of their original customs, they have all, in a great measure, adopted the manners of Mithila, which every where west from the Mahanonda are those which take the lead. The pure Hindus of Mithila are allowed to eat rice, that has been cleaned by boiling. They offer in sacrifices male goats, buffaloes and pigeons. The first and last they eat, but they leave the buffaloes for the impure tribes. Male sheep are occasionally sacrificed. Without sacrificing they eat weathered goats, deer, hares, porcupines, partridges, quails, tortoises and fish. The other animals, considered as pure, are not in use. No Hindu is so abandoned as to eat fowls. Ducks are very scarce, but they and water fowl are only used by the vilest tribes. Some kinds of wild birds, such as the Karra, are allowed to those who are only impure. The use of buffalo flesh and pork is reserved for the dregs of abomination, and some of this class eat the carrion of cows, and do not abstain from jackals or serpents, nor even, it is said, from the human carcasses, that, after being scorched, are thrown into the river. This however appears to me to require confirmation. The Mithila Brahmans do not smoke tobacco, but they chew and snuff, and all the other pure tribes smoke. Some of the pure Hindus drink spirituous liquors, openly and avowedly, nor would any lose caste by being known to have done so; but all those of the sect of Vishnu would incur great censure. These however, probably on this account, are very few in number. Among the sects of Sib and Sakti drinking is also considered as somewhat reprehensible, even when done in honour of God, and therefore few openly acknowledged themselves of the Virbhav, although several of the best informed Brahmans, that I asked, said, that the practice might be considered as universal. No more blame attends the use of Gangja or opium, than in Europe follows the use of wine, or rather indeed less; for they are never

used without producing a considerable degree of intoxication; but beastly stupidity would be blamed.

The funeral expenses, especially the Sraddha, are not near so expensive as in Bengal. On this occasion, here as in Bengal, bulls are consecrated, but not so commonly, nor is so much attention paid to these fortunate animals. No carved stake is here placed in the ground. Here, as in Bengal, very few celebrate the memory of their parents on the Amavasya; and except some few rich men, whom it is worth the Brahmans' while to remind of this duty, it is only Brahmans and Kayasthas, that celebrate the Tithi. Here all the Mithilas, who read the ceremonies at burning a dead Sudra, are degraded to a certain extent, and are called Agradanis and Mahapatras, and the same persons accept the offerings, that are made at the first Sraddha of a Brahman. For the first year after a persons death the Sraddha ought to be repeated by his heir monthly on the Tithi instead of the Amavasya, but very few observe this species of respect.

The Hindus here, as well as in Bengal, seem to labour under a great terror of the dead, and will seldom venture to inhabit a hut or house, where a person has died. This seems connected, but whether as a cause or as an effect I shall not venture to say, with the horrid custom of exposing their sick to perish on the banks of rivers, which no doubt often tends to increase the last pangs of nature, and sometimes not only accelerates death, but also exhausts that strength, which might have enabled nature to overcome the disease. The practice gives room for much more horrid circumstances; but such, I believe, are exceedingly rare, and the Hindus are, I think, in general very affectionate and kind to their near relations. It has, however, been perhaps owing to the fear of such circumstances, that the Hindu legislators have imposed such hardships on widows, in order to make women watch carefully over the lives of their lords.

In Mithila it would appear, that the lower the caste the girls are in general the more early married, and many Brahmans, without losing caste, do not procure husbands for their daughters, until they are upwards of 16 years of age, and are afterwards able to procure a match; but in such cases they always incur more or less blame. Among the lower castes this more rarely happens, and I heard of a rich

Sudra, who had entirely lost caste by permitting his daughter to remain single at 18. A man of rank, marrying a low girl, pays very little of the marriage expense, and this is very moderate. I am told, that the marriage of a poor Brahman does not cost above 30 rs., and the usual rate is only from 70 to 100. But many rich men of low birth ruin themselves in procuring women of high rank for their children. A man of high rank is often hired, when toothless or even moribund, to marry a low child, who is afterwards left a widow, incapable of marriage, for the sake of raising her father's family, and rendering her brothers more easily marriageable. A man of rank therefore often gets money for an intermarriage with a low family; but, if he has any other children to marry, they will be marriageable with difficulty. This custom often occasions violent family disputes. A high man has given sons and daughters in marriage to persons of his own rank; he afterwards marries a child to a low man, or marries a low girl, and receives a sum of money. His other sons or daughters in law are disgraced, and of course enraged, and usually attempt to avoid the shame by shunning all future intercourse. About the year 1805 the Raja of Darbhangga, who has great influence, prohibited any man on his estates from taking more than five wives; formerly it was usual for men to take a good many. In common practice many Brahmans marry more wives than one. These are chiefly however men of high rank, who are hired to marry low women, of whom their fathers take care. Few men, even Brahmans, pretend to keep two wives in the same house. In Mithila almost all marriages are made in Asharh while in Bengal Phalgun is the most usual time for consecrating that ceremony.

Except those of Brahmans, Rajpoots, Vaisyas, Bhats, Kayasthas, and some of the Baniyas, all the widows of pure Hindus can live with men as Samodhs. They are not united by any religious ceremony, but cannot be divorced, except for adultery. If a man's wife of the high ranks commits adultery, with a person of the same rank, he does not absolutely lose caste, if he turns her away; but he is very much disgraced: and all the pure cates, that admit of concubines (Samodh), may for a moderate fine keep their wife or concubine (Samodh), after she has made a slip with a person of their own caste or of a higher; but they are entirely disgraced, if

they keep a woman, that has defiled herself with a low man. They are in fact very jealous and careful.

Among all the tribes of Mithila pure and impure, that admit of concubines, when an elder brother dies, his younger brother takes the widow as a Samodh. If there is no younger brother she may go to any person, that she pleases. An unmarried woman, of even the highest caste, may have a child by a person of her own caste, and not be excommunicated; but she will not be so marriageable, and her father will be contented to take a low match for her. The accident, however, is concealed as much as possible, as all the family sinks to the level of the husband, which can be procured, and her being allowed to live single is considered totally impracticable. Except Samodhs, no other kind of concubines are legal in Mithila; and children, who are born of women kept privately, are called Krishna-pakshiya, or children of the wane of the moon, darkness being considered as favourable for intrigue. The same name is given to children born of unmarried women. These have no share in their fathers property; and, although they are said to belong to their fathers caste, no girl except of similar birth, would marry with them. The children of Samodhs, on the contrary, have a legal right to succession; but, if there is a child by a virgin spouse, it receives a larger share. The child of a Samodh can marry with the child of a virgin spouse.

The widows of the Hindus of Mithila are admitted to the same privileges, in burning themselves with the bodies of their husbands, as in Bengal; but the custom is very rare. In many parts no one remembered ever having seen such a sacrifice; and perhaps in the whole district such an event does not usually happen more than once in a year. It seems to be most prevalent towards the north-east, where the customs of Mithila are less prevalent; and on the borders of Batrishazari, where the custom is frequent. Among the Mithila Brahmans almost the only sect, that prevails, is that called Sakti; which is taught in the Tantras, The doctrine chiefly followed is the same, that was taught by Krishnananda mentioned in my account of Ronggopoor: but, besides his works, the people of this sect study the Tantra Pradip, the author of which, I do not know. None openly profess being of the Virbhav; but many read the Syamarahasya

composed by Purnananda of Kathiyal, the pupil of Brahmahnanda, who introduced that doctrine: and I have before stated, that by far the greater part are suspected of following his precepts. A few of the Mithila Brahmans are of the sect of Sib as taught by Sangkaracharya.

The Kayasthas of Mithila and the west are mostly of the sect of Sakti, except such as have followed Nanak, who has taken away many of the pure Sudras. By far the greater part of the Sudras, in Mithila are of the sect of Sib; but in Gaur and Matsya the sect of Vishnu, as taught by Madhav, prevails. In Mithila, next to the Saivas, the followers of Nanak are the most numerous. Among the Rajputs are a few of the Surya sect, who worship the sun; and many for three months in the year do not eat, while the sun is above the horizon, which is meant as a compliment to that luminary. During these three months some people, who are desirous of gaining any particular favour, do not sit down all Sunday. The women on such an occasion carry on their head a pot of water, and Mango leaves. At this time I have seen a man employed in the edifying exercise of hopping round on one foot with his joined hands stretched towards the sun, while his face expressed the utmost earnestness of devotion. As this was rather warm work, he had prudently stript, and certainly made altogether a figure, at which the infidel might fairly smile. His perseverance was however astonishing, and exceeded my patience as a spectator.

All persons here, I believe, when in distress, offer sacrifices to the Saktis; and the only ones, who pretend to condemn the practice, are the instructors of those who follow Nanak; but they have had little or no success in checking the practice, even among their followers. Notwithstanding this, and the almost universal prevalence of the Sakti sect among the Mithila Brahmans, the number of Kalisthans is not great, and a large proportion of the village deities are of the male sex, who here accept of blood, and have been heroes belonging to the country. The Kalisthans, and some of the places dedicated to Chandi, Bishahari and Sitala or Mahamaya have Brahman Pujaris; but the others have either persons of low tribes, to whom the heroes of old perhaps belonged, or more usually altogether want a priest. When a man, able to defray the expense, wishes to make an offer-

ing at these, he is accompained by his Purohit, who reads or repeats prayers: but many cannot afford this, and endeavour to please the Deity in the best manner they can. It is not however pretended among any class, that this is so likely to have success, as when the offering is made by a regular priest, especially if he be of the sacred order, and still more especially if he is able to read the prayers. Whether there is a Pujari or not, any man may take with him his own Purohit, to perform the ceremony: but, wherever there is a Pujari, he takes the offering, and returns to the votary only a small portion, which is called Prasad. Where the priest of the village God is a Brahman, and has an endowment, he daily performs worship (Puja); but such attention would be thought unreasonable, when his wants have not been regularly provided for, and he is only allowed the casual emoluments, arising from those who dread the power of the Deity. Under such circumstances he only performs worship, when a votary requires. The most common Gram Devatas have been mentioned in the topographical part of this work. It must be observed, that in the greater part of this district the goddess who inflicts the small pox is usually called Mahamaya, or the great mother, a name that in Bengal is commonly applied to Kali. I am aware, that the more enlightened Brahmans allege both goddesses to be the same; but in this district, if you asked for a temple of Kali, no one, not even a Pandit, would conduct you to one dedicated to Mahamaya, and on the contrary no one calls a temple of Mahamaya a Kalisthan: nor if the child of a Pandit is going to be inoculated, would he ever think of an application to Kali for its recovery.

Deha Varuni is a goddess peculiar, so far as I can learn, to this district, nor is her worship here very general. Her name implies, that she frees her votaries from transmigration, and carries them direct to a place exempt from the miseries of change. In the account of Ronggopoor I have mentioned Masan, and when treating of the Dosads I have given an account of their deified heroes Sales and Sahal, if these be different. In one place I heard of a female deity Sahala; but her Pujaris were pure Sudras, and she seemed to have no connection with the Dosads.

Bhimsen is a very common object of worship in Mithila,

and still more so in Nepal. The Rajputs and higher Sudras seem to have the utmost regard for his memory, and songs concerning him are in every ones mouth. I have already mentioned the controversies, that exist concerning this personage.

Rahu is the deity who occasions eclipses of the moon, and in my account of the Dosads I have mentioned all, that I know concerning his worship. Karnadev with his brothers Balladh, Dulladh and Tribhuvan are much worshipped, especially by the Dhanuks, Kaibartas and many impure tribes. There are no images, priests nor temples, but offerings are made at certain places, especially where these persons are supposed to have resided on earth. Some offer sacrifices; but this is not usual. I have already mentioned all, that I could learn concerning the history of these persons.

Ben Raja, his brothers Raja Sahasmal, Barijan, and the son of the latter, Kugja-Vihari, are all objects of worship in the northern parts of the district, where they are said formerly to have reigned. Any conjectures, which I have been able to make concerning their history have been already mentioned. Prim Raj the deity of the Tiwar has been mentioned in my account of that caste.

I have nothing to offer concerning the great number of other male deities that are worshipped in the northern parts of this district. Some of them, according to tradition have formerly been princes of the country, while others are said to have been holy men. Their names are Ramanath Thakur, Dukhachariya, Latihar, Yasoya, Yasangchar, Singhanad, Budh Kumar, Banvagh, Kurila Raja, and Golab Ray.

In Mithila the Charakpuja, or the endeavour to please God by being whirled round, while suspended by hooks passed through the flesh of the back, has not been introduced. It seems to be confined to Bengal, and is at any rate totally unknown in the west. This is a strong confirmation of Bannagar, near Dinajpoor, having been actually the residence of Ban Raja; as he is said to have invented that mode of worship, which is now confined to the country, that may be naturally supposed to have been under his dominion. The authorities given by the Pandits for his being the person who instituted this worship, are the Sibapuran, and Siba Dharmottar Khanda, both attributed to Vyas.

The species of worship, that in Mithila seems to be by far the most fashionable, is pilgrimage, especially to places where the people assemble to bathe. In the topography I have mentioned the places of this district, where these assemblies are held, and the numbers by which they are frequented. Out of the district the place most frequented by those here is Baidyanath, a temple of Sib in Virbhum, to which about 6000 may annually repair. Perhaps next to this are Varahakshetra, a temple in Morang, dedicated to Vishnu in the form of a boar, Janakpoor in the same country, and Singheswar, a temple of Sib in Tirahoot. To each of these, being near, perhaps 2000 repair annually. Next to these may be the Brahmaputra and Jagannath, to each of which 1000 people from this district may annually go. Next to these is Kasi, but few go there without visiting Gaya. About 500 persons annually visit these celebrated places. The others are not considerable. The farther west one proceeds in the district, this idle practice becomes more prevalent.

Another kind of worship, very prevalent here, is hoisting a flag in honour of any deity, of whom a favour is asked. This is highly commendable, being attended with no inconvenience, and very little expense; for the flag is usually a rag tied to a long bamboo. Hanaman, especially in the northwest parts of the district, is the god, to whom most flags are dedicated.

The greatest festival here, as well as in Bengal, is the Durga Puja; but there are comparatively fewer who make images, and there are more who sacrifice goats and buffaloes. Here more people, than in Bengal, observe on this occasion the kind of fasting called Navaratri; but then they are not so liberal to the sacred order. Next to this is the Holi, in honour of Krishna and Radha. It is celebrated chiefly by rude sports, and the most indecent songs; and very few practise those religious ceremonies, by which the higher ranks in Bengal accompany this disgusting festival.

Among the Mithilas as well as Bengalese, it is considered as lawful for a Kshatriya or Vaisya to read the books composed by god or the Munis; but the Sudras are excluded from this privilege; nor is it lawful for the two higher castes to give any explanation of these sacred books. This is reserved entirely for the Brahmans, and neither Kshatriyas

nor Vaisyas here interfere even with the reading these works. The Pandits occasionally read the Purans to wealthy men, and explain the meaning in the more polite dialect of the vulgar language; but this is not done to such an extent, as by the Kathaks of Bengal.

The people here consider themselves as degraded by taking an oath. The Hindus think, that the only lawful manner of deciding causes is by ordeal (Pariksha), which must always have rendered their government, whatever enthusiasts may pretend, a most miserable system of oppression and injustice. A person accused of crime could only escape from punishment by a miracle, by corruption, or by chance; as it was always expected, that the accused person should vindicate his character by undergoing an ordeal; nor could a man refuse to pay any claim for debt, if the complainant had the audacity to take the money from the head of an idol. So obstinate are mankind in following old customs, that I have never found a Hindu who was sensible of the advantage of determining suits by testimony. It was only great cases that were determined by the high ordeal called Pariksha. In petty thefts a common juggler gave the accused person some rice to chew; and, if guilty, it was supposed that the moisture of his mouth would disappear, and he would spit out the rice quite dry. As alarm produces this effect, many weak innocents were no doubt found guilty, while many hardened thieves escaped; but as less audacious rogues are often afraid, and confess, recourse is still often had to the practice. In case of small complaints respecting debt, as I have said, the defendant often placed money on the head of an image, and desired the complainant to take it from thence. This is still frequently practised at a temple of Kangkali near Nathpoor, and probably in other places, that are remote from the seat of justice. The only remedy, that the poor had against a rich debtor, seems to have been the practice of sitting Dharana, (Dhurna).

The office of Purohit is much more profitable than that of Guru, and what is thus lavished seems to be the only expense, in which the people here equal those of Bengal. On this account the Mithila Brahmans have judiciously given themselves little trouble about those who act as Gurus; but condescend to act as Purohits for by far the greater part of the

Hindus of this district, and the number of those, who are considered as too vile for receiving the assistance of a Brahman in the performance of their ceremonies, is very small. There are nearly the same ranks among the Purohits here as in Bengal. Those, who officiate for Brahmans and the classes of pure Sudras, that abstain from concubines (Samodh) are called Pandits, but those who have little learning, annex to this title the name Dasakarma. The Purohits of the pure castes, that admit of concubines (Samodhs) are called properly Purohit Brahmans, but these also usually assume the title of Dasakarma, without however presuming to call themselves Pandits. They are not absolutely excluded from communion with the others; but, if they acquire money sufficient to enable them to purchase a marriage with a high family, they give over their degrading profession, and appoint some person of their kindred to perform the ceremonies of the swinish multitude. Those who perform the ceremonies for impure tribes, are totally degraded, and excluded from communion, so that even a pure Sudra would not drink water, which they had drawn; nor will a proper Brahman perform their ceremonies, nor give them instruction (Upades). They perform ceremonies one for another, and some Sannyasis act as their Gurus. They are, however, in many respects higher than any Kshatriya; because it would be equally sinful to kill them, as to kill any other Brahman. It is also lawful for them to read and explain any books, and their prayers have the same influence on the gods, as those pronounced by any person of the sacred order. The word Varna, used for this class in Bengal, is commonly known to the people of this district, but its use is said not to be customary in Mithila. Those, who act for the four richest classes of impurity, form a separate order called Chausakhis. Each other tribe has degraded Brahmans peculiar to itself, and called by its name.

Among the Sakti sect no one Guru possesses great influence, and every Pandit has a few pupils. By far the greatest is Baburiya Misra at Rasara in Dhamdaha, who is supposed to guide 400 families; but all these are not Brahmans, nor does any one confine his labours entirely to the instruction of the sacred order.

Next in importance to the sect of Sakti is that of Sib,

whose followers, although not so dignified, are by far more numerous. The few Brahmans of Mithila, who are of this sect, carefully conceal their opinions from every one except the Pandit, who gives them instruction, and he is often of the sect of Sakti; but he knows the forms, and does not scruple to comply with the wishes of his pupil. The Sudras of this sect are under the guidance of the order of men called Sannyasis or Gosaings, who pretend to follow the rules of Sangkaracharya, at least as established in the north-west of India. In this district they are pretty numerous, especially in the south-east corner, where they carry on the greater part of the trade in silk, and where they have purchased considerable estates. These people accept of male children of pure tribes, and educate them as pupils, who succeed them; but the Brahmans abstain from all communion with them, so that they are totally different from the proper Sannyasis of the south of India. There indeed the Sannyasis of the north are never called by that name, but are always called Gosaings. Here they follow exactly the same customs as in Dinajpoor and Ronggopoor. They are divided into 10 kinds, Giri, Puri, Bharati, Ban, Aranya, Parbat, Sagar, Saraswati, Yati, and Dandi, seemingly from the different places of penance that they frequented, and the different species of penance that they endured. On this account they are often called Dasnami Sannyasis. Almost the whole belonging to this district, who have kept separate from wives, follow entirely secular professions, and abstain from begging. A few, however, come from the west country, who are dedicated entirely to religion, and by the others are treated with great respect. The whole may amount to 600 houses, of which 500 are in Bholahat.

Many of the Dasnami Sannyasis of this district, have not been able to resist marriage, and their 10 divisions have become exactly analogous to the Gotras of the Brahmans, no person marrying a girl of the same denomination with that of his father. These persons, on account of their yielding to the temptations of the flesh, are called Sang-Yogis, but they call themselves Sannyasis, Gosaing, Atithi, and even Fakirs, which is a Moslem title.

The Sang-Yogis are said by some to owe their origin to a pupil of Sangkarachaiya, who could not resist the flesh, and

married; but those, whom I have consulted, know nothing of their history. Some of them cultivate the ground by means of servants; but they all beg, and some have charity land, and the number of those whom they guide is very great. They admit of concubines (Samodhs). The Pandits say that they have no learning; but it is evident, that the sacred order views the Sang-Yogis with considerable jealousy; and these fellows have indeed the impudence to bestow their blessing on the Brahmans, to which those here quietly submit, but those from Bengal cannot well restrain their indignation. They will receive no instruction from the sacred order; but Mithila Brahmans perform their ceremonies. The Brahmans, who so far degrade themselves, officiate for no other tribe, and marry with no other kind of Brahman. The number of Sang-Yogi families in the whole district amounts to about 350. No one of them has considerable influence, nor do they appear to have any common head; but among the worshippers of Sib, they hold a place similar, but higher, than what the Vaishnavs do among the sect of Krishna; for the highest Sudras of the sect of Sib receive instruction (Upades), from their lips.

Among the sect of Sib, although I think this rather doubtful, my native assistants place the Aghorpanthi, who are said to be the spiritual guides of some impure tribes, I have not been able to procure an interview with any of these people, who are always vagrants, and shall not from report enter into any description of their manners or doctrines, the stories that are related concerning them, such as their eating human flesh, seeming to me doubtful. It is said, that they were founded by a certain Kinaram, and assumed the title of Aghor, as being exempt from darkness.

Next to the sect of Sib, the most numerous are the followers of Vishnu, who are mostly guided by the Goswamis of Bengal, and it must be observed, that all these seem to be descended from the three great doctors of their sect. A very large share of the sect of Krishna is under the authority of a family of Gayespoor near English Bazar, which manages its flock here in the same manner as that in Dinajpoor. I suspect, that even there the Adhikaris, who act as Gurus, are different from those who have temples, and that, when I stated them to be the same, I have been misled by the iden-

tity of names; for both here and in Ronggopoor these Adhikaris have different offices, and very different ranks.

This family is descended from a certain Virbhadra, son of Nityananda, of whom an account has been already given. Virbhadra had three sons. The Goswami of Khardaha near Barrackpoor is descended from the eldest, and is considered as the chief of the family of Nityananda. The middle son of Virbhadra was Ram Krishna, who had two sons Hari Gosaing and Raghunandan. The former had three sons, of whom the eldest was Abhimanyu, the second was Kanav, and the third was Manahar, who obtained from the Moslems the title of Sahab Ram. He had two sons Kshiradhar and Udaychand, who died without heirs, and were succeeded by the three sons of Abhimunyu; first, Darpa Narayan; second, Ananda Chand, and third, Navin Chand. These divided the property into three, called the elder, middle and younger houses.

Darpa died without issue, and left his share to his nephew Utsabananda, son of Navin Chand, who had been adopted by the widow of Uday Chand. On obtaining the property of two houses, he took two names, and collected the profits of the elder house under the name of Lalvihari, while he continued to enjoy those of the younger house under his proper name. His son Devananda continues the same practice, and is best known by the name of Atal Vihari, under which he receives the profits of the elder house. He only has studied the books belonging to his sect, that are written in the poetical language of Bengal, and is quite ignorant of Sangskrita science. The middle house is possessed by the son of Ananda Chand, who is said not only to be illiterate, but of a very slender understanding.

There are some other Goswamis that have influence in this district, although it is not considerable. Some of these are said to be descended of the same Nityananda, that was ancestor to Atal Vihari; but I have not been able to trace the whole pedigree; nor is it certain, that they are descended from Virbhadra, the only son of that teacher; for in this family females have been admitted to the honour of succession, and many Goswamis claim a right to guide consciences through their descent from Gangga, the daughter of Nityananda. Either however, descended from her or from her brother Virbhadra, there is a family which resides in a part

of Moorshedabad called Soudabad, and which has much influence in that vicinity, and a little here. One of its members was in such high estimation; that he obtained the title of Chakrabarti, usually bestowed on those who were emperors of India. This title, and that of Thakur Mahasay, are assumed by all the sons of the family, of which at present there are two representatives, Ramkisor and Chaitanya Charan, sons of two brothers. A collateral branch, it is said, of this family of Soudabad, has settled at Kulundurpoor in Bholahat, and has some followers. The present representative has Acharya Prabhu for a title. At the same place resides a family of Goswamis descended of Adwaita, which has divided into three branches, represented by Radhanah, Pulinchand and Nandamohan. The Uttar Rarhi Kayasthas, who are mostly of the sect of Vishnu, while almost all the others of Bengal are of the sect of Sakti, have for their instructors two Goswamis, who reside at Kangtoya below Moorshedabad. Their names are Nandakumar and Nartanananda. I have not learned from which of the great doctors these are descended.

In the south-east of the district the members of the medical tribe, who have invaded the rights of the Goswamis, and are called Sarkar Thakur, have a few followers, to whom they give religious instruction. Under the Goswamis of Bengal, the Vaishnavs have care of the lower classes of those who worship Vishnu under the form of Krishna.

In the western parts of the district are about 70 convents (Akharas) belonging to these Vaishnavs, who formerly were Udasins; but a great part of the proprietors have been unable to resist temptation, and have married, and their office and property has become hereditary. Perhaps 20 convents (Akharas) are inhabited by Vaishnavs, who have deserted their families, and still hold out against the flesh. The total number of families of the Vaishnavs may be 3000, all impudent beggars. Most of them however rent land; but they never labour with their own hand. Some call themselves Banggali, some Gauriya and some Aukali or Baleswari; but I have not been able to trace their history. It must however be observed, that the Gauriya Vaishnavs, still chiefly reside within the boundary of the ancient province of Gaur, and that they are the only persons deriving their national appellation from that territory, who reside within its precincts.

They are therefore probably aborigines, and like the Kalitas of Kamrup, are the old priesthood of the country, who compelled Janmejay to withdraw the colony of Brahmans, that Vyas had established. In the territory of Gaur, at a place called Janggalitota, mentioned in my account of the topography of Kaliyachak, is the chief seat of the Sakhibhav Vaishnavs, who dress like girls, assume female names, dance in honour of god, and act as religious guides for some of the impure tribes. The order is said to have been established by Sita Thakurani, wife of Adwaita; but, so far as I can learn, has not spread to any distance, nor to any considerable number of people. The two first persons who assumed the order of Sakhibhav were Janggali a Brahman, and Nandini a Kayastha. Janggali was never married, and it is only his pupils that remain in this district, and these are all Vaishnavs who reject marriage. Nandini was married, but deserted his wife to live with the pious Sita. He settled in Nator where his disciples still remain.

Those among the vile castes, who dedicate themselves to religion, are usually called Narha Vaishnavs, or shavelings. This class seems to be be peculiar to some parts of Bengal, especially about Agradwip (Ahgahdeep R.) In the south-east corner of this district are a few of this tribe. They shave their heads, live entirely by begging, and induce people to bestow charity by singing the praises of the three great luminaries of the Goswamis of Bengal. These songs were composed by Ramananda a Narha, who by some extraordinary circumstance could read and write, and by the Brahmans even is considered as an elegant poet.

In this district there are a few persons called Ramayit and Ramanandis, who have deserted the pleasures of the world. Part are descended of Brahmans, have images, and bestow instruction on the followers of Vishnu, who worship that god under the form of Ram. There are also some Ramayits who are Sudras, and serve the others in bringing water, and other such occupations; but are not allowed to eat in company. These are properly called Birakta Vairagis, but in this district the Ramanandi Brahmans and Vairagi Sudras are usually confounded together, and the name Ramayit is given to both. In the west of India the Vairagis are often called Vaishnavs, and very few have married. In this district

all their successors come from the west, and indeed very few here attempt to educate youth. This order is said to have been founded by Ramananda, who went to the south, and studied under Kamanuj Acharya. On his return to Ayodh he formed this order, partly according to the rules of Ramanuj, but with differences sufficient to entitle him to be considered as the chief of a new sect. In the west the sect has very numerous followers; but various schisms immediately arose concerning the essence of the deity, and the various roads (Pantha) to heaven. Ramananda had a pupil, who assumed the name of Ram-kavir, and who had a pupil named Dharmadas, who denied the corporeal nature of god, and established a new way to heaven, called after his preceptor's name Kavir Panthi, a name well fitted to give fine employment for etymologists in discussing the mysteries of the ancient Cabiri. Dharmadas had a pupil called Baktaha, who discovered another way to heaven. Those who follow both ways are called Kavirs; but the disciples of Dharmadas are called Sat Kavir, and the followers of Baktaha are distinguished by his name. There are in this district a few followers of these Kavirs who live in Akharas like other Ramayits. The chief of the Sat Kavirs in this district is a Mahanta, by birth a Brahman, but he has deserted the world, and lives at Puraniya. He has under him several Sudras. Most of the Ramayits have here been unable to resist the flesh, and the greater part have become Sang Yogis, that is, have married. These call their houses Akharas, and continue to instruct such as follow the doctrines of their sect. All the Akharas have endowments. The number of the whole may be 100, but about 70 of these belong to persons who have married, and the remainder only have adhered to the rules of their order. None of them possess any considerable learning; but they understand some of the poems written in the common Hindu dialect. The Kaviri use the Amarmal, which gives an account of the controversy between Dharmadas and the other Ramayits. There are in this district no (Akharas) convents belonging to the Sanak Samprada.

All the Mithila Brahmans who are attached to temples, even those supposed to have been established by God, are disgraced, and can only marry among themselves, and their alliance would be scorned by even those who are in the

service of men. Those who officiate in temples of Sib, are called Tapasi in the vulgar dialect, and Tapaswi in Sangskrita, that is to say penitents. They ought not to shave, on which account a fish called mango fish by the English of Calcutta, which has long fibres proceeding from near its head, is called by the same name. Those who officiate in other temples are called Pujaris.

Among the Mithilas, the young Brahmans are not required to pass more than three days in the austerities of Brahmacharis, before they assume the thread; and few dispense with less time. No one recollects any one having become a hermit (Banaprastha); nor has any person been seized with the insanity of becoming a gymnosophist.

One Mithila Brahman, about 300 years ago, attempted to dedicate himself to god, and at Benares went through the ceremonies that entitled him to become a Dandi; but soon after he found this state very inconvenient, and the flesh prevailing, he returned to his house, resumed his thread, and took a young wife. His descendants have been degraded, are called Vishnupuris, after his name, and can only intermarry with Pujaris or such people. Since that time no one has made an attempt at such purity.

Among the Mithilas, as well as the Bengalese, there are no women dedicated to god, except the wives of Vaishnavs or Vairagis may be called such, or the few women mostly widows that have no family, who attend on the holy men that live in Akharas, or who usurping the title of Vaishnav beg for the sake of god. But in the west some virgins are dedicated to a religious life, assume a red or yellow dress, rub themselves with ashes, and adopt the usual follies of the Sannyasis. These sometimes visit this district, where they are much respected, and are called Avadhutinis. Some are by birth Brahmans, others are of the high tribes. An Avadhut is properly a Brahman, who considers everything as equal, and who is supposed to have attained such purity, that he is incapable of stain. In fact this state is accompanied by still greater extravagances than that called Dandi, and of course its professors are more highly esteemed. I have not yet met with any such person. The character is very difficult to support.

The Mithilas of this district have nothing like the Dals or companies of Bengal; but the affairs of the different castes,

and the punishment of transgressions against their rules are settled by assemblies, (Pangchayit). Among the Brahmans the most learned or wealthy persons of the vicinity preside. The Rajputs and Kayasthas follow the same rule, and a Pandit Brahman assists in their assemblies. The Vaisyas and all the tribes of pure Sudras settle their own disputes, entirely in their own assemblies, where hereditary chiefs preside. Among the Vaisyas these chiefs are called Sirdars. Among the Sudras they are called Mangjans. The president and assembly always dine at the expense of the person who has been restored after committing any offence, and divide among themselves any fine that may have been imposed, and the president gets a larger share. The assembly usually consists of all the families of the caste, that reside in the vicinity, and is usually commensurate with the extent of the transgressor's acquaintance, so that a poor man has few assessors, and the rich a great many. Transgressions against the rules of caste in this district seem to be very rare. Almost the only causes that come to be tried, are occasioned by the frailties of sex; and in this point the people here are very austere moralists. Among the low castes the same kind of customs prevail, and even among them the Gurus have very little influence. The Purohit is usually called by the Mangjan, and receives a present (Sidha). The vile castes also have Mangjans, and settle their transgressions in the same manner.

Various small Sects.—In my account of Dinajpoor and Ronggopoor, I was led to treat of the Sikhs as of a sect, that had entirely separated from the Hindu law, and that would admit into full communion Moslems or even Christians, having totally relinquished the doctrine of caste; and the influence of the sacred order. I inferred this from a short account of the Sikhs, that was published by Mr. Wilkins, in the first volume of the Asiatic Researches, where he says, that the people of Patna declared their place of worship open to him and all men, and offered to receive him into their society; and in fact, he sat on the same carpet and partook of their food, which had they retained the Hindu doctrine, they could not have done. He also states, that previous to the adoption of a convert, he must show a sincere desire to renounce his former opinions. There is not

the smallest reason to suppose that Mr. Wilkins was in any respect either misinformed or mistaken; but the short period of 29 years, and the strong prejudices against such liberal conduct, have in this district produced considerable alterations, and in consequence of these, probably the sect seems to be fast increasing.

The term Sikh is little if at all known here. The sect is usually called Nanak-Panthi, or the people who follow the way pointed out by Nanak. They are also very commonly called Wah Guru, from their custom of expressing in these words, an assent to the dogmas of their instructors. It is generally admitted among them, that Nanak penetrated to Mecca, which he could not have done in the 15th century, without having adopted the external signs and demeanour of a Moslem. It is therefore highly probable, that he endeavoured to found a religion common to both Hindus and Muhammedans, and may have admitted proselytes from both sects; but in this district at present none except Hindus of pure extraction are admitted. In various places the Pandit informed me, that persons of many impure and even vile castes were admitted among the disciples of this order; but this is strenuously denied by such of its teachers, as I have consulted. After admission all proselytes can eat the sweetmeats in their temples, as described by Mr. Wilkins; but in every other respect the doctrine of caste is maintained in full force, and a Brahman convert will no more eat boiled rice or intermarry with a Sudra convert, that he would, if he had adhered to his former instructor. Neither does any convert wean himself from his former idolatry and mummeries. A Brahman Purohit continues to perform all his ceremonies, and he worships all the Hindu Gods, except the indecent Mahadev. In fact the Sikhs differ only from other Hindus in having superadded a little more mummery than usual, and in having chosen what they call a new path (Pantha); and such differences, as I have had repeated occasion to observe, are very frequently arising.

The disciples of Nanak suppose, that while at Mecca he disappeared, and obtained immortality (Aprakat), but the better informed seem to view him much in the same light, as the Moslems view their Prophet. God they call Nirakar or an immaterial and omnipresent being. Such refined notions,

however, are, I believe, confined to a very few in this district, and by no means exclude a belief or worship of other Gods; although probably at Patna there may be still some, who adhere strictly to this doctrine, and exclude all other deities. In general in this district, even the teachers (Guru) of the multitude consider Nanak as the same with God and worship besides most of the Gods of their neighbours.

At Patna is a place of their worship. It is called Kari Mandir, which of those belonging to this sect in the East of India is by far the most celebrated, and people frequent it in pilgrimage, just as other Hindus frequent Kasi. It is however called a Sanggat or Dharmasala, and is under similar regulations to other places of worship of a similar name; but it is more splendid, and seems to be the place which Mr. Wilkins visited. The person, who presides is styled Mahanta, and has forsaken the world. He has very great authority, and is said to have under his power 360 Gadis, that is an indefinitely large number of inferior Sanggats or Dhamasalas. At each of these is a Fakir. Some of these are said to have forsaken the world, (Sannyasis), others indulge openly in its pleasures (Sang-Yogi); but all are subject to the authority of the Mahanta at Patna. He fines those, who transgress the rules of the order, and appoints successors, when any dies. These successors, not only obtain the office, but also the whole private estate of their predecessor, even if he has been married, and has left children, who depend for support on the discretion of the successor. The Mahanta also receives occasional presents from these Fakirs, but no regular income. In order to guide such a numerous flock, the Patna Mahanta appoints inferior persons of the same name. One resides at Siriniya in Dangrkhora, one at Bhawanipoor in Dhamadaha, and one in Gondwara. I have not learned of any other in this district. All these are Sannyasis. Each of these has a Dewan, who is also a spiritual guide, who visits the subordinate Gadis, and manages the affairs of his principal, who resides constantly at his own Gadi. Subordinate to the Dewan is a Kotwal or messenger; and each Fakir has an officer of this kind. Before the Mahanta at Patna dies, he appoints a successor from among his disciples, and distinguishes him by putting a cap on his head. At Kasi there is another person of a similar rank, who resides at Asi Sanggam; and there is

another in the Punjab. I cannot hear where any other resides; but there is another, whose Sanggat is called Amarsir. It is said, that all the Fakirs can read and understand the book called Guri Mukhi, which I however very much doubt, from the nature of their conversation; and I find, that few of them possess a copy. Those, whom I have consulted, say, that they admit no other book to be canonical. It is not kept secret from the laity: but they consider the Bed and Purans as of divine authority, and are therefore subject to whatever explanations of these works the Brahmans choose to admit. The Fakirs give their pupils (Sishya) among the multitude a Mantra, form of prayer, or short confession of faith, with some rules for purity in eating and drinking, and this is all the instruction, which they usually bestow, and is much of the same value, with that given by Vaishnav, or other such persons. Some study the Guru Mukhi, but few apply to this, who have not the ministry in view. The Fakir twice a year gives at the Gadi such an entertainment (Sanggat) as is described by Mr. Wilkins, only the hall is a mere hut, but it is accompanied by the same religious ceremonies. This is repeated, so often as any of the flock chooses to defray the expense, which in most Gadis may be 4 or 5 times a month. The five Sanggats or entertainments a day, mentioned by Mr. Wilkins, seem to be confined to the splendour of the patriarchal residence.

A few Osawal merchants are scattered through different parts of the district, but I have had no opportunity of learning any thing satisfactory concerning their customs. There are in the district about a dozen families of native Christians, who are called Portuguese, and who are chiefly employed as writers. Some of them are decent respectable men; but their number is too small to admit of a priest. A protestant missionary resides in the south-east corner of the district. He was absent on a visit, when I was in that part; but so far as I could learn, he has made no sort of progress in converting the natives.

CHAPTER V.

NATURAL PRODUCTIONS OF PURANIYA.

Animals.—The only monkey that I have seen wild in this district, is the Markat, or *Simia Rhezus* of Audibert, mentioned in my account of Dinajpoor. In the ruins of Gaur there are a great many, and I saw them no where else; but I am told, that in the marshy woods of the south there are many. Wherever they are numerous they do much harm; but no one kills them.

For some years three or four wild elephants have frequented the woods in the southern parts of the district, and it is from thence, probably, that the two mentioned in my account of Dinajpoor made their incursion into the ruins of Peruya. Here they have been extremely destructive, so that, to the total disgrace of the police, they have every year destroyed some villages, and, unless checked, they seem to be in a fair way of ruining the whole of that vicinity. The farmers are so timid, and the Zemindars are on such mutual bad terms, that unless the magistrate interferes, there is not the smallest hope that the elephants will be disturbed. It would, however, be unreasonable, that any expense should be incurred, except by the Zemindars. These have plenty of tame elephants, and the whole of these being assembled, and a couple of good musketeers placed on each, in the course of a few days the wild ones might to a certainty be killed. Towards the northern frontier herds of 40 or 50 elephants make occasional incursions from Morang. The people make a noise, but never attempt to repel them by violence.

A rhinoceros lately made his appearance in the marshy woods of the south; but fortunately he thrust himself into the premises of an indigo planter, and was shot.

The jackal (Seyal), and Indian fox (Khikir), are common. The former is supposed to steal both money and cloth, which

it conceals. This, I presume, is a fabrication of those who pilfer, in order to account for the disappearance of many things, that they have been suspected of taking. I heard of no wolves or hyænas. At Nathpoor, however, in the course of the beginning of the year 1810, some children were carried away in the night, as was supposed by some animal, and this was naturally thought to be a wolf; but the attacks were always in the dark, the people were too much terrified to pursue, and their search in the day was without effect; so that the animal was never seen. Formerly such accidents were common; but since the country in the neighbourhood has been cleared, the wolves have disappeared. They do not seem ever to have frequented the southern parts of the district.

Except in the ruins of Gaur, tigers and leopards are not common. By both Moslems and Hindus they are considered as the property of the old Muhammedan saints, who, it is imagined, are offended at their death: so that in general the natives are far from being pleased at the sport of tiger hunting, although they admire the courage of those by whom it is practised. I am indeed of opinion, that a few tigers in any part of the country, that is overgrown with woods or long grass, are useful in keeping down the number of wild hogs and deer, which are infinitely more destructive. The natives seem to be in general of this opinion, and the number of either people or cattle that the tigers destroy, even at Gaur, is very trifling. If the number of other wild animals, on which the tigers prey, was reduced, they no doubt would become destructive, and it would become of advantage to offer a reward for killing them: but in the present state of the country the reward now bestowed seems to be of very doubtful benefit, and wherever the country is cleared they disappear. Most of the heads paid for both here and in Dinajpoor, I believe, have been brought from Morang. I have been unable to learn any thing satisfactory concerning the Nakeswari-Vagh, mentioned in the account of Dinajpoor. The natives are so exceedingly indistinct in their nomenclature, every striped or spotted animal of prey being called Vagh, that I can place no reliance on what they say. I every where indeed heard of the Nakeswari, but from the natives descriptions, I suspect, that what they mean is the common leopard.

The Indian ichneumon is exceedingly common; but is rarely tamed. There are many otters, and the farmers sometimes kill them, and sell the skins to the northern mountaineers; but no persons make this a profession. The Indian bear is very uncommon. The porcupine is rather scarce, being too much pursued; for all the pure Hindus are desirous of eating them. Hares are much more numerous, being less disturbed, although they are occasionally eaten.

The proper deer, that I have seen in the district, are the axis or spotted deer, the porcine or hog-deer, and the cerf des Ardennes of Buffon. They are pretty numerous, wherever the country is overgrown with woods or bushes, especially towards the south, and on the frontier of Morang towards the branches of the Kankayi, and are very destructive: but are not so overpowering as in the eastern parts of Ronggopoor. The common antelope is abundant on the bare swelling lands of all the western parts of the district. It feeds chiefly on short grass, and is not nearly so destructive as the deer.

Although all the natives are fond of venison, and although there is no restraint, no one makes a profession of hunting for sale, nor do many keep nets, and the deer are too fleet for the usual manner in which the low castes destroy game.

In the wastes of the south of the district are some wild buffaloes, that are exceedingly destructive; but in general this district is not so much afflicted with so great an evil.

Wherever there is any shelter, the wild hog is exceedingly numerous, and he is very destructive. The low caste called Dosad pursue him eagerly for eating. They have dogs taught to bring him to bay until their masters come up, and attack with spears and arrows. In the large rivers porpoises are numerous; but are very seldom killed for their oil.

There is an immense variety and number of vultures, eagles, kites, and hawks; but at present none are employed in sport, nor do they any harm.

Everywhere north of Puraniya parakeets are in immense numbers and eat a great quantity of grain. In the southern part of the district wild peacocks are a great nuisance. In every part there are three other kind of birds, that consume much grain and occasion a heavy loss.

The worst is the Kaim (*Galinula porphyrio L.*), a bird

celebrated for its beauty among the ancient Greeks, with whom it was a great rarity. It remains here all the year, and consumes much rice, that grows on the lower lands. It seems to be a very stupid bird, and is tamed with great difficulty, very few for any time surviving the loss of liberty.

The Bageri of the natives is what the English in Bengal call an Ortolan, and in spring, after it has been fattened on the winter crops, and the grass seeds, which abound in the hot weather, it becomes a very delicious morsel. It approaches so near the *Calandre* Lark of Latham, that I suspect a drawing of this bird, found in the collection of Lady Impey, induced that able ornithologist to place the Calandre among Indian birds. The Bageri is a bird of passage, and with us is always found in very large flocks, and only during the fair weather. It disappears when the rainy weather commences, and it might be supposed, that a few stragglers might reach Italy and the south of Europe, where the Calandre is a rare bird; but there appears to me abundant marks, by which the two birds may be distinguished, and their habits and uses are so different, that it would be improper to consider them as belonging to the same species.

The third of these destructive birds is the Kolang of the natives, the common crane (*Ardea Grus*) of Europe. It remains all the cold season, and as the heats increase, retires to breed. It consumes much grain.

The peacocks, cranes, parakeets, and ortolans, make an open attack in the day time, and may be kept off by care; but this occasions great trouble, especially where the farmer is harassed all night by watching his crops to keep off the deer and wild hogs. The *Galinule* creeps unseen along the marshes, and in fact does more harm than any of the other birds.

Partridges and quails are very numerous. The Kalatita, or black partridge, is the most common. It approaches very near to the *Francolin* of Europe, but there are some differences, and it is very poor eating, while the *Francolin*, by the most scientific eaters of France, is admitted to be excellent. I suspect, therefore, that our bird cannot be entitled to so valued a name. The black partridge chiefly frequents long grass and low bushes, where its presence is readily discoverable by an incessant loud whistling noise; but it is not readily seen until it takes wing.

In the woods of this district is a much larger partridge called simply Titar. In the manuscript accounts, which I transmitted to the India House from the menagerie at Barrackpoor, I called this bird *Perdix sylvatica,* as it has not been noticed by Buffon or Latham. It is an excellent bird for the table; but wants the splendid colours of the other kind.

The swarms of water fowl, that are to be seen in the cold weather, are altogether astonishing. Among the ducks, birds strongly resembling the *anas clypeatas* (Songkas), the *anas acuta,* (Dighongs), and the *anas ferina* (Lalmuriya) of Europe, are very common, and are all most delicious. These disappear in spring, but I can scarce persuade myself that our Dighongs can be the *anas acuta,* or pintail of Europe, which scarcely ventures to a climate less rigid than the shores of Orkney. A class of people called Kol take ducks in nets, but they have little or no means of disposing of their game; as none but the dregs of impurity will eat such abominable food. The Kol are therefore obliged to eat it themselves. In the evening they lay their nets by the smooth side of a marsh or tank. About break of day the ducks resort to sport; and as they sit on the nets, a man on watch draws his cords, so that the nets rise, and meeting together, confine all the ducks that sat on them until the other Kol run up and secure them. Almost every kind is easily tamed, and readily eats grain, on which, if put into a proper house, and allowed a pond of water, they will become very fat. The gentlemen of Madras have an excellent supply of this kind, which in Bengal has been almost totally neglected.

This district also abounds in snipes, in golden plovers, and in the florikin or lesser bustard, all excellent eating, but totally despised by the natives. The smaller white herons (Vak), of which there is a great variety and number, and the shags and water crows (Gandhala and Panikaur), the numbers of which surpass imagination, and the variety is considerable, are in much greater request, and are prized on account of having a fishy taste. Some people live in part by catching these and sparrows for the luxurious, and parakeets for the devout or idle, who choose to amuse themselves by bawling the name of God. They are caught by a rod smeared with bird lime; but the parakeets caught in this

manner seldom thrive. The tortoises are very numerous, and in some places are very much eaten, while in others they are neglected, except by the very dregs of the people. Lizards are not in request. Except in Dulalgunj, I heard of none who molests the crocodiles of either kind mentioned in the account of Ronggopoor, although both are very common. At Dulalgunj some fishermen occasionally spear the Ghriayal, partly for his oil, and partly for his teeth, which are used as amulets. I have already mentioned the crocodiles, which are objects of worship, and the degree of tameness of which they seem susceptible.

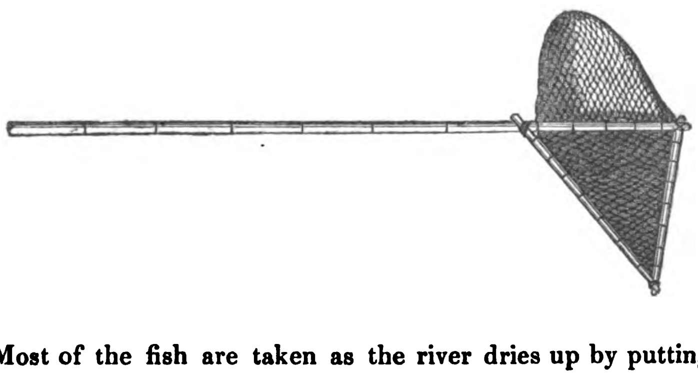
Serpents are I think more numerous and dangerous than any where that I have yet been. According to the reports which I have collected, probably 120 persons, besides many cattle, are annually killed. The natives do not seem to have any aversion to their destruction, although the Brahmans say, that a prudent and wise man would not, with his own hand, put one of the kinds of hooded snake (Gokhar) to death; yet on all occasions I saw them very much satisfied with the impure sinners who took that trouble. I do not, however, know any plan by which the breed could be destroyed or excluded from the houses; for in rainy weather many kinds, and some of them the most dangerous, are very desirous of the shelter of a roof. There are people who make a practice of catching them; but they do it merely with a view of performing tricks and extracting money. They, however, are very useful in catching any snakes that have taken possession of the thatch of a hut, or of some hole in an inhabited place, in their nocturnal excursions, from which these reptiles are liable to be hurt by some one treading on them, which occasions a dreadful retaliation. A care indeed in watching such intrusions, and the employment of the snake catcher, seem to be the only remedy, and the latter is beyond the reach of the poor. The snake catchers have a curious source of profit. On the hooded serpent, which is considered in some degree sacred (Gokhar), and which perhaps is the *Coluber Naja* of European naturalists, is found a small insect, much of the same shape, size, and colour with the common bug. It is a species of *Acarus;* but by no means agrees with the description of the *Acarus auratus*, that is given in Turton's translation of Gmelin, although that insect is said to

have been found on this species of serpent. This insect by the natives is called Eteli and Killi, and is considered as of great efficacy. Tied in a small silver box like an amulet, and worn round the loins, it produces two very remarkable effects. One is, that it restores the vigour which has been exhausted by the too frequent enjoyment of pleasure; and the other is, that in all suits it procures the favour of the judge. Now as most of the rich natives, at all advanced in years, have suffered very much from excess; and as it seldom enters into their imagination to conceive that any motive but favour has the least influence on a judge, so the insect is in great request. The snake catchers, of course, increase its value by saying a number of ridiculous things, such as, that there is only one on each snake, and that, being its protecting genius, the insect always deserts the ill fated serpent, that is destined to fall into human clutches, and can only be taken in the act of escaping.

Notwithstanding the large rivers and numerous marshes of this district, a very great number of fishermen, and a great demand, for fish, the markets in the North-west parts are very indifferently and scantily supplied. The fishermen in these parts of the district have still less art than those towards the east; and as they man most of the boats employed in commerce, the number actually engaged in the fishery, is but small, although, when not engaged as boatmen, they all fish. Towards the Ganges and Mahanonda the supply is abundant.

A very few fish are dried, in order to be exported to the mountaineers, by the same process as in Ronggopoor; but among the people of the district this sort of fish is not in request; nor in most parts do they prepare the balls called Sidal, by beating the fish with vegetables. This however is done towards the north and east, where there are Koch, for the art seems to have originated with the people of that tribe. The people are not however select in their choice, a great part of the fish used being in a state of the most disgusting corruption. That is particularly the case with what is used at the capital, most of which is brought from a distance. The difference of species makes very little alteration in the value, a ser of fish selling for nearly the same price, of whatever kinds or sizes the fish may be.

With regard to the means used for catching fish I have little to add, to what I have said in the account of Dinajpoor; but that in general the methods are more imperfect, and that the fishermen can take very little fish, except what is almost left dry. Those on the Mahanonda however are much more expert than most of the others; but in my account of Dinajpoor I have said all which has suggested on that subject. On the Ganges also the fishermen seem to be expert; but as most of the fisheries on that river belong to the district of Bhagalpoor, which I intend to survey next, I shall say nothing on that subject, until I have made a more complete examination. The Kosi is not very abundant in fish, and the fishermen are the most obstinate people, with whom it has ever been my misfortune to deal. In fact the fishermen make very high wages, when employed to man boats, or bring down timber, and this enables them to be very idle, when they are at home, so that the fishing is only a kind of amusement. On this great river they have no nets, but such as are thrown from the shoulder, or a miserable kind of bag-net.



Most of the fish are taken as the river dries up by putting skreens across the smaller channels, until the water leaves them dry.

The farmers are very unskilful in catching fish, and chiefly procure them in ditches by making little banks across and throwing out the water. The fishermen, so far as I saw, have none of the complicated machines used in Dinajpoor, and Ronggopoor, and a great many have neither nets nor boats: but in place of the former use skreens made of reeds, and never go to fish, except in shallow water. There are

none of the Gangrar, or people who fish with the harpoon; but some of the lower tribes of fishermen occasionally use a gig. Many of the natives fish with the rod for amusement. The rod and tackle are exceedingly coarse, and not at all fitted for showing dexterity in their use. The fisher never uses an artificial fly, nor does he drag his bait. It is suspended by a float, and he sits with the utmost patience, until a fish bites. He then drags out his prey by mere force; and, if he be small, makes it fly over his head, like our European boys fishing minnows.

In most parts the right of fishing is annexed to the land, and is let to renters (Mostajirs), who sometimes employ men to catch the fish for wages, or for a share, and sometimes relet them to the actual fishermen, giving them either an exclusive right to the use of a certain extent, or a right of frequenting a certain extent along with others. The nominal value of the fisheries is a trifle, most of the landlords pretending to give them to their servants, as a reward for their trouble; but, as I have said, there is no knowing the amount of a Zemindar's profit from the nominal rental. The leases of the fisheries are generally renewed annually, and at each renewal a Salami or homage is paid, and without knowing the amount of this we learn nothing. A great many of the actual fishermen pretend to give one half of all they take to the renter; but he is in general defrauded. By far the greatest fishing, that of the Ganges, belongs to a lady, who resides at Rajmahal, in Bhagalpoor; and of whom I shall, for the present, avoid saying any thing farther; although many fishermen of this district are in her employ.

The number of fishermen was estimated to me at about 7000 houses; and it was said, that in each house there might on an average be two able bodied men, giving 14000 fishermen; but, as I have said, many are boatmen, and only fish when they cannot procure a voyage, and several also catch ducks, or have other avocations, that interfere with their catching fish. It is probable however, that each man on an average may catch fish to the value of 18 rs. a year. They probably give at least to the value ⅓ of the fish to the agents of the landlords. Some fish is exported. A little of this is dried, and is sent to Bhotan or Nepal: but by far the greater part is sent to Moorshedabad, without any care

taken to preserve it, farther than by using a quick conveyance.

In the cold season some boats, of from 100 to 200 *mans* burthen, are half filled with water, and great quantities of small fish are put into them, and sent living to Calcutta. The fish are so thick, that they are just kept wet, but the water is frequently renewed. The wives of the fishermen sometimes retail the fruit of their husbands' toil, and who have fast rowing boats. The fishermen in general live very easily, those on the Mahanonda by the labour of their profession, and those in the other parts of the district by acting as boatmen.

With regard to the species of fish, that are found in this district, not a great deal of new matter has offered; Rajvam is the eel common in Europe, the *Muræna Anguilla* of naturalists, it is found in marshes near the Kosi, and as usual, when found in dirty stagnant water, has very lurid colours, of various shades of green above, and of dirty yellow below. I am a good deal surprised at the talk which Lacepede makes about this ugly animal, which has every appearance of a snake, and wants the beautiful colours, with which most serpents glitter. The manners of the eel are as disgusting as its form. Whenever it can, it buries itself in putrid carcasses, or in the mud, in which it forms holes with great celerity. It is a very irritable animal, and, when angry, its head and neck swell, although not to such a degree as the hooded snake. All Hindus, except Brahmans and Rajputs, eat this fish, which is not very common, and does not here attain a very great size.

The Susuka Kangchal is a species of *Ophisuris,* and a much prettier eel than the one above mentioned. It is found in the Mahanonda, as well as near Calcutta. The Hindus on the banks of the former river eat it; but at the latter place it is rejected with disgust. Its name is derived from an imagination, that it is born in the ear of the porpoise. The Reba of the banks of the Kosi; and the Raikhari of the Mahanonda are the same. This fish seems to suffer considerable alterations in colour, from the nature of the water in which it lives. In marshes and small channels overgrown with weeds its back is green with a gloss of gold, while in clear water the whole is white, and shines like silver.

The Masal of the Kosi is a very large fish, which many people think still better than the Rohu, and compare it to the salmon. The Anhai of the Kosi is a species of *Synbranche* totally without fin, and as like a snake as possible. It is not however a very ugly eel. In the vicinity of Lokhipoor, it is called Kuchiya, and is supposed by the natives to kill cattle by its bite, but this is probably a mistake, as they also suppose that its bite is not fatal to man. It is not found more than two feet in length.*

In the southern parts of the district oblong crustaceous fishes, as I have described in my account of Dinajpoor, form a very considerable part of the animal food which the natives use; but in the northern parts there are few animals of this kind, and in general they are too small for use. In the low lands near the Nagar and Mahanonda, there are many such crabs, as I have mentioned in my account of Dinajpoor.

In the south part of the district I heard of one flock of locusts, which about 10 years ago came from the west, in the month Vaisakh (middle of May to middle of June). Although they made but a short stay, they did a good deal of harm. They were eaten by the Moslems of the Sunni sect.

Honey bees are not very numerous. Mr. Fernandez of Dinajpoor has rented some of the wax, which is produced on lands, that formerly belonged to the Raja of Dinajpoor. In other places it is much neglected. The servants of the Zemindars take a share from any person, who chooses to collect the honey and wax; but there are no men who make this a profession. If there were, and if they had an exclusive right of collection, the quantity procured would in all probability be much increased. The same kinds of shells, that in Ronggopoor are used for preparing lime, abound in this district.

Plants.—For a botanist this country is still a worse field than Dinajpoor. In the spring and rainy season however, I found many plants, some of them very beautiful, that have not yet been introduced into the common systems of botany; but as in Ronggopoor, I shall here confine myself to a general view of the more remarkable spontaneous productions of the waste lands.

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* Dr. Buchanan describes 134 species of fish in this district, but brevity prevents their recapitulation in the present work. [Ed.]

In the parts of this district where the Hindu dialect prevails, land overgrown with trees and bushes is called Tal or Dak, while waste land that contains only coarse grass or reeds is called Rumnah. The Rumnah again is divided into two kinds; on one the grass is so short, that it is fit for pasture alone; on the other it is very long and reedy, and is fit for thatch or the walls of huts. The former is called Char, the latter Chari; or if the reeds be very strong it is called Janggala.

In the Appendix I have estimated that there may be 389 square miles of land liable to be flooded, which are overgrown with trees, bushes and reeds. A large proportion of this is on the banks of the great rivers, Kosi and Ganges, and is covered with Tamarisks intermixed with various reeds. Some part also is in the ruins of Gaur, where the land was originally low; but it has been so cut by small tanks filled with crocodiles, that it is now almost impenetrable, and the earth thrown out from the tanks is so high, that trees of various kinds grow on it, while the lower parts are overwhelmed with reeds, and the tanks with aquatic plants. There is however a considerable part of the 389 miles, that would not appear to have ever been cultivated, and extends from the banks of the Nagar opposite to Peruya, to the banks of the Kosi near its mouth, running parallel to the Ganges. In several places this is intersected by cultivation. In others again it is 10 or 12 miles wide, and probably occupies 100 square miles. It is much intersected by marshes and water-courses, overgrown with reeds, while the higher parts are overgrown by the tree called Hyal (No. 36) and by rose trees (Koya) just like the woods of Patilada near the Brahmaputra, mentioned in my account of Ronggopoor. On the borders of this are some plantations of mango trees, which are subject to inundation, and have become totally wild, the people having deserted their villages, owing to the attack of wild beasts.

In the northern parts near the small rivers, some small part of this land produces reeds alone, and is valuable and high rented, because reeds, as a material for building, are there very scarce. The woods on land exempt from inundation, I have estimated at 93 square miles. More than one-half of this consists of ruinous plantations about Gaur and deserted villages, which have been allowed to be overgrown

with a variety of trees, that have sprung up among the mangos. There are however, a few forests, that apparently are in a perfect state of uncultivated nature. In the north-east corner of the district there is one which forms a small part of a large woody tract, that extends into the district of Tirahoot. The most common tree is Lal (*Shorea robusta*); but it contains a variety of others. The trees have been of late gradually diminishing in size, and few are now to be found fit for any other use, than for small posts and the common implements of agriculture; but within these 30 years it contained many trees fit for the crooked timber of ships, and a good deal has been sent to Calcutta for this purpose. Along the frontier of Bahadurgunj and Udhrail with Morang are several similar small woods; but they contain more Palas (trees, No. 85) and Simal (trees, No. 56) than Sal.

The whole property of these wastes has been vested in the owners of the soil, and to them it is of very trifling value. Where the quantity of reeds in any vicinity is small, they become valuable, often more so than rice, and in such situations they do little harm, although they always more or less harbour wild hogs, the most destructive of all animals. In general, however, the reeds and bushes are in such masses, that they become unsaleable, and the wild trees nowhere give any price that is worth noticing, while the whole harbours herds of deer, hogs and buffaloes, that distress the natives beyond measure. Besides the loss actually suffered, which is great, the watching of their crops by night is a most harassing and expensive part of the farmers' labour, and in some parts costs one-twenty-fourth part of the gross produce. It must however be observed, that scarcely either tenant or landlord have made the smallest exertion to destroy the cause of the evil; and where the lands are not assessed, and the rents are trifling, both parties having little occasion to exertion, are allowing the wild beasts daily to gain on them. In Matiyari, Dular Singha employs some men called Jaygirdars to keep off the wild animals, that are harboured in the wastes of Morang. These people have lands at a low rate, and live on the frontier. Scandal indeed says, that in former times these men were employed for very different purposes, to which the fortune of the family is attributed; and it is supposed, that the proprietor is unwilling to dismiss his family

dependents, or to deprive them of the lands which they formerly held for the services to which he owes his fortune. In all probability however, such assertions are mere scandal, for which the natives have a great propensity. The family managed the affairs of the Puraniya Rajas, an employment offering abundant resources for emolument, without having recourse to robbery.

In the north-west corner, when Morang was conquered by the Gorkhalese, the woods were much more extensive; but a colony of hardy mountaineers, who fled from the oppression of their conquerors, settled in the woods, and cleared most of what had a rich soil. The hogs and deer afforded them a means of subsistence, and those that escaped the arrow, soon retired to the woods of Tirahoot. No sooner had the natives seen that the animals had vanished, than they quarrelled with the mountaineers; and as these people had no legal security for the property which they had cleared, a great many have been driven out, and the lands given to favourites. These silly fellows complained to me, that the wild beasts had again become troublesome, and that they could no longer pay their rents. When upbraided for their imbecility, they seemed to glory in differing from the impure monsters of the hills; and their only resource seemed to be submission to the will of the beasts. They indeed said, that it was the duty of government to protect them, and to send men who would destroy their enemies. In this there may be some reason; but the method that I would propose, and most earnestly recommend to the consideration of government, is totally different from what the farmers would wish. The Zemindars in my humble opinion ought to be compelled to clear whatever waste land was found to harbour destructive animals. In some districts, such as the eastern parts of Ronggopoor, where there are hills, and an immense extent of wilds with merely spots of cultivation, this might be unreasonable; but in all the eastern parts of Ronggopoor, and in all Dinajpoor, and this district, such an order might be enforced with great propriety and justice. The nuisance is extreme, and the remedy easy; for wherever the country is cleared, these destructive animals vanish. After a sufficient general notice, say of three years, the collector might be allowed to indict any Zemindar, or other proprietor of land, who held wastes overrun with trees, bushes

or reeds, that harboured the animals destructive to the crops. On conviction the estate should be put under the management of a Tahasildar, who should have orders to clear the land, and when he had been reimbursed for the expense, should restore it to the owner, who of course should have a right of superintending the Tahasildar's conduct, and of bringing him to a fair accompt.

It may be urged, that, the timber being of some use, and the reeds in constant employment, it would be a loss to destroy them entirely, and that to afford a supply small wastes should be left in different parts of the country. In my opinion this can never be done without harbouring wild beasts, nor is there any necessity for allowing such a nuisance. All the reeds, including bamboos, may be planted in rows like hedges, and in this case they do no harm; while in general the trouble which attends planting them, is compensated by saving that which is incurred in going far to the wastes, from whence they are now brought. In fact they are now planted in many well cleared parts of the country, and supply the natives with abundance.

The natives consider it as a religious duty to plant trees, and in this district the performance of this duty has produced as much inconvenience, as in Dinajpoor has arisen from digging tanks. The plantations in general consist of large mango groves, placed at some distance from the houses, which are bare, and without shelter. These groves produce the most execrable sour resinous fruit, filled with insects, and were it allowed to be cut the timber is of very little value; but as every man thinks himself bound to preserve the trees planted by his ancestors, the trees are usually saved, until they rot, or are blown down by accident, and, as they decay, various other trees and bushes spring, and form a destructive thicket. The plantations most advantageous for the country, except good fruit trees and palms, would be rows of forest trees planted round the houses of the villages, and the Zemindars might be compelled to plant such; for, in the present state of their manners, no expectation can be formed of their spontaneously doing anything worthy of praise. If ever the rearing of teak, so as to be adequate to supply ship building to any extent, is to be attempted in Bengal, it should be done by some such means. In every Mauzah, according to its

size, the Zemindar should be compelled to plant round the houses from one to ten trees, and to preserve them from cattle, until of a proper age. As this would not probably exceed one tree for each farmer in easy circumstances, the burthen would be totally insignificant, and, after the sweets of selling the trees had been experienced, there would be no longer occasion for any compulsion. Indeed the leaves, sold or used for platters, would yield an immediate profit. In the south of India, wherever teak grows, no other platters are employed. Where the soil is of a nature unfavourable for teak, many valuable native trees might be found, some of which would answer in almost any situation, where a village is placed. At present those, which are almost totally useless, are usually selected, just for the purpose, that they may never be cut. I of course do not propose, that there should be a restraint on any person from planting whatever trees he thinks fit, either for ornament, or as a religious duty, provided he does not allow his plantations to run into thickets so as to become a nuisance. The trees, which I propose to be planted, should be considered totally distinct, and as pledged for the use of the public, and should be cut, whenever fit for the purpose to which they can be applied, and it might be a part of the collector's duty to present all landlords, who failed in keeping up their number of trees, or refused to cut them, when of a proper age. Having premised these general speculations, I shall proceed to give an account of the different trees that grow in Puraniya.

The bamboo in this district is not so much cultivated as in either Dinajpoor or Ronggopoor, and in many parts is very scarce; this is entirely to be attributed to the stupidity of the natives, as in every part, where it has been attempted, it seems to thrive. The speculations of the gentleman in Ronggopoor, concerning the injury done by this plant, are not confirmed by the experience of this district. In place of having been compelled by necessity to build houses with better materials, the natives, where bamboos are scarce, have contented themselves with finding the most wretched succedaneums to serve in its stead, and have supplied the place of the bamboo with the stems of the *Cytisus Cajan*, with tamarisks, or twigs. This renders their huts to the last degree miserable. About the capital, and towards the north-

east corner of the district, there are very few Arecas, or betle-nut palms.

The Khajur or *Elate* of botanists (R. 15, D. 90) is not so totally neglected, as in the two districts towards the east; but, as I have mentioned, its cultivation has been checked by the operations of finance. I have nowhere seen this tree so flourishing as near Gondwara, and, were it permitted or required, vast numbers might be reared, and nowhere to more advantage. It seems to spring spontaneously, and the following estimate was given of its produce, as stated by the people employed. The trees begin to yield juice, when seven or eight years old, and a man manages 45 trees. He makes a fresh cut in each once in the three days, and at each time gets about 3 sers (six quarts) of juice. He therefore gets about 45 sers a day, and, owing to the monopoly, it sells at one-quarter ana a ser. His monthly receipts are therefore 21 rs. 1 ana 6 pice. His charges are 6 anas a day for duties, 11 rs. 4 anas; wages to the servant who collects, 1 r. 8 anas; pots, 8 pice.; rent to the proprietor of the trees, 1 r. 9 anas 6 pice; total 14 rs. 6 anas 2 pice, leaving a profit of 6 rs. 9 anas 4 pice. The tree yields juice from Kartik to Jyaishtha; the former ending on the 14th of November, and the latter commencing on the 13th of May. The officers of police, however, told me, that, although most is procured at that season, a certain quantity is at all times obtainable. The juice is always allowed to ferment before it is used, and is called Tari. It is never made into sugar, nor distilled. The Tari or wine of the Khajur palm is not so strong as that of the Palmira. In the eastern parts of the district the palm which botanists call *Caryota* (R. 16, D. 9) is found, in very small numbers, but is applied to no use.

The cocoa-nut palm is exactly on the same footing as in Dinajpoor and Ronggopoor, that is, a few are raised as ornaments or objects of curiosity; yet I see, that even at Nathpoor, in the north-west corner of the district, it grows very well.

The *Palmira* or Tal of the natives (D. 11, R. 20) is here more common than in the eastern districts; and, had it not been for the tax, its cultivation would probably, in a few years, have been very much extended, especially in the southern parts of the district, where it requires scarcely any

trouble to rear. It is not, however, fit for giving juice, until it is from 20 to 25 years old; as until then it does not shoot forth its flowering stem (spadix), which is daily cut, and pours forth its juice. The juice is procured from about the middle of November until the middle of May, is always used fermented, and is also called Tari. It is sold at ½ ana a ser. The man who pays the revenue sells, and keeps servants to collect the juice. Two men collect that of 25 trees, and procure monthly about 1500 sers worth, 35 rs. 2 anas 6 pice. The duty to government, at 6 anas a day, is 11 rs. 4 anas; servants' wages, 3 rs.; pots, there being three or four to each tree, 4 anas; rent at 2 anas a month for each tree, 3 rs. 2 anas; total 17 rs. 10 anas, leaving a net profit of 17 rs. 7 anas 6 pice.

The Siyuli or Sephalika of the Bengalese (D. 16, R. 42) in the Hindi dialect of this district is called Singgarhar. It is very common, and by the native women its flowers are much used for dyeing. Early in the morning all the flowers, that have expanded on the preceding evening, fall to the ground. In the morning they are collected, and the tubes (*tubus corollæ*) which are yellow, are kept, while the white parts (*limbus*) are thrown away. The tubes are dried two or three days in the sun, and sell at 1 pan of cowries for a Chhatak of 4 rs. weight. One ser of the Calcutta weight (2 lbs.) will therefore cost 5 anas; but the dye does not keep longer than six months. A tree will give from 8 to 12 Chhataks of the dried flowers. The manner of using this dye here is said to be as follows:—Eight s. w. are boiled with 1 ser of water for about 24 minutes. To this are added 16 s. w. of milk, and these are boiled 12 minutes more. The liquor is then strained from the flowers, and a piece of cloth, 10 cubits long by 3 wide, is put into it, and allowed to remain for about 24 minutes. It is then dried in the shade, and is of a fine but perishable yellow, which disappears after two or three washings.

In the low eastern parts of this district there is a tree named Angchhui, which may be the same with the tree of that name found in Ronggopoor (44), and no doubt belongs to the same genus; but the species of this are very difficult to determine without seeing both fruit and flower, which I did not. In its manner of growth, on low flooded land, the

Angchhui of this district more resembled the Bhodiya of Goyalpara (R. 43), a tree of the same genus.

The *Ehretia levis* of Willdenow, which has been formerly mentioned under the name of Jonggoli Guya (D. 19), that is wild betle, I found in this district by the name of Kath-Rangga, or the wild reddener. The other species of *Ehretia*, that has formerly been mentioned under the names Bijol (D. 20) and Khat Guya (R. 54), is here sometimes called Lahichan, but its most usual name is Dangt Rangga, that is the tooth reddener. Some of the bark added to the betle and lime, which the natives chew, stains the teeth red, which in some places is considered as an ornament, as distinguishing the man from a dog. It seems to be on this account, that the name of wild betle has been given both to this plant, and to the other *Ehretia*, the bark of which may probably supply its place, although imperfectly, as in this district it is called wild reddener. I am told also, that the basket-makers use the bark of this tree in communicating a red colour to the bamboo; see Barhar, No. 111. At Puraniya there is such a scarcity of fruit, that the natives eat this, which does not exceed the size of a small pea, consists mostly of stone, and is very insipid.

The Mahuya (D. 24) or *Bassia* is found both in woods and planted near villages. It is, however, only in the south-west corner, that there is any considerable number of trees, or that it is applied to any use. There a spirituous liquor is drawn by distillation from its flowers; but I had no opportunity of seeing the process. The flowers of one tree sell at from 8 to 16 anas. A kind of butyraceous oil is also extracted from its seed, but in this district it is in little request, as the natives use it only for the lamp, and for that purpose it is too thick. In substance it very much resembles that oil of which the Chinese make candles, and which is said to be extracted from the fruit of the *Stillingia sebifera;* but this, I suspect, is somewhat doubtful.

In the northern parts of the district I found a large tree called Ganihara, but saw neither its flower nor fruit. It is evidently of the natural order of the Rubiaceæ, and may have some affinity to the *Vangueria* or Moyen (D. 29, R. 74), as its leaves are pretty similar to those of that tree, and generally surround its branches by three at each joint.

A good deal resembling the *Pterospermum Suberifolium*,

and also nearly approaching to the *Gordonias*, is a tree, which in the woods of Dimiya is called Arsiya. Its fruit and flower have the strongest affinity with those of a tree found in the woods near Priyapatana in Mysore, which is called Gumsi, and which has been mentioned in the account of my journey to that country. The tree is called Simul (D. 46, R. 119) is everywhere known by the same name, and is pretty common. From its trunk proceeds an exudation which is called Mochras, and is much used by the natives as a medicine in fluxes (Am). When it first flows, it is white, opaque, and viscid, somewhat like gum tragacanth softened in water. It has no smell, and is very insipid; and, when dry, is opaque, and of a dark brown colour.

The *Malvavisius populneus* of Gærtner is found in a few places of this district, and is called Palas Pipal, a name compounded from the native appellations of the *Butea frondosa* and *Ficus religiosa*. To the former it has some resemblance from the splendor of its flowers, and to the latter from its foliage, but the resemblance to either is not very striking. The tree is probably an exotic. It is very ornamental, but I know of no use to which it is applied. A very fine species of the *Dillenia*, called Dengr, is found at Nathpoor. The flower is large and of a fine yellow colour: the fruit is about the size of a large apple, and is used as an acid seasoning. I cannot trace it in the botanical works that I possess.

The Keoya Jamun of the woods of Dimiya has a great affinity to the Bhadei Jam of Goyalpara (R. 145); but, not having seen the fruit of the latter, I am uncertain of their identity. It agrees in everything with the description which Rumph gives of the *Arbor Rubra prima* (vol. 3, p. 74), except that its leaves have both an agreeable aromatic smell and taste, whereas the leaves of the plant described by Rumph had a disagreeable smell, and a harsh acid astringency. The fruit of the Keoya is a globular berry, about the size of a black currant, by which it may be at once known from the two former, which have oblong berries.

The Sami of this district is very different from that shown in Dinajpoor (No. 65) by that name, which is the *Prosopis aculeata;* and is also different from the Sami of Sir W. Jones, which is the Babla above mentioned. It is a species of *Mimosa*, which in the south of India is very common. In the

dialect of Karnata it is called Mugli, and in the language of the Tamuls its name is Kovalun. The Sami being one of the sacred plants, we might have expected more uniformity of opinion concerning it; but among the natives I seldom find any sort of agreement concerning such subjects. This is a fine large tree, which like the *Robinia mitis* would seem to answer in almost any situation. I have seen it growing on the arid hills of Karnata, and in the deepest mud on the banks of the Ganges.

The species of *Dalbergia* called Sisu or Sisav (R. 167) does not seem to be indigenous in this country; but a good many trees have been planted, especially in Bholahat, Dhamdaha, and Dimiya, and they are very thriving. In its manner of growth, and in the appearance of its foliage, it has a strong resemblance to the Laburnum, but its flowers are not showy. As yet this plant has not been introduced into the systems of botanists, and it must be observed, that the Sisu of the south of India, although also a species of Dalbergia is a very different tree. It must also be observed, that the natives give the name of Sisu to the *Stillingia sebifera*, now also introduced into the district; and it must be confessed, that, except in the eyes of a botanist, the two trees must be considered as having a strong resemblance; although both in botanical affinity, and use, no two trees can be more different. Here it is most usually called Sisau.

I have already mentioned, that in this district the mango seems to be a nuisance; and in many parts it is the only tree of which there is any considerable number. Except towards the east it is not planted, near the houses, to give them shade nor shelter from the winds; but is formed into regular orchards. In by far the greater part of the district the fruit is execrable, sour, resinous, fibrous, and full of insects, nor during the whole season could I procure any of a fine quality; but at the south-east corner, far distant from where I then was, the mangoes are universally acknowledged to be the best in Bengal. Even where I was, tolerable mangoes were, however, very dear, and the produce of a tree, of such as were eatable, could not be purchased for under 2 or 3 rs. Indeed such trees are very rare, while those producing the common sour fruit are in such exuberance, that the common produce of a tree in some places, as Dhamdaha, does not sell

higher than 2 anas, and in most parts 4 anas is about the average value. In fact no pains whatever is in general bestowed on a selection of kinds; the trees are planted for the good of the soil, and for reputation, and the number is the only thing considered. Near Gaur, the luxury of that capital having occasioned a very great demand for the finer kinds, such only, in all probability, were allowed to grow; and thus, even now, the seed of the best kinds is procurable without any more trouble than that of the worst; to which, perhaps, more than to anything peculiar to the soil or care, the superior quality of the fruit is to be attributed. On the management I have nothing to offer, in addition to what I have stated in my account of Dinajpoor, only that many of the plantations at English Bazar are in an excellent condition, belonging to natives of high rank, who manage them by their servants. In the ruins of Gaur are, however, a vast number of mango trees, now half wild. The produce of these, being execrable, reduces the average value of the fruit of a tree, even in the division of Bholahat, to half of what I allowed in Dinajpoor. I am, however, inclined to think, that the average value of the produce there was overrated. At Nathpoor the green mangoes come into season about the 1st of May, and continue for about six weeks. They are chiefly preserved by drying, and are not usually pickled. The ripe fruit come in season about the end of June, and are plenty only for about 20 days. The juice is expressed and preserved, by being inspissated in the sun.

The Amra (D. 82, R. 176) is everywhere known by this name, which extends even to Malabar. It is not very uncommon. A kind of dark opaque gum called Kumar Kuni, exudes from this tree, and is sold by druggists. It is used as an application to the nose in the disease called Nasa. It has neither taste or smell. The Bayer, with a round fruit (D. 83, R. 184), is common in most parts, and in Gaur is planted for rearing lac, as I have mentioned in the account of the agriculture.

The Deuyo of Dinajpoor (103 and R. 232) is found everywhere. At Gaur it is called Deuyo and Barhal, while in the Hindi dialect, at Dimiya, its name is Barhar, the same word with Barhal, the Bengalese constantly changing R into L. The basket-makers of this district communicate an indelible

red stain to the bamboo, by equal parts of the barks of this tree, and of the Dangt Rangga (see p. 202) beaten together with a little lime and water.

The Pitangjira of the western parts of the district is a fine tree, which I found only in fruit, and did not see the flower. Its fruit has some affinity to that of the *Styrax* or of the *Nageia* of Gærtner; but I cannot refer it with certainty to any natural order of plants.*

Minerals.—The only rock in the country that has been discovered is in a small detached hill at Manihari, where a calcareous mass reaches the surface, and is of pretty considerable dimensions. I can perceive nothing in it like strata, and in different parts it is of very various appearances. It is what Wallerius calls an aggregate rock, that is it would seem, as if composed of many small pebbles or nodules united by a common cement. On the surface many of the nodules are half detached, I shall not say positively, whether from the cement having been worn away, or from not yet having been completed; but the former is the most probable, as the surface is also penetrated by many holes, as if worm eaten. In the cement there are also many veins, so that a broken surface of it has much the appearance of porphyry. The nodules are sometimes rounded at the corners, as if water worn; at others they are very irregular in their shape, and a few are angular, like felspar. The stone contains some small cavities, the insides of which, although uneven, are enamelled, as if they had been in fusion. The most common colour of the ground or cement is a pale brick red; but it is sometimes white, in which case the stone is always much softer. The colours of the nodules are very various, white, iron black, the same mixed with red, ochre yellow, brownish red, and drab. In general the nature both of the cement and nodules seems to be nearly the same. The internal surface of the stone is dull, with a few shining points irregularly scattered. It feels dry. The external surface is rough with protuberant nodules, and full of cylindrical perforations. The fracture is compact, sometimes a little inclining to conchoidal. The structure is solid, the fragments indeterminate and

* Dr. Buchanan enumerates 122 specimens of trees, &c. The most remarkable have been given.—[Ed.]

sharp. It is everywhere opaque. It is readily scratched with a knife, the powder being of the same colour with the part scratched. It is tough, it effervesces strongly with nitric acid, which although it reduces the whole to powder, dissolves only a part, probably about a half. The strongest heat, that I could give it with a small charcoal fire, continued for two days, did not reduce it to lime. It indeed became white, attracted water with a strong effervescence and a hissing noise, and rent into many fragments; but it did not fall to pieces, the quantity of other matter retaining the lime.

Some parts, chiefly those which are white, have very different characters from the above. In many parts, and these of some extent, the stone has been reduced to a kind of soft substance like chalk, but rather harder and harsher. In a few parts, especially in the small nodules, it does not leave a white stain on cloth nor on the fingers, when handled; but, when a large mass, it generally does both, and is called Kaliya. This kind of substance, the nearest to chalk, that I have seen any where, except in England, is most usually disposed in large beds, which fill galleries, as it were, formed in the stone, 4 or 5 feet wide, and as many high, and running through the mass in very irregular directions. A man rents the privilege of digging this substance. He employs 5 people for 2 months in the year, who during that time dig about 100 *mans* (lbs. 82 each) and deliver them to petty traders who beat, sift and with a little water form the Kaliya into little balls, which are sold all over the country to the women that spin cotton, who rub it on their fingers.

In other parts again of the stone, generally in small masses, the white matter puts on the granular appearance of a granite, and looks as if composed of fat quartz intermixed with mealy quartz, and red martial veins. This also is acted on by the nitric acid, which totally destroys the mass, but leaves a still greater proportion of insoluble powder. In no part could I observe the slighest trace of animal nor of vegetable exuviæ. The nearest rock to it is on the opposite side of the Ganges, about 7 miles distant. On the other side there is no rock within the Company's territory.

I can only account for the appearances of this rock, which are highly singular, by supposing that originally it was porphyry, which by some process of nature has gradually changed

the nature of most of its particles into lime; and if the process is not stopped, may in time become pure chalk. It is a kind of calcareous petrifaction of porphyry, just as we have siliceous and calcareous petrifactions of wood, where the form is perfectly retained, but the matter is quite changed.

The strata of the country in other parts, consist entirely of clay and sand, as in Dinajpoor. The clay is in general very indifferent for the potter's wheel, is mostly of various shades of ash-colour when dry, but blackish and hard when moist. It is only in some parts that it contains any small stony concretions; but these are found wherever there is red clay, which however is very uncommon. The best potter's clay is in the southern parts of the district.

The sand is generally very light-colured; but in some places is stained black, apparently by an admixture of the mud of marshes, which I have described in Ronggopoor under the name of Dol. In the northwest corner of the district I observed some yellow ferruginous sand, which the natives consider as well fitted for making mortar. Gravel and small stones are found in most of the rivers, as far down as about the parallel of Krishnagunj. In the Mahanonda there happens to be none near Sannyasikata, as I mentioned in the account of Ronggopoor; but lower down I observed very extensive beds.

There are no mineral springs, nor is there any mine. The springs are numerous, but among the natives none is in any request, nor is their water ever used. Indeed they almost all rise in bogs or marshes overwhelmed with frogs, snakes and stinking aquatic plants, so that they have no kind of affinity with the pure fountains of mountainous countries.

Water by digging wells, is generally found at no great depth. In the southern parts of the district the wells in free soil are usually from 15 to 20 cubits deep, and in stiff clay from 20 to 30 cubits. At Manihar it was said, that the usual strata found in such situations were as follows. In loose soil; first, soil 5 or 6 cubits; second, coarse white sand 3 or 4 cubits; third, fine sand of different colours to the water. In clay lands; first, soil, 3 cubits; second, black hard clay 10 to 15 cubits; third, reddish clay containing small stony concretions, 5 to 7 cubits. In the northern parts the water is usually found at much less depths, often at 4 cubits from the surface, but usually at from

8 to 14. The soil is 2 or 3 cubits; then is commonly found a stratum equally thick containing much sand, but some clay (Balu Sundri), then as much of a hard black potter's clay, becoming ash-coloured when dry. Then pure sand, in which the water is found. It is sometimes mixed with pebbles. The clay is often altogether wanting; and is commonly very scarce near the surface. The potters usually procure it on the steep banks of rivers, by the action of which it has been exposed. The water found in the red clay is not good. That found in sand is abundantly clean. In general the well water is very good, and except when the sand in which it is found is stained black, it must be considered as vastly preferable to that of either tanks or rivers. In sandy soils, the sides of the wells are always secured by rings of potter's ware, which are not necessary where the soil is stiff.

In many parts of the district, especially in old mango groves, the earth would seem to be strongly impregnated with a muriate of soda, as the cattle are fond of licking these parts, and a culinary salt is prepared from this earth by boiling. On old mud walls, that have been sheltered from the rain, a saline matter often effloresces. This by Europeans has usually been supposed to be nitre, and indeed it may be a nitrous salt; but it would not seem to be the nitrate of potash; for in some operations the natives require both substances.

I have not yet had an opportunity of analyzing the specimens of these saline earths, which I took, with an exactness that would enable me to speak precisely on their nature. In the division under Thanah Gondwara, I heard of another saline earth called Us Mati, but I did not hear of it in time to view the place. It is however said, that the washermen of the neighbourhood collect it for bleaching linen. There can be therefore little doubt, but that its chief saline ingredient is the carbonate of soda, which a little farther west is found in vast quantities.

CHAPTER VI.

AGRICULTURE OF PURANIYA.*

In the Appendix it is estimated, that, besides 404 miles of land fit for the plough, which at present are in fallow, there are 4103 square miles actually occupied; and in this I do not include, what pays rent for pasture or for grass and reeds, that are preserved for thatch, but only what is occupied by houses, gardens, plantations and cultivated fields. For an estimate of the manner in which this occupied land is employed, and of the various crops, that it produces, see Appendix.

No attention is paid to these distinct cultivations, and plants of the various classes are not only sown on the same ground at different seasons of the year, but are even intermixed in the same crop. This practice of mixing the crops seems to be much more general in this district than either in Dinajpoor or Ronggopoor. It, no doubt on the whole were a series of years taken into account, diminishes the produce very considerably, not only as one article injures another by its growth, and as the reaping of the earlier articles does more or less injury to the later; but as it is more exhausting, and the ground prepared for one article is less fitted for the production of the others, than if it was prepared for only one. The practice has however one most important advantage; it renders the annual average produce of each farm more equal; for if the season is unfavourable for one thing, it will more probably suit another, so that every man is more secure from being destitute, and on the whole there is less danger of that total failure, which might produce famine, the greatest of all evils. The constant succession of crops from the same fields, although by exhausting the ground it no doubt dimi-

* Dr. Buchanan acknowledges his obligations to Mr. Ellerton of Guyamati and to Mr. Smith of Nathpoor for the observations afforded to him on this head.—[Ed.]

nishes the general produce; yet, as the whole seldom fails, tends to prevent the same evil, and ought therefore by all means to be encouraged. The vast variety of articles cultivated, and the numerous different sorts of each, seems also highly advantageous, as enabling the farmer to suit his crops better to the various soils and circumstances of the season, than could be otherwise done. Much subject for experiments, highly important, concerning the various advantages of each, still remains untouched; but the farmers of this district have paid much more attention to the subject than those towards the east, and especially those of Ronggopoor. It is true, that the seasons here seem to be more uncertain, which is probably the reason, why the people have made greater exertions; but on the banks of the Tista and Brahmaputra the variations in the floods of different years would require more attention to this subject, than the people have bestowed, and many lands now considered as useless in Ronggopoor would, by the people here, be made to produce a great variety of useful articles.

Here it must be observed, that a great quantity of seed, of many different kinds, is sown without any previous culture. The farmer merely scatters the seed among the mud, at the commencement of the fair weather, and is at no other trouble with his crop, until he comes to reap it. This is performed in two situations. One is among the growing rice, when approaching to maturity, as is commonly practised towards the east; but here the custom is not only more extended, but a much greater variety of articles is thus sown. It does little or no injury to the rice, and, although the after crop is seldom heavy, it costs almost nothing. The other situation is on the banks of the great rivers, Kosi and Ganges, where, as the floods retire, large spaces are left covered by mud, and free from weeds. Such a happy and favourable opportunity for sowing seed might be found in many places near the Brahmaputra. I am not sure, however, that the people there do not adopt a better plan. They wait until the mud dries so far, that it can once at least be ploughed, before the seed is sown, and thus avoid the risk of losing their seed by any accidental return of the flood. I believe, however, that such returns are more frequent in the Brahmaputra, than on the Ganges. Although this mode of sowing grain without

previous culture is perhaps not ill suited to some places of this district, it does not require any particular encouragement, the indolent habits of the people prompting them to carry it to a length, that in many cases perhaps is injurious. Towards the west, where these habits increase in strength, they have carried their personal indulgence still farther. One kind of the spontaneous rices (Uridham), which are found in Bengal, and which has very long awns, is a very common weed in low marshy lands. In most parts the farmers are at the pains to remove it; for if the precaution is not used, in fields that are favourable for its growth, it would in the course of a few years choke the kinds that are cultivated, as its grain, when ripe, is shaken by the least wind, and remains in the mud until the following year. Many careless farmers in the western parts have allowed this inferior grain to overrun their fields, and content themselves with saving as much of its grain as they can; enough is always shaken to serve for seed, and they are at no sort of trouble, but with the harvest. This indeed is very scanty; but the grain is considered as a food of extraordinary purity.

Culmiferous plants.—The quantity of spring rice reared in the marshes behind Gaur far exceeds what I have any where else observed. It is chiefly reared upon the banks of marshes, which gradually dry, as the spring advances, but which always retain water in the centre sufficient to supply the fields, to which it is raised by machinery. This land is unfit for any other crop. Between the 16th of September and the 14th of November the farmer ploughs a plot on the edge of the marsh, then full of water. This serves for a seed bed, and for every bigah, that he intends to reap, he sows $\frac{1}{10}$ of a bigah. The seed, before it is sown, is made to sprout, by steeping it 36 hours in water, and then keeping it in a warm place covered with grass. The bed is filled with water, and reduced to mud, among which, during the time above mentioned, the seed is sown. It springs rapidly, and between the 16th of October and the 11th of January it is transplanted twice, lower down on the side of the marsh, as the water retires. At each transplanting it occupies double the space it did before. Between the 12th of January and 11th of April it is finally transplanted, so that for every bigah, that was sown, it now occupies ten, the seedling

land, and all, that has been used in the successive transplantations, being again employed. About one half of the whole is finally transplanted in the first month of the season, and is extremely productive; five-eighths are transplanted in the 2nd month, and give an indifferent crop; and three-eighths are transplanted in the 3rd month, making so miserable a return, that the practice would seem to be bad economy; but the people would be otherwise idle. The crop is reaped between the 12th of April and the 12th of June. An industrious man with a pair of oxen can cultivate, in the season (9 months), 10 bigahs Calcutta measure, the seed of which, at from 8 to 10 sers (80 s. w.), will be about $2\frac{1}{4}$ *mans*. The produce of one half transplanted early, at from 8 to 10 *mans*, a bigah,=45 *mans;* of five-eighths transplanted during the middle season, at from 7 to 4 *mans* a bigah,=16 $\frac{1}{16}$ *mans*, of three-eighths transplanted in the late season, at from 2 to 3 *mans* a bigah,=3 $\frac{2}{16}$ *mans:* total produce 54 $\frac{3}{16}$ *mans*, leaving nearly 52 *mans* after deducting seed. This is a very poor return for a man's labour for 9 months. The watering is very troublesome, but the ploughing and weeding are very easy, and the early crop is uncommonly certain.

The summer rice (Bhadai) is a very important crop, as will appear from the tables. There is not such a variety as in Ronggopoor, but considerably more than in Dinajpoor. The most remarkable kinds as named in the dialect of Mithila, are as follows:—1st. Loki. 2d. Ginodha, both somewhat fine, and sown on high land. They are usually followed by a winter crop of pulse, seeds for oil, wheat, or fine transplanted winter rice, some of which has pulse sown amongst it, when nearly ripe. 3d. Sasarphul, a coarse grain sown on high land. This is usually followed by linseed or barley. All these are often sown, intermixed with Maruya and Maghuya-arahar, or sometimes with a pulse called Tulbuli, which nearly resembles the Thakuri of Dinajpoor, and which ripens among the stubble. 4th. Ajan, a coarse grain sown on lowland. This is mostly followed by transplanted rice. 5th. Kabatmani, a coarse grain sown on lowland. This is late and does not admit of a second crop. These two are often sown intermixed with winter rice to a much greater extent than in Dinajpoor. Such are the names and kinds in the western parts of the district. These used

in the eastern resemble those in Ronggopoor and Dinajpoor. None is transplanted.

In some parts the people preserve for fodder the tops even of summer rice. It seems to be a mere prejudice that it is hurtful to cattle; and when the weather happens to be favourable, much of the straw of the summer rice might be preserved. Broadcast summer rice admits of a crop of China, taken from the same land in spring, before it is sown.

In this district there is raised a very small quantity of the rice, which is reaped in the end of September or beginning of October, and which in the dialect of Mithila is called Sati. It is probable, that a little is also raised in Dinajpoor, although it escaped my notice; for in some ceremonies of religion it is considered as necessary.

The winter rices in Mithila are called Aghani and Hengwat; the former signifying the month, and the latter the season, at which they are reaped. One manner of cultivating winter rice, which is practised on some sandy land near the Kosi, deserves particular notice. This land, called Sorah, produces in the beginning of the rainy season a crop of long grass, which is cut and given to the cattle. Between the 15th of July and the 15th of August the field is ploughed twice, and sown broadcast with winter rice of several kinds, all very coarse.

The varieties of winter rice are very numerous, and the study of these is highly important to the practical farmer, for the different kinds vary much, as being better or worse suited for different soils and elevations; but their names differ in almost every petty vicinity; so that it would be endless to detail them.

The coarsest kinds are sown broadcast on the lowest lands, and entirely by themselves. In even one part of one estate (Pergunah Dharampoor Zila Nathpoor), I heard of no less than 18 different kinds, and the list was probably far from being complete. One of them called Pichar, is more than usually liable to break, when it is beaten to separate the husk. The grain is not lost; but is not so saleable as that which remains entire. Where the land is exceedingly low these kinds are sown between the 13th of March and the 11th of April; but the common seed season is in the following month. This crop not only admits of pulse (Khesari), being

sown among it when growing, and allowed to ripen among the stubble; but the pulse is sometimes mixed with mustard (Rayi). or rape seed (Sarisha), when it is sown among the growing corn. In the same manner are frequently sown, among this rice when growing, various other kinds of grains, such as the field pea, rape seed, mustard, and barley.

The kinds of winter rice which are sown broadcast along with summer rice, are not so numerous nor so coarse, and they are sown on higher land between the middle of February and the middle of April, but it seldom springs until long after, when a good deal of rain has come. The kind of millet called Kaun is sometimes sown together with the broadcast winter rice, and the same is practised with the pulse called Harimug.

One kind of winter rice, sown broadcast by itself on middling high land, ripens between the middle of October and the middle of November. The others are two months later The winter rices that are sown broadcast in this district, except three or four kinds, are reckoned to keep equally well with any transplanted rice. Although therefore this kind of cultivation ought to be more valuable than in Dinajpoor, it is not so eagerly followed, and much of the waste land in the southern parts of the district would appear to be very fit for the purpose. It is, however, one of the greatest crops in the district.

In Dinajpoor a particular class of rices is preserved for middling high land; but in this district all the above mentioned kinds of winter rice are transplanted on land, which is usually covered to about one cubit in depth. Where the water commonly rises to a greater height they are sown broadcast. These kinds are not improved in quality by being transplanted. Khesari is sown among them, when nearly ripe, and grows among the stubble. If the crop on this land has been spoiled either by too much or too little water, the field is usually cultivated with wheat or barley, or the latter mixed with mustard, or with mustard and lentils.

The class of winter rices, which is raised on high fields, is transplanted between the middle of September and the middle of October; but here it is only in favourable circumstances that it admits of a previous crop. The favourable circumstances are a stiff soil (Matiyal), which enables the

field to retain moisture, and early showers in spring, which permit such a soil to be cultivated. When the farmer is contented with one crop, as is most usual, it is heavy; when he takes a crop previous to transplanted rice, this is trifling, and the value of the first is inferior.

These finer rices, as in Dinajpoor, will not grow on very low land, while most of the rich free soil, that is high, is here preserved for winter crops of other grains. In this district I heard of no fine winter rice which equals that of the clay near the Karatoya, so as to be ranked with the fourth or finest class of rices in Dinajpoor.

The seed sown without preparation, as in Dinajpoor, is by far the most common practice. Summer rice is never sown by being dibbled. A bigah of land, if the seed is sprouted, requires 10 sers, while a ser less suffices, where this operation is not performed. The people here seem to pay a good deal of attention to weeding their rice, especially the summer crop on high ground. Before harvest they do not imitate the people of Dinajpoor in laying their rice down as it approaches maturity. The reward that is allowed here for the troublesome operation of removing the husks from rice is much smaller than any where else that I have been.

At Puraniya the owner gives 70 sers of rice in the husk for 40 sers of clean grain, when the operation is performed without boiling. Now, according to the experiments related in my account of Dinajpoor, 70 sers of rice treated in this manner ought to give 45 sers of good entire rice, leaving 5 sers or one-ninth of the whole for the woman's trouble. Besides this, she would have $3\frac{36}{100}$ sers of broken grains, not so saleable, but equally nourishing.

When the operation is performed by boiling, the woman gets 13 sers of rough rice, and delivers 8 of clean. According to the experiments which I have stated in my account of Dinajpoor, the women from 13 sers of rough rice should procure $9\frac{767}{1000}$ sers of clean, leaving for her trouble $1\frac{767}{1000}$ or rather more than 18 per cent. of the whole. The instrument almost everywhere used, where the rice is to be cleaned on a large scale for exportation or retail, is the pestle moved by a lever (Dhengki). What the good women clean for the use of their own families is almost always done with the common wooden pestle and mortar; and I perceive a considerable dif-

ference in the effect of the two operations. Where the ordinary pestle and mortar is used, and the rice has been boiled, as was done in the experiments at Dinajpoor, few or none of the grains are broken; but when the heavy pestle raised by a lever is employed, the quantity of broken grain is always considerable. It is equally wholesome food, but is not saleable. Two women usually beat in company, and their ordinary morning work is to clean 65 sers ($82\frac{10}{16}$ s. w.) in two days. They therefore in that time procure about $113\frac{1}{2}$ lbs. avoirdupois of clean grain of which their share is almost $18\frac{3}{4}$ lbs. or $4\frac{684}{1000}$ lbs. daily for each. It must however be observed, that the people admit of no such profit. They say, that 65 sers of rough rice on an average give only from 43 to 44 sers of clean. The cleaner, on this supposition, in place of 18 per cent. receives only a very little more than 8 per cent. and the woman's daily gaining would be only $1\frac{855}{1000}$ lb. of clean rice. In the eastern parts where grain is measured, the reward is higher as in Kharwa, where a woman receives 24 measures of rough rice, and returns 10 measures of clean grain. Two women are there supposed in their usual morning work, to be able to beat 20 sers (92 s. w.) According to the experiments I have made the quantity of rough grain would be cubical inches 2267, the quantity of clean grain would be 1255 cubical inches, and after giving $\frac{10}{24}$ parts to the owner they would have for their daily trouble 310 cubical inches or $11\frac{1}{2}$ lbs. of clean grain. From this it would appear, that where the reward for cleaning rice is high, the women clean little; and where the reward is low, they work hard, so as to make almost as high wages.

The manners of preparing rice, called in Dinajpoor Chira, Khai and Muri, and here Chura, Lava and Murhi, are not near so commonly used in the western parts of this district; but rice parched (Bhuna), without any previous preparation, is much more eaten, and the people more frequently grind their rice, and form it into the kind of cakes (Bhaka), which are usually boiled like a pudding.

Wheat is much more used here than in Dinajpoor. Except rich and luxurious people, who have the finer kind (Mayda) separated, the whole wheat is reduced to coarse flour (Ata), from which little bran is separated. This is always mixed with cold water, and formed into the cakes (Roti), which the

Hindus toast in an earthen platter. They are totally unacquainted with the art of fermenting bread; but at the capital some Moslems know the mystery of baking. In some parts the straw of wheat is given to cattle, in others it is neglected.

Barley is sometimes sown on the banks of the great rivers as the floods retire, without any previous culture. It is much used by the poor. Half of it is first beaten to separate the husks; it is then ground to meal, and formed with cold water into cakes, that are toasted. The other half is beaten, then parched, and then ground into meal, which is mixed with cold water and salt. This is called Chhatu. The natives have not the art of boiling it, so as to form porridge. In some places barley straw also is given to cattle.

Maruya or the *Cynosurus Corocanus* of Willdenow, which from a minute difference in the fruit, Gærtner has chosen to call by a new name *Eleusine*, is much used, especially on the west side of the Kosi. The Maruya is ground in a hand-mill, sometimes having previously been parched, sometimes not. The meal is formed with boiling water into cakes, that are toasted. The straw is often given to cattle. In poor soils this is cultivated, as in Dinajpoor, with the *Cytisus Cajan* and rice, which form a valuable crop.

A good deal of maize, Indian corn (*Zea Mays*), called here Makkai, is used. The people like it, but they imagine that it occasions fluxes. The experiments which the natives have tried on its cultivation show, that in their hands at least, the sanguine expectations which might be formed from the experiments tried at Ronggopoor, would not be realized. The grain is sometimes parched, and eaten with salt; or it is dried, ground into meal, mixed with cold water, and formed into cakes that are toasted. The leaves and fresh stems are sometimes given to cattle; but the quantity is so inconsiderable, that the natives are not sensible of any advantage; and near Kaliyachak, so slow is the progress of knowledge, that the people who give all manner of other straw to their cattle, burn this as being totally unfit for fodder. The cattle however are voraciously eager to procure it, which is perhaps the reason why it is neglected by the natives, who would have a great difficulty in preserving the crop.

Janera, or the *Holcus Sorgum* of botanists, in this district

is a less considerable crop than maize. The natives think it more wholesome, but not so palatable. It is used in the same manner; but when parched, if exposed two nights to the dew, the grain swells out like the preparation of rice called here Lava. Cattle eat the stems and leaves, but not eagerly. In some places there is only one kind, and what I saw was everywhere that which has a white seed; but in Dhamdaha the people reckon three kinds: Gehungya, Narkatiya and Raksa, which I did not see.

The kind of millet called Kaun (*Panicum italicum*), and China (*Panicum miliaceum* E. M.) in some parts of this district are much cultivated, and in times of scarcity the cultivation has with great advantage been much extended, especially that of the latter, which ripens quickly and with very little rain. The China is of two kinds, called Bhadai and Vaisakhi, according as it ripens in spring or in the middle of the rainy season. A very little Bajra, the *Holcus spicatus* of botanists, is reared in this district. It is but a poor grain, and does not deserve encouragement. The quantity is too trifling to have obtained a place in the tables of produces.

There are two other kinds of millet, which are reared in a more considerable quantity. The one is called Sama or Kheri, and does not seem as yet to have been introduced into the systems of modern botanists; but Dr. Roxburgh in his manuscript collections, I believe, calls it *Panicum frumentaceum*. It has a very strong resemblance to the *Holcus Sorghum*. The other is called Kodo, and is probably a species of Paspalum, which I know grows in Tirahoot. Both are very poor grains; and in a country producing so many better kinds seem to deserve little attention.

Leguminous Plants.—On the whole the most common pulse here is the Mash Kalai, which has seeds of a green colour, with a white eye. I have not seen this plant in a state fit for ascertaining its botanical appellation, as it is confined to parts of the district which I did not visit in the proper season. The name Max given to a kindred plant by European botanists, according to the Portuguese orthography, is the same with the Mash of the Hindu dialect, or the Mas of Calcutta; but so far as I can judge, the Max of botanists is the Thakuri of this district, and of Dinajpoor, which in Ronggopoor is indeed called Mas, but produces a pulse of very different

qualities, which is readily distinguished by its colour. On the banks of the Ganges the Mas is reared in vast quantities, and is often sown on the mud, as the river dries up without any ploughing, and ripens without any sort of trouble. There it frequently forms the common diet of the natives, is ground into meal, and formed into cakes, which are toasted. In other parts however, it is only used like other pulse, that is to say, it is freed from the husk and split, forming what is called Dal. This is used in two manners, first, mixed with rice, boiled and seasoned with oil or butter, and salt and spices, it forms Khichri, very much used in cold weather. Secondly, fried with oil or butter, and capsicum, salt and turmeric, it forms what we call a curry, but by the natives here this also is called simply Dal. In this district a preparation called Bari is made from Mash. The entire pulse is steeped a night in cold water, then the integuments are rubbed off with the hand. The pulse is then beaten in a mortar, or rubbed on a stone, with some water until it forms a paste, into which small pieces of the cucurbitaceous fruit called Kumra are put; to these are added salt, the carminative seed called Mauri, and sometimes Assafœtida. The whole is formed into small pyramidical plums, which are dried in the sun and used in curries or stews. These are most commonly made in the dry season, and then will keep three months. Here cattle will eat both husks and straw of the Mash, and the latter is sometimes kept for them. The natives imagine that this pulse is cooling.

The Max of botanists here as in Dinajpoor, is called Thakuri, and is readily distinguished from the foregoing by its seeds when fresh, being black and green mixed. When old they become almost entirely of a dirty black. It is reared in most parts of the district; but on the whole in much less quantity than the former.

Khesari (*Lathyrus sativus* W.) is a very common pulse. It also is prepared in the manner called Bari, for which the Dal of this pulse is steeped for about six hours, and then treated as already mentioned. It is also ground into meal (Besan), which is used by those who make sweetmeats. On the banks of the great rivers it is often sown as the floods retire, without the mud having undergone any culture.

In this country vast quantities of the *Cytisus Cajan*, called here Arahar, are cultivated. There are two kinds, that from

the months in which they ripen are called Maghi and Vaisakhi. The latter is of the finest quality, and is sown by itself on a good clay soil, or placed in hedges round other crops, especially round sugar-cane, and is the kind raised in Ronggopoor and in the south of Dinajpoor. Some smaller pulses are occasionally intermixed. The Maghi is sown on poor sandy lands, sometimes by itself, but more commonly mixed with summer rice and Maruya, as described in Dinajpoor, in the northern parts of which a good deal is reared. This kind is also sown mixed with a variety of other articles. The seed of either kind will fail, if it is attempted to be managed like that of the other. The stems of Arahar in this district, owing to the scarcity of bamboos and reeds, are frequently used for making the fences which surround the native huts.

The pulse, which in the western parts is called Badam, is the *Cicer arietinum* of Linnæus. In the eastern side of the district it is more usually called Chana or But; and in other places it is called Dhangga. The kind with a white flower is everywhere called Kablibut, and sells dearer; but very little is produced. This is considered as a pure offering to the gods, while the variety with a red flower is only fit for man. It is reckoned a heating food, and by the natives is never given to cattle, being too high priced. It is used mostly split (Dal), which is done by drying it two or three days in the sun, and grinding it in a hand-mill. It is also used merely parched, and eaten with or without a little salt or oil. Thirdly, it is sometimes merely steeped in cold water until it swells, and then it is mixed with a little salt or extract of sugar-cane. Fourthly, it is ground into flour (Besan) for preparing sweetmeats. Masur or the lentil is much cultivated, and is used only when split (Dal.)

A good deal of the poor pulse called Kurthi or Kulthi, mentioned in Ronggopoor, is reared in this district, and is the food that is used by the natives to fatten cattle. It is imagined to be very heating. Men however eat it in curries. Before it is ground, in order to separate the integuments it must be dried over the fire. The common field pea (Matar) is also a good deal cultivated, and is only used split. There are two varieties, Maghi and Vaisakhi, one of which ripens in winter, and one in spring.

The *Phaseolus Mungo* in this district is a good deal cultivated, and is called Hari and Vaisakhi Mug. It is used both split and for making the kind of balls called Bari. It may be split and freed from the husks, either by drying it over the fire, or by oiling it, and exposing it to the sun before it is put into the mill. I heard of a species called Seha Mug or Mahanonda, which probably has some near affinity to the foregoing; but I did not see it. It is often sown on the banks of rivers, without any previous culture; but is raised to only a trifling extent.

The Meth Kalai of this district is the *Phaseolus Minimus* of Rumph, which in Ronggopoor is called Kheri, and only a small quantity is reared. It is used split, and is considered as very heating. The integuments are separated by parching, before it is put into the mill.

Bora is a leguminous plant, which I have not seen; but in most parts of the district a little is reared. Like Khesari it may be split, without either previous oiling or parching. It is used also in the kind of balls called Bari. The Barbati is a pulse very nearly related to the above; but its seed is vastly smaller. I am told, that it is the same with the Labiyah of Ronggopoor, which is the *Dolichos Sinensis*.

Plants reared for Oil.—In the greater part of the district these may be considered as the staple article of cultivation; for although on the whole greatly inferior in value to the grains, which serve as food, yet they are the great object of commerce, and that by which the greater part of the rent is paid. The most common are the two species mentioned in my account of Dinajpoor under the names of Sarisha and Turi, which there I have considered as species of *Sinapis*, and often called mustard; but perhaps they approach nearer to the Rape-seed of Europe, and I shall now call them by that name. The two species differ in points, which are so minute, that they do not deserve much attention. In Dinajpoor indeed it was supposed, that the one is more productive of oil than the other, and that there was a difference in the quality of the two oils; but neither the people of this district nor those of Ronggopoor seem to be aware of these circumstances; and I am uncertain, whether this is to be attributed to their want of observation, or to the opinion of the people in Dinajpoor having its origin in imagination. I have not

been able to ascertain this circumstance, because the native nomenclature for these plants, in this district, is so confused, that, without seeing the plant growing, I cannot trust to purchasing the seed; for the same names are applied to both very irregularly. These names are Sarisha, Maghi Sarisha, Turi, and Kajali, and in different vicinities these names are applied in opposite senses.

The species of Radish (*Raphanus*), the seed of which is used for producing oil, in this district is reared in great quantities, and is a very luxuriant crop: but the natives prefer the oil of the rape-seed. This plant is here also called Tora; but is more commonly known by the name of Purabi Sarisha or old rape-seed, having perhaps been the kind, that formerly was alone cultivated. It is also called Se-uti Sarisha, or white rape-seed, the grain being much lighter coloured than that of the other kind.

Rayi, or the *Sinapi Amboinicum* of Rumph, is what should properly be translated mustard, as it has qualities similar to the European plant of that name. Much more is reared in this district than towards the east, and it is sometimes sown on the banks of rivers without any previous culture: but more commonly it is a winter crop after summer rice. In the south part of this district I heard of two kinds said to resemble the Rayi, and which are called Gangrayi and Rayichi Sarisha. I had no opportunity of seeing them. Nor am I certain, that they are different from the common Rayi.

The Tisi or linseed in this district is a common article of cultivation. It in no respect differs from the flax of Europe: but I doubt whether a supply of seed could be sent from hence. It ripens in March and April, and might no doubt be forwarded to Ireland and Scotland in abundance of time to be sown in the following year; but it seems doubtful, whether its vegetating powers could be preserved through such a long voyage, and the freight would probably be too heavy. The climate would, I am persuaded, be no objection; as the plant here grows in the cold weather, which is not hotter than our summers. The price here for the last two years has been about 1 rupee for 40 sers of 82 $\frac{10}{16}$ s. w., which is about 84 $\frac{3}{4}$ lb. avoirdupois. The experiment however seems worth the trying, and a few hundred weight might be sent home to be given to experienced farmers, who might ascertain its

quality. In this country the plant is of a very diminutive growth, which seems to be owing partly to its being sown too thin, so as to allow it to spread into many branches for the sake of the seed; and partly to the want of that moisture, which the luxuriant crops of Ireland enjoy. I have no doubt, that, were it occasionally watered, and sown thick, its crops would be highly luxuriant, and yield a flax equal to that of Egypt. The oil is used for the lamp alone. At Calcutta it has been tried by painters; but, probably owing to a difference in the process for expressing, it has been found exceedingly inferior to that brought from Europe at an enormous expense. The Indian process, in all probability, expresses a great part of the mucilaginous matter along with the oil.

The *Ricinus* in this district is raised almost entirely for the oil, (Castor oil) which is used for the lamp. In a few parts, it is cultivated in fields of a poor soil, in which it is sown with turmeric the *Phaseolus Mungo* and cotton, or with cotton the same pulse and the *Corchorus* that is used as a green vegetable, or with ginger and cotton or with turmeric, cotton and the *Cytisus Cajan*, or with a yam (Diosiorea Suthni) and cotton. In some places again it is mixed with Rape-seed. When sown in these fields the Ricinus is always the small green species, or the *Ricinus communis* of Willdenow. In many parts of the district the large Ricinus, that is the Pandi Avanam of Rhede, and the Ricinus of Rumph, is often the only shelter, or at least the most common, which the natives enjoy round their huts. Here the plant perfectly agrees with the description of Rhede and Rumph, as on account of this shade it is permitted to live for seven or eight years, and grows to be a kind of small tree, like Elder. I am now told, that the Pat Erandi of Bengal would live in the same manner, were it permitted; but, as every year it becomes less productive, the custom there is every year to destroy the plant, and to sow fresh seed. It is the kind with the green stem, that in this district is most common. In the parts, where the Mithila dialect prevails, the Ricinus is called Erengri. In the western parts it is called Eranda. In this district is reared a rather larger quantity of *Sesamum* than grows towards the east. There is cultivated only one kind, which is that sown in the rainy season, and called Krishna

Til. Having thus detailed all the articles cultivated, I shall make some remarks, that are common to all.

In this district one of the most heavy charges, attending the cultivation of grain, is the reaping and thrashing. No man in tolerably easy circumstances performs any part of this labour, farther than to watch, in order, as much as he can, to check the pilfering of the labourers, in which, however, it is alleged, that few have great success, and indeed many of the higher castes are too proud and indolent to pay sufficient attention to their interests.

Except in a few parts towards Dinajpoor the servants, who hold the plough, are not engaged for the time of harvest; but are then allowed to share in the profits of reaping. Each master endeavours as much as possible to secure its advantages to his own servants and dependents; because at other seasons he gives them inadequate wages, and without an extraordinary profit at harvest they could not subsist. In many cases, however, the proprietor is not able to confine the profits to his own dependents, and many people, especially old women, rush upon the field to assist in the labour and spoil. This is especially the case with the fields of the plants, which are reared for producing oil, and with those of pulse. The rate of hire is lower for these than for rice by in general about $\frac{1}{4}$ part; but the opportunity for pilfering is greater, and weakly persons can go through the whole labour; as the grain is usually beaten or rubbed out from the husks on the field, and the seed alone is carried to the farmer's house.

The harvestof rice and other culmiferous grains is carried on in the same slovenly manner, that is usual in India. The reaper merely cuts off the ears and carries them home to the farmer, by which means the straw is greatly injured, and a great part of it is neglected, or left on the field to be eaten by the cattle. This part is called Nara; and, if wanted for thatch or fodder, other labourers must be hired to cut it, and carry it home. The small quantity of straw cut with the ears is called Poyal, and is the most usual, and in some places the only fodder.

The whole straw, that is reaped, and the grain are carried home on the labourers shoulders, and cattle are never employed for the purpose, a degree of stupidity, that seems

astonishing. In most places the same people both reap, and thrash the grain. The rate is always fixed by a share of the produce, which varies for rice from one-fifth to one-eighth part of the whole crop; for which the people cut off the ears, and carry them to the owner's house, beat them out, and deliver the grain clean to the master. In other parts one set of people only cut and carry home the ears, and get one-ninth bundle of the ears. These allowances however are not all. In some parts every man, who cuts, is allowed to bring his wife to the field at noon, in order to take him some refreshment, and then, besides what she pilfers, she avowedly takes about 2 sers of grain, for what is called Khari or Lara. Besides the reaper, when he goes home in the evening, carries with him a small bunch of ears, which usually contains as much grain as his wife took. In other places it is only the servants of the farm, that are allowed this indulgence.

Where the same people reap and beat out the rice, they usually tread out the grain with their own feet, rubbing the ears until the whole is separated, and the miserable nature of this operation seems to be in some measure the cause of the enormous expense. At Dhamdaha, where the reapers do not thrash, the farmers furnish cattle for treading out the grain, and the expense is a trifle, $\frac{6}{400}$ of the crop. The workman gets 3 sers (72 s. w.) of rough rice a day, and in that time 2 men with the use of four oxen can tread out 10 *mans* or 400 sers of grain. This however is far from being clean; but in such a state it is often sold. Of 200 measures of rough rice, as taken by accident at different times from the common market, I found, that they contained more than 12 $\frac{1}{2}$ of impurities; and, in the operation of cleaning, they lost rather more than 2 per cent. of their weight.

The expense, as I have said, attending these operations is enormous, partly from the avowed allowance and partly from frauds, at the extent of which the farmers can only conjecture, and which must differ much from the various degrees of individuals care. In their conjectures different people varied very much, some saying that the reaping and thrashing costs one-fourth of the whole crop, and others alleging, that one-eighth part is sufficient. In all the estimates of produce, which I received, this expense was deducted as is usual in this district, where every means are taken to conceal the produce, owing to

the rents having often been levied according to the nature of the crop. In stating the gross produce I have not ventured to make an allowance for these frauds; but have only added to the net proceeds the avowed rate of hire.

In all the western parts of the district the rice and other grains are preserved, during the rainy season, in vessels made of unbaked clay, which have generally covers of the same matarial; but this, although of the utmost consequence, is too often neglected, because it is attended with some more trouble. Where there is a cover, a circular hole is made near the bottom. This can be stopt with a plug, and the grain can be taken out as wanted. These vessels are called Kuthis, and are very useful; for, if the cover is well fitted, the grain is not absolutely spoiled, although the hut is burned which is a very common occurrence. If there is no cover, a great part is lost, although towards the bottom some part is generally saved. The loss from this is so great, that those who are so negligent ought perhaps to be fined; were it not that this might encourage a system of interrupting domestic privacy, that would be a greater evil.

These Kuthis might with great advantage be introduced in Bengal, where the loss of grain by fire is enormous. They are made by the men and women at their leisure hours, and cost little or nothing. Their use is however attended with considerable inconvenience; for they occupy so much room in the wretched huts of the natives, that scarcely space enough remains for the poorer people to stretch themselves out to sleep. In the dry weather, therefore, the people prefer keeping their grain in pits, which occupy no room, and are entirely secure from fire, which at that season is exceedingly common. The pit is lined with straw, filled with grain, and covered with a good coat of earth. In the rainy season the soil is too damp to admit of these pits being used; but they are by far the safest and most commodious receptacles for grain. Merchants and great farmers have granaries like those in Dinajpoor, and are equally negligent about fire, a circumstance, that would seem to require the interposition of the police.

Profits on this kind of cultivation.—On this head I have little to add, or alter, from what I have said in Dinajpoor. The expense of harvest, as I have said, is here enormous,

and ought to reduce the profit of the farmer lower than in that district; but his ploughman's wages are lower. This lowness of reward is again made up to these men by the profits which they make in harvest, so that on the whole there seems to be little or no difference in the gains, that in the two districts attend the cultivation of grain, when it is conducted by the farmer's own stock. Those, however, who employ men to cultivate for a share, usually make less than in Dinajpoor, because they are at the expense of reaping their half of the crop, which deducts at least one-seventh part from their gross proceeds. Careful men, even allowing them neither to keep stock, nor to labour, have as a profit the difference between the rent and six-fourteenths of the value of the crop. This profit is so great, that many subsist by its means alone; and even on very inconsiderable portions of land, such as 30 or 40 acres, find a means of subsistence without either manual labour, or stock.

Plants cultivated as Vegetables for the Table.—In the Appendix it will be seen, that I have estimated the land in kitchen gardens at 85,000 bigahs, and that about 6600 bigahs in the fields are cultivated with vegetables for the table. This is not however the whole. Several plants belonging to this class, which are cultivated on a larger scale, or that are reared along with articles belonging to other classes, have been referred to separate heads, which I have done, wherever I have been able to procure an estimate of the quantity or particular value of the produce. The articles, to which I allude as vegetables cultivated in the fields, are generally in very small plots, in which a vast variety of things are intermixed; but the most important are the Baygan, capsicum, sweet-potatoe, mallow, and cucurbitaceous fruits. The supply is therefore more copious than in Ronggopoor, and many people make gardening a profession. It must, however, be observed, that in both districts, as well as in Dinajpoor, but more especially here, a very great proportion of the vegetables are reared on the roofs of the huts or on little arbours, that are contiguous; and that this proportion has not been brought to account.

The profession of a gardener, both among the Hindus and Moslems of this country, is considered as very discreditable, and the people, who practise the art, are therefore so stupid

and fearful, that I could procure from them no sort of account of either their management or the produce of their gardens, on which the smallest reliance could be placed. Each family has a garden, which contains from about one-third to one-sixth of an English acre, but they do not live by the produce of this alone. They buy by wholesale the vegetables, which the farmers rear, and retail these at the markets, and they occasionally plough or assist in the other labours of husbandry. They water their gardens from small wells, and pay a heavier rent than many of those who cultivate grain; but not more so than what is paid by many of the low tribes.

Plants used as warm seasoning.—Ginger is every where raised in a quantity sufficient for the consumption of the country, which is not very considerable. This is commonly raised in gardens. That which is reared for exportation is chiefly cultivated on poor lands, as I have mentioned in my account of Dinajpoor and Ronggopoor. In such situations it is mixed with a great many other articles. I have not yet seen the flower of the ginger, that is cultivated here in the fields; and shall not venture to give an opinion on its botanical name; but like that found at Goyalpara its leaves are hairy. It would therefore seem to be different from the plant, which Dr. Roxburgh has seen (As. Res. XI. p. 28), as he quotes as synonymous the *Inschi* of Rhede, and the *Zinziber majus* of Rumph, both of which plants have smooth leaves.

Turmeric also is reared in the gardens of every part of the district for the consumption of the country, which is very great. Some is also exported, and this is reared on fields of a poor soil, intermixed with a great variety of other articles, as will be seen in the tables of produce.

Capsicum is not so much used here as towards the east; but still great quantities are reared. Two kinds of onion are cultivated here: one called simply Peyaj, the other called Behariya, as having come from Behar. These I suppose are the same with the Choti and Baro of Ronggopoor; but this I have had no opportunity of ascertaining. The Peyaj is sometimes called Pun Peyaj, and is raised from seeds. The Behariya is also called Dorangga, is propagated by separating the roots into different portions; for each root produces many bulbs, and each bulb like garlic is composed of several

subdivisions, each capable of yielding a plant. The Pun Peyaj grows in the same manner. Garlic Rasun is not so much used here as in Ronggopoor. It is the same with the garlic of Europe. Methi or fenugreek is not more used than in Ronggopoor. I have only seen four carminative seeds that are used here, and they are less employed than in the east.

Plants cultivated for what the Natives call Tarkari.—The Baygan is the most common plant of this kind, and is found of three species or varieties. The first and most common has no prickles on its leaves or flower, and the fruit is of an oval shape. At Bholahat this was called Kala Baygan; but it must be observed, that even of the most common plants the native nomenclature is extremely confused. At Bholahat also they had another Baygan, which had prickles on the leaves and flower, and its fruit was round like a large apple, and was called Ram Baygan. In Dinajpoor this name was given to a plant growing wild, which I take to be the *Solanum Zeylonicum;* but the Ram Baygan of Bholahat is cultivated, and is the *Solanum insanum* of Willdenow. In the western parts this prickly kind grows much larger, and is called Golta.

The third kind, on account of producing fruit at all seasons, is called the Bara Masiya Baygan. It is prickly all over, and has a cylindrical fruit. It is not common, I indeed observed it only in the division of Bahadurgunj, and it seems to have escaped the notice of the two great Dutch botanists of India. In the western parts I am told, that they have a cylindrical kind, but it has few prickles, and is called Chenguya.

The European potatoe near Puraniya, and also near Nathpoor has, by the exertions of Mr. Smith, come into very general use, not as common food, but as a Tarkari. In other parts it is totally neglected. The *Convolvulus Batatas* is much cultivated. In most parts of this district the Arums or *Caladiums* are much neglected; in others they are very much cultivated. At the capital, and all towards the north of it, a small kind is in very common use, and I observed many fields planted with it alone.

West from the Kosi the gardeners rear much of a kind called Arbi, which some allege to be the same with the above; but owing to manure it grows more luxuriantly. Without

seeing both in flower, which I have not done, it would be impossible to say whether or not they are of the same species. Their appearance, however, is different, and they require a different treatment. The roots of the Arbi, when ripe, weigh from $\frac{1}{2}$ to 1 lb., and many adhere to one cluster of stems, which proceed from a common origin. In the beginning of spring a cutting of a root, containing a young shoot, is planted. In the rainy season many thick fibres grow from the bottom of the shoot, which is elongated into stems bearing leaves. From among these proceed several new shoots; each producing a cluster of these stems, contiguous and adhering to the first. Towards the end of the rainy season, many roundish bulbs form under ground adhering to this collection of clusters of stems, and are in full maturity from the middle of December to the middle of January, when they are taken up, and kept in a pot for use. They do not preserve longer than a month, as when they begin to shoot the bulb withers. Not only the bulbs, but the stems which support the leaves (*petioli*), and the young leaves when about to shoot, and while still rolled up, are eaten.

In the same parts the people raise an *Arum*, called Aruya or Moranggi Kachu, which has a round root weighing 8 to 10 lbs. The people have never observed the flower. It is ripe in October and November, when the stems die, and the roots are dug up as wanted for three or four months. The roots are cut for seed, and in May and June are planted out in considerable fields, about a cubit distant from each other. If they get manure, a bigah of six cubits a Katha will produce 30 *mans*, which sell at about 6 anas for the *man* ($82\frac{10}{18}$ s. w. the ser). If the manure is neglected, as is usually the case, the produce is a third less. At this rate a Calcutta bigah or one-third of an acre, if manured, would give $13\frac{1}{3}$ *mans*, worth very nearly five rupees. The weight will be about $13\frac{5}{4}$ Calcutta *mans*, or 1131 lbs. The soil suited for this root is poor sandy land, which is very low rented; but the cultivation is rather troublesome, as it is mostly done with the hoe. The root is often used as a Tarkari; but many breakfast entirely on it boiled, sometimes adding a little salt or oil, and often without any seasoning. The younger leaves and stems (*petioli*) are also used as green vegetables (Sak Tarkari). From its appearance it comes nearer the *Caladium*

sativum of Rumph than any other species that I have observed; but, if it is of the same species, it does not grow nearly so luxuriantly as that plant does at Goyalpara.

Yams or *Dioscoreas,* called Alu by the natives are here very much used, not only as Tarkari; but many people make an entire meal on these roots, as is done on potatoes by some nations of Europe. They are boiled and eaten with a little salt or oil, if the people like these seasonings. It is very possible, that several species may have escaped my notice, and that these, which I have seen, may be called by very different names in different parts; for except in such great articles as wheat and barley, the native nomenclature of the productions of nature, even of those in very common use, is extremely confused.

The most common, and that which is cultivated on the greatest scale, is the Suthni. This approaches very near to the *Dioscorea aculeata* of the Encyclopedie, or to the *Combilium* of Rumph, which in the account of Ronggopoor has been mentioned under the name of Kangta alu; but this wants the thorny branches, by which the root of that kind is defended. Cuttings are planted in large fields of a sandy soil between the middle of April and the middle of June, sometimes by itself, sometimes mixed with the *Cytisus Cajan,* to which are sometimes added cotton, sometimes the *Corchorus* that is used for greens, or the *Hibiscus* which is used for making ropes. The plant is allowed to lie on the ground, although, were it supported, it would climb like the others of the same tribe. The roots are oval, and about the size of a potatoe, a great many being suspended from the bottom of one stem. The inside is of a pale yellow colour. The produce is said to be very great.

The other yams are cultivated in gardens alone, on a small scale, and their stems are allowed to climb upon the trees or on posts.

Very nearly related to the above is a yam, here called Mau Alu. The root of this is surrounded by many prickly branches, like the Kangta alu of Ronggopoor; but it differs in a few particulars from that plant, and it has no resemblance to the Mau Alau of Goyapara or the *Ubium palmatum* of Rumph. It is confined to the eastern parts. In this district the Mau Alu of Goyalpara is called Ratuya, and is

distinguished from that which follows, by having 6 or 8 longitudinal membranes running along its stem. The root within is a pale yellowish or red.

The best and most common garden yam in this district is the Khamba alu, which is the *Dioscorea alata* of modern botanists. This has a green stem with four longitudinal membranous wings, and, is the *ubium vulgare album* of Rumph, but his red variety, or the Katsjil Kalengu of Rheede has been introduced from the West of India, and is the finest yam, that I have ever tasted. The root is perfectly white, and free from strings, and I think is far superior to such potatoes as grow in India. It differs as a botanical species very little from the Devipat of Ronggopoor, but has no prickles.

There is another yam called Karchuki, which is occasionally planted in the western parts of the district. The bulbs, which grow on the stem above ground, are alone eaten. These do not exceed ½ lb. in weight, and are usually smaller, from 1 ounce upwards. When the stems fall on the ground, so that these bulbs receive nourishment from thence, they grow larger, but acquire a bad taste, and are unfit for use. A bulb is put in the ground about the 1st of March. The plant rises about the 1st of June, and is allowed to spread over huts, hedges or trees. The bulbs are ripe for eating from the middle of September to the middle of November and then, if not collected for use drop to the ground, where they take root. The bulbs do not keep, and must be used as they ripen. The common Radish is very plentiful in the eastern parts of the district; but in the western is less used. There are two kinds, one white, and one red, which is most common. Both have long roots, and only differ in colour. In the dialect of Mithila, they are called Muri. The red kind is called Makar from the season in which it ripens, and Dhengri from the hardness which it acquires when it is old. The white is called Newari, probably from having been introduced from Nepal, which is inhabited by Newars. This kind is a month later. Carrots are only used by people to eat raw, or as a medicine for cattle, that are valuable. Those who have large herds, on this account, cultivate this valuable root in considerable plots.

Plantains in many places of the district, especially near the

Kosi and Ganges, are exceedingly scarce, and almost every where are extremely bad, and fit only for being used as Tarkari. This I am told proceeds entirely from want of care. Mr. Smith brought some of the fine kinds from Calcutta, and planted them near Gondwara, where they succeeded very well, and the fruit was much admired by the neighbours: but no one has thought of propagating the kind, although it may be said to require almost no trouble.

In the western parts no one uses the stems for eating. The leaves of all kinds are used as platters; but the supply is very scanty. All the kinds ase used in cookery, and all are occasionally allowed to ripen, and are eaten as fruit. The kind of which the stems in Dinajpoor are eaten, and the leaves reserved for platters, is in Mithila called Athiya, and is used in the same manner as the others.

The Jhingga of Ronggopoor is known by the same name in the eastern part of this district; but in the western it is called Jhingni, and in the rainy season is one of the most common vegetables. In this district is also another species of *Luffa,* of which I find no account in the botanical works, that I possess. It is called Satpatiya Jhingni, and may be readily distinguished from the former in having its fruit disposed in clusters, (*racemus*); instead of there being only one fruit to each leaf. It grows at the same season with the common Jhingni. It is usually reared on the roofs of the huts, or on the dry hedges by which these are surrounded; while the common Jhingni is most usually sown in the fields. Still more related to the Dhandhul is another species of *Luffa,* which is common in all parts of this district, and is called in various parts Ghi Tarai, Ghira, and Ghiura. A few seeds are dropped, in the beginning of the rainy season, near the hut, and the plant is allowed to climb on the roof, or along the fence. The fruit is fit for use in the beginning of the cold season, while it is green.

Plants cultivated as Greens.—These plants, which in the dialect of Bengal are called Sak, in that of Mithila are known by the name Bhaji, or plants fit for being fried. They are much more used than in Dinajpoor and Ronggopoor. Among these I shall first take notice of the species of *Amaranthus,* the leaves of which are used as a green, and the stems as Tarkari, and begin with the *Blitum indicum album* of Rumph,

which Willdenow says is his *Amaranthus polygamus*. There are in this district three varieties, which have obtained different names, and by the natives are considered as distinct species, although I cannot discover any mark, by which a botanist would allow, that they can be distinguished. They all are in season at the same times and possess the same qualities; so that distinguishing them, were it even possible by any clearly marked characters, would be of little utility. I suspect, however, that among them may be found the different species of *Amaranthus* called *polygamus*, *Gangeticus* and *oleraceus* by Willdenow, as I cannot, with any certainty, refer them more to the descriptions of one than to those of the others.

In the south-east corner of the district I found a kind resembling the above, but abundantly distinguished by wanting the bristly ends, that the flowers of the others have. It is perhaps the *Amaranthus oleraceus* of the Encyclopedie. In Gaur it is called Rarhi Ponka.

One of the most common greens of this country is the Gendhari of the Mithila dialect called Notiya or Khuriya in Dinajpoor, and in the adjacent parts of this district. It is almost every where cultivated, although in many parts it grows wild. Although this is the *Blitum terrestre* of Rumph, which by modern botanists is called the *Amaranthus tristis*, I can find nothing in the plant, by which it can be distinguished from their descriptions of the common European plant, that they call *Amaranthus Blitum*. It differs from the above mentioned kinds in lying flat on the ground, while they grow erect. In some places different names are given, according as the stems are red or green, but these differences seem to be owing to mere accidental circumstances.

The Konka Notiya of Ronggopoor is in some places known by the same name (Kankanatiya) in others it is called Lal Sak and Kankakhuriya. In the dialect of Mithila its proper name would appear to be Rota. In the cold season this vegetable is a great deal used, especially towards the western parts of the district. In the central and northern parts of the district, a great many sow *Chenopodiums*, of which they reckon many different kinds, but they were so confused in their nomenclature, that I can say nothing positive on the subject. The only one which I can refer with

tolerable certainty to the descriptions of European botanists is the *C. Botrys*, which was called Jhali Dulali, and has leaves divided into many narrow lobes.

The others have entire leaves. The wild kinds are here called simply Bathuya, and are low crooked plants, whereas the cultivated kinds are tall and straight, and their foliage being thick and long is very ornamental. Both wild and cultivated kinds differ in colour, some having green stems and leaves, while others have these parts beautifully stained with red. I perceive no other differences, on which any dependance can be placed, and in the eyes of a botanist these are of very little or no importance.

A good deal of spinach is used in the eastern part of this district, and the European kind is beginning to spread about the capital. In the western parts spinach is not known. The seed is always made to sprout by steeping it in water before it is sown. The Mallow or Lapha (*Malva verticillata*) is much used in the cold season, and entire fields are covered with it. The *Trigonella corniculata* is a little used about the capital, where it is called Piring. The Fenugreek is more used, especially with fish.

In some parts of the district I am assured, the *Corchorus*, which is used for cordage, is the species called by botanists *Olitorius*, while that used as a green is the *Capsularis*, just the reverse of what is the case in some other places; but whether or not this is universally the case, I cannot say; not having been prepared for such a difference in the application of two very distinct plants to use, I have not everywhere been able to ascertain the point. The *Corchorus*, that is used for the pot, is however everywhere of a distinct species from that used for ropes, and in the dialect of Mithila is called simply Patuya, while the other species is called San Patuya, and near the Ganges Meghnal or San. In Ronggopoor both the *Capsularis* and *Olitorius* were used for making ropes and paper, and the latter was reckoned to be the best material; while another species which I have seen no where else, was reserved for the pot. This kind of pot-herb is much used. The *Basella lucida* is very little used. In the dialect of Mithila it is called Pore.

The *Phlomis biflora*, or perhaps *decemdentata*, which in Ronggopoor is called Munijholok, in Gaur is called Ratan,

and there a little is cultivated. The *Carthamus* or Kusum is a very common green and is sown in fields to a considerable extent. It gives the flowers as a dye, the leaves as a pot-herb, and the seed for oil, without its growth being in any manner affected; so that it is a valuable plant.

At Puraniya, I found a species of *Brassica* called Karim, which is cultivated as a pot-herb, but seems little to deserve notice. I have not been able to trace it in such botanical works as I possess. The natives here reject our cabbage, and indeed almost all our vegetables, whether from motives of religion, or from a difference of taste, I cannot say, a satisfactory answer on such points being seldom procurable.

Plants for acid seasoning—Are not much used in this district. The most common by far is the mango and near Gaur the tamarind.* In every part a little of the sorrel (*Rumex*), called by the natives Chuka, is cultivated; and is the only herb of an acid kind that can be said to belong to this class. The *Hibiscus cannabinus* is indeed in universal use, but it is reared chiefly on account of the ropes, which are made from its bark, as will be afterwards mentioned.

In the western parts of the district they reckon two species of lime, the Jamir and Kagji. The Jamir is the *Citrus*, which in Ronggopoor is called Gongra. This seems to be represented by Rumph in the 2nd figure 26th plate, 2nd volume of the Flora Amboinensis; but cannot be reconciled with the description which refers to that engraving. In this valuable work, it must be observed, that owing to the carelessness of Burman the editor, such transpositions are common.

In the south-east part of the district I found a lime called the Kuruna, which is probably different from that so named in Ronggopoor, because its fruit is strongly though agreeably acid, and highly odorous. It is oval, ends in a point like a nipple, is smooth, juicy, and about four inches in the length of its longer diameter, and is one of the finest kinds that I know, but seems very rare.

The *Carissa Carandas* is here sometimes but rarely used, as an acid seasoning in cookery, and is to be found in some native gardens. The Europeans in this district seem to have paid less attention to gardening than in Ronggopoor, and

* A small species of fish preserved in tamarinds is agreeable food. Ed.

their fruit and vegetables are in general very inferior. The only thing among them which I saw, that could deserve the name of a garden, was that belonging to the Commercial Resident at English Bazar. About Gaur, indeed the soil and climate are probably favourable; but in the other parts, I suspect, these are little adapted to at least the Chinese fruits. At Nathpoor in the year 1810, the peach, Leechee, and Loouquat entirely failed, and the Wampee did not ripen until very late. There were some bad apples, but no plums nor pears. The Avocado pear has not, so far as I observed, been introduced. It is probable, that owing to the dryness of the climate the vine would thrive, but this has not been attempted. Pease, cabbage and other common vegetables succeed well enough; but the artichoke, which thrives so well at Patna, and which would probably answer in the north-western parts of the district, has been neglected. Mr. Smith has introduced the Jerusalem artichoke at Nathpoor, where it grows most luxuriantly. The natives seem to look at it with total indifference, although I should have imagined that it would have suited their taste remarkably, being well fitted for curries; but they have an aversion to taste anything that was not known to their fathers.

The fruit of the natives is altogether execrable, except just in the south-east corner, where there are fine mangoes. In many parts there is scarcely even a pine-apple, which here requires less trouble than a cabbage does in Europe; yet this and the mango are the only fruits which the natives possess, that Europeans would consider as entitled to the name, the plantains are very bad. The Guyava is not common, and very inferior. The Papiya is common, and is called Papita.

The *Eugenia Jambos* is pretty common. The *Citrus Decumanus* is just beginning to be introduced, and so little pains is bestowed on it, that it is scarcely eatable. The mulberry, as a fruit, is deservedly neglected, being of a very poor quality. The pomegranate is very common and very bad. Some natives have the peach in their gardens, but the fruit is wretched.

The *Anona reticulata* in all situations is totally abominable. The *Anona squamosa* is here very bad. At Bholahat some of the natives had trees of the *Eugenia Mallaccensis*. The musk melon is totally unknown; but they have two kinds of

the common melon *Cucumis Melo* L.) both very insipid, although they have a fine scent. The one on the outside is finely variegated with green and yellow. The other, which is straw-coloured without variegation, is called the honey melon. They are both ripe in the rainy season. On the sides of the Ganges water melons are much cultivated, but in other parts they are very scarce. There are three kinds of the *Cucumis sativus*, the Bhadai and Vaisakhi Khiras, and the Songyas.

Flower gardens are almost entirely neglected. Those who sell garlands pick the flowers from a few bushes or trees, that grow half wild about the villages. In the whole district I observed just four gardens belonging to natives, that could be considered as intended for ornament, and these were of no great size, and far from neat. The largest and neatest is at Nathpoor, and belongs to a Hindu merchant. Next to that is the one at Bahadurgunj, belonging to the Munsuf, a Brahman. At Arariya are two. A few plants are cultivated as medicines, or sometimes as perfumes. The Kalajiri or *Nigella sativa* is reared in the fields, as will be seen by the tables of produce.

The Kashni is a species of *Chicoreum*, the seed of which is much used in medicine. I have seen it in Nepal, and it is sown in this district, in quantities sufficient for the demand. The seed has little or no taste nor smell, and probably little efficacy; but it is used in hæmorrhoids. One sicca weight washed, rubbed in a mortar into a paste, and mixed with a little sugar and water, is a dose given internally. The common cress is used only as medicine.

The Isubgol is probably the *Plantago Asiatica* of European botanists. Like the *Psyllium*, a plant of the same family, its seeds, when thrown into water, become mucilaginous like sago, and afford a fine nourishment for those who have febrile complaints. In this country they are also used as an external application in hæmorrhoids.

In this district two species of *Ocymum* are reared in gardens, and possess seeds with nearly similar qualities. The history of the Indian *Ocymums* given by the systematic botanists of Europe is attended with considerable difficulty, so that I cannot refer these plants, with much certainty to the systematic names; but, so far as I can judge, the finest plant

by far of the tribe, which here is called Ban Tulosi, is the *Ocymum gratissimum* of the Encyclopædie: it is no doubt the *Ocimum citronatum* of Rumph (vol. 5. plate 93, fig. 1.) and is probably the Kattu Tirtava of the Hortus Malibaricus (vol. 10, plate 86), although the anthers of that plant are white, and those of our plant are yellow; but in every other point, except this trifle, the description given in that work is applicable to our plant. Both the Hindi and Malabar names signify the wild *Ocymum* or Basil; but the plant is usually cultivated near the houses.

The other species, I think, agrees with the description given in the Encyclopédie of the *Ocymum hirsutum*. In Bengal it is called Babuyi Tulosi, and in the dialect of Mithila the plant is called Najbo. It seems to me to be *Ocymum Indicum album* of Rumph (vol. 5, p. 263), and the Soladi Tirtava of the Hortus Malabaricus (vol. 10, plate 87). In Malabar the Hindus consider this plant as sacred to Vishnu; but that is not the case in Bengal, where the Muhammedans have selected it as an emblem of their faith. The seeds of both plants seem to possess nearly the same qualities, are considered by the natives as cooling, are called by the same name Tokhmaraingya, and certainly, like sago, are a fine nourishment for weak stomachs in febrile disorders.

Near the huts I did not observe the *Acorus verus*, but in many places they rear other plants, which are often sold. The *Hibiscus Abelmoschus* or Kasturi is reared in some places, for its seeds, that have a smell like musk, which is called by the same name. The natives dry the seed over the fire, grind it with a little water, and rub the paste on the skin and among the hair, in order to give them a perfume. It would not answer with our European ladies, who imagine that their colour adds to their beauty, but the Indian girls do not think that they suffer a loss by a trifling change of hue.

Many people rear near their houses a plant called Beada, although it is also found wild; but it requires little or no trouble, and it is convenient to have it at hand. The root is always used fresh, when it is almost as yellow as turmeric, and has little smell. Its taste is a mixture of bitter and sweet, with little or no pungency. It is rubbed between two stones, and the paste is applied to any part that is in pain, when the cause of the disease is supposed to arise from cold,

or is accompanied by swelling. It is also toasted, and given internally to people, whose bellies are supposed to be swelled from heat.

The name Beada is said merely to signify, that the plant is not ginger, but implies, that, although not the true ginger, it has a very strong affinity to that plant, which is in some measure true. It is the *Zinziber Zerumbet* of Dr. Roxburgh, mentioned in his valuable paper in the 11th volume of the Asiatic Researches. Notwithstanding his authority in general, is uncommonly good, I think that this is the *Lampujum minus* of Rumph (vol. 5, p. 148). His Lampujum is, I have no doubt, the *Zinziber Cassumanar* of Dr. Roxburgh, for he says, that the root has a strong aromatic smell, which is the case with the Cassumunar, but by no means with the Beada. The name Zerumbet, given to this plant by Linnæus and others, had probably be better changed, if I am right in supposing, that it has arisen from a wrong quotation of Rumph. Nor should it follow the synonyme of Rumph to be given to the Cassumunar. Rumph nowhere says that his *Lampujum* is the *Zerumbet*; he allows, indeed, that it may be called a wild species of that root, or rather of Zedoary; but he appropriates another chapter for the description of the true Zerumbet (vol. 5, p. 168). Particular attention ought to be paid in quoting Rumph; as he is the author, who gives by far the best account of the uses and qualities of Indian plants.

In the same manner is raised a plant called Kachur, which is evidently the same name with Cachur, said to be the Hindi appellation of the *Curcuma Zerumbet* of Dr. Roxburgh; but the Kachur of this district has not the stain on the leaves, by which Dr. Roxburgh distinguishes his species. I have not seen the flower, and therefore shall not pretend to say whether it is the Zirumbed of Rumph; but like that its leaves are supported by long stems (petioli). Its root, when fresh, is pale yellow deepest in the centre, and has a strong smell, which the natives consider as agreeable; but I cannot say that it strikes me as such, although it is not at all offensive. Its taste has a strong warmth like ginger. It is cut in thin slices and dried, and is then rubbed with water to a paste, which is applied to the skin as a perfume. The dry root re-

tains its smell and colour, but loses a considerable part of its pungency. In the western parts it is reared almost in every garden, and is sold by the druggists at almost every market. The powdered root is also given internally as a carminative.

Another kind of turmeric, called Kari Haldi, is reared in the same manner. The root is cut in pieces and dried, and the powder is given with warm water in case of costiveness, which it is said to remove. About two or three drams form a dose. The dried root has a warm bitterish, but not disagreeable taste, and its smell, in my opinion, is more agreeable than that which the natives use for a perfume. Its colour is not black, as from its name one might expect, when dry it is pale, approaching to white, but when fresh it is a pale yellow, rather darker, however, than that of the former, and it has then less smell. The name, Kari, seems to be owing to the stains on the leaves, which mark this clearly as the *Curcuma Zerumbet* of Dr. Roxburgh. The name Kachur or Cachura seems, therefore, even in the Hindi dialect to be given to two distinct species described by this able botanist; and concerning these there are considerable difficulties. This plant with the stained leaves, from that circumstance, is evidently the *Kua* of Rheede, who particularly mentions it; and the *Kua* of Rheede is no doubt the *Amomum Zedoaria* of Willdenow, who quotes the figure of Rheede as being a good representation of the plant, which he means; yet Dr. Roxburgh considers his Zerumbet as different from the *Zedoaria* of Willdenow, although he admits that the root of the latter is the Zedoary of the shops. I cannot either agree with Dr. Roxburgh in supposing that the Kua of Rheede, and the Zirumbed of Rumph are the same. One has flowers, proceeding from among the centre of the leaves, and may be the Kachur of this district; the flowers and leaves of the other grow quite separate, and spring at different seasons. It is true, that a native of Malabar called the plant of Rumph Kua; but whoever trusts to the confused nomenclature of such people will be miserably deceived. Rumph, in describing the Zirumbed says, that he has never seen the plant which produces the genuine Zedoary.

Plants reared for making Thread or Ropes.—The *Cor-*

chorus is by far the most common. It is probable, that as in Ronggopoor, both the *capsularis* and *olitorius* are cultivated for the fibres, but it was the *olitorius* alone that I saw cultivated for this purpose. This plant and its fibres, in the dialect of Mithila, is most usually called San, to which particular attention ought to be paid, as this is the name, which in Bengal is given to the *Crotolaria juncea*, that here is called Gor San. The *Corchorus*, however, in various parts of this district is also known by the names Pata, Patua, San, and Meghnal.

Next in the extent which it occupies is the *Hibiscus cannabinus*, from the bark of which, in the southern parts of the district, the common cordage of the country is almost entirely made. In these parts it is said to be sown in fields, which produce nothing else; a practice that I have observed nowhere else in India: and in the northern parts I know that it is always intermixed with other things; especially a few seeds of it are dropt among turmeric and ginger; but in such small quantities as to deserve no notice, and it is chiefly used there as an acid seasoning, as I have before said. In the tables I omit altogether this, and consider only what is reared for cordage. It seems to me a very coarse material, far inferior to the *Corchorus*, but it sells for about the same price, and its produce is not greater, nor have I had any opportunity of trying any experiments on their respective qualities. In most parts of the district it is called Amliya Pata, on account of the acidity of its leaves; but in others it is called Chandana.

In most parts of the district no more *Crotolaria juncea* is raised than serves the fishermen to construct their nets; but the commercial resident at Maldeh has at Jagannathpoor a subordinate factory for procuring this material. The neighbouring country on the Mahananda and Nagar seems to be well fitted for the purpose, as much of the soil is rich, and as at all seasons the rivers facilitate the conveyance of the chief factory.

Cotton in this district is but a trifling article. There are several kinds, mentioned namely, Kukti, Phaguni Bao, Bhadai, Tibki, Bara, and Bhujaru, but I suspect, that one kind is often called by several names, and that in different

places the same name is given to different kinds. The only kind that I saw growing was by the people called Bhoga or false cotton, and it is not mentioned as being cultivated for its wool.

The Kukti is the most remarkable, its wool having the colour of nankeen cloth, and it seems in fact to be the same material with what the Chinese use in that manufacture; for the greater part of what is used in this district is brought from the hills subject to Nepal. I have not seen the plant growing, and cannot therefore speak of its botanical appellation. I am told, that what is called Bhadai, at least in some places, is of the same kind, that is, it has wool of the same colour; but it ripens at a different season. Some people allege, that the Phaguni has also a red wool; but that the season, at which it ripens, is different. It would seem to be an object worth the attention of government to send annually a bale of this red cotton to Europe, until it was ascertained whether or not it would answer as a material for our own manufacturers. Should this be found to be the case, any quantity might, in the course of a few years be procured by making advances, and without these it would be difficult even to procure one bale. The greatest quantity now reared in the district is immediately south from Puraniya, and it might be procured there by the agent of the commercial resident, who superintends the manufacture of salt petre. From the season, in which it is sown and reaped, I presume that the Tibki is the same with what grows in Dinajpoor and Rongopoor in the rainy season, and which appears to me to be the *Gossipium Javanicum* of Rumph, vol. 4. p. 34.

The Bhugaru grows in the dry season, and its wool is of a good quality. It is probably of the same kind with the fine cotton that is raised in Serkar Ghoraghat, being cultivated nearly at the same time, and in the same manner. The cotton called Bara is the finest kind raised in this district. At present its cultivation is confined almost entirely to the vicinity of Gaur; but in the north-west of the district there is much land, that would appear to be fit for its production. This is a valuable plant, requiring little trouble in cultivation, for watering is unnecessary, one sowing lasts two years, and with only one hoeing on the second year, gives two crops. In

order to give an idea of the manner, in which the people here swell out their accounts of the expense of cultivation, I shall detail what was stated to me on this subject.

To 30 ploughings (in reality 8 or 10) 2 rs. 8 anas. To sowing (really 1 ana, or 1 *man* for a day) 1 r. To hoeing to cover the seed, 8 anas. To seed (it could not be sold) 2 anas. To a hoeing in the second year, 10 anas. To two years' rent, 1 r. 4 anas. To gathering six-sixteenths of the crop, 4 rs. 8 anas. Total 10 rs. 8 anas. Produce, 4 *mans*, at 3 rs., 12 rs. Neat profit 1 r. 8 anas.

The real price is 4 rs. a *man*, and the gathering at six-sixteenths of the crop would be 6 rs., making the total expense 12 rs., and the neat profit 4 rs. The actual expense, so far as I can learn, may be about 8 rs. It may seem extraordinary that this cotton should sell only at 4 rs. a *man* (40 sers of 75 s. w.) even by retail, for almost the whole is sold by the farmers in that manner; while at the places of Ronggopoor, where the coarse cotton of the Garo hills is spun, this money would only purchase 23 sers of the same weight; yet there is no reason to suppose that I have been deceived in this point; many indeed alleged, that the price of the cotton of this district is not so high as I have stated. This being mentioned to the people, who on such occasions are always provided with an answer, they said that the cotton of this district contained so much seed, that it yielded no thread; yet on inquiry at the spinners of the two places, I found that directly the contrary is the case. I found at Borovari in Ronggopoor, that 144 pounds of Garo cotton gave only 30 pounds of thread, while at Bholahat in Puraniya 100 pounds of cotton gives 35 pounds of thread. In all these calculations, however, we can place no great reliance. The operations are performed with such different degrees of care, and the people are so totally ignorant of accounts, that it would be rash to rely upon results drawn from their reports.

Plants cultivated on account of their Saccharine juice :— Exclusive of the palms, mentioned among the plantations, the only plant of this description is the sugar-cane. The cultivation of this valuable article is chiefly confined to the banks of the Kankayi and their vicinity, where it is carried to a great extent, but is performed in a most careless and unskilful manner, so that the produce is truly wretched. A want of attention to manure and to weeding are the grand features of neglect, although a good deal of injury arises from a want

of proper selection in the kind. A very little of a most wretched kind called Nargori, from its resemblance to a common reed, is used, and gives almost no juice. The greatest quantity is of the very poor kind called Khagri, from its resemblance to a large reed of that name. It does not grow thicker than the finger, and in my account of Dinajpoor has been already mentioned. A larger kind is called Bangsa from its being thick like a bamboo, but the magnitude of this is only thought great, from its being compared with the others. It differs from the Kajali of Dinajpoor in its stems being entirely yellow. Towards the frontier a very little of this Kajali also is raised. In the whole district I did not see a field of good growth. This could not be attributed to the soil, which in that vicinity is remarkably rich; but is entirely owing to the want of care, which is so great, that I scarcely saw one field, of which the cattle had not been allowed to eat a considerable portion.

Little or none of the extract, that is prepared in this district, is made into sugar, the few manufacturers that are, being chiefly supplied from Dinajpoor. The quantity reared is not quite adequate to the consumption, and some is imported; but the difference is not considerable, as some is again exported. The farmers reduce the produce still lower, than I have stated, but I do not think, that dependence can be placed on what they said; and they reduced it by deducting all the expense of labour, that is paid in kind, which is a considerable proportion. The amount of the produce stated in the tables is supposed to be the whole extract procured from the canes growing in the district. About equal quantities of the pot and cake extracts are prepared.

It must be observed, that the whole produce stated here would not pay for the expense, which in Ghoraghat is bestowed on the cultivation; but the expense here is a trifle, and the farmer has a considerable profit. The reason of so little trouble being bestowed, probably is, that little or no additional rent either direct or indirect is laid on the land producing sugar. In my account of Ronggopoor I have stated, that in the parts of the same estate, which belonged to the Bordhonkuthi family, and were low rented, no one would take the trouble to cultivate sugar-cane, while on the share, that belonged to Dinajpoor and paid a high rent, this

valuable plant was cultivated with the utmost care. The low rent of most parts of this district, and the total disregard paid to the quality of the soil in the rate of assessment seem to have prevented the people from any attention to rich crops, and where the sugar-cane has been introduced, it receives very little care or expenditure, and its returns are scanty in proportion. In some places they do not bestow even the smallest quantity of manure.

Plants used for chewing and smoking:—Tobacco, as usual, is by far the most important, and about a half of the whole is reared in the vicinity of the capital. All the parts to the North and East of that town are equally favourable, and why it has been there neglected, I cannot say. The supply is however rather more than sufficient for the consumption. It is of a quality inferior to that reared near Ronggopoor. There are said to be three kinds named Mandhata, Arena, and Ghangira. The first is thought to be the best and largest leaf: the last is very small, and has more powerful narcotic effects.

Betle leaf is the next most important article, although much less in use than even in Dinajpoor. It is raised exactly in the same manner as in that district. Hemp (*Cannabis sativa*) is raised in the rich clay land of Gondwara. The quantity of land employed is very trifling, being stated at 25 Calcutta bigahs. The produce is stated much higher than I allowed in Dinajpoor, and I believe accurately, for the produce stated there appeared so extravagant, that I was unwilling to allow it. The average produce stated here, reducing weights and measures to the Calcutta scale, was 6 *mans* a bigah, double of what I allowed in Dinajpoor, but not more in probability, than what actually grows. The small extent of ground adequate to supply the whole market with this drug, and the consequent ease, with which the cultivation could be superintended, is an additional reason for adopting the plan I have proposed for raising a tax on this substance. Even now however there is great reason to suspect, that much is privately reared in hidden corners: as is also the case with the poppy, none of which is avowed. The quantity of this however is so small, that I have not entered it in the tables, although some perhaps is raised in almost every village, at least in the western parts of this district. Ca-

techu, Ajoyan, Mauri, and Dhaniya are also chewed, and are the produce of the country, but I have already mentioned them. Among the plantations are a few Betle-nut trees; but so insignificant, that their produce need not be taken into the account.

Plants used for dying:—On this subject in particular I am very much indebted to Mr. Ellerton for the communications, with which that gentleman has favoured me; and wherever there are a soil and situation similar to those in his vicinity, I can advance with a great certainty of my account being tolerably accurate.

The factories under the management of this gentleman are all in the south-east part of the district, including the divisions of Bholahat, Sibgunj, Kaliyachak, Gorguribah, and Manihari. In these there are in all 17 factories. Of these I know, that 15 contain 101 pair of vats. The other two probably may contain 10 pair so that on an average each factory contains between 5 or 6 pair of vats. The vats are in general from 20 to 22 feet square. Now five of the factories under the management of Mr. Ellerton contain 30 pair of vats, rather more than the medium are scattered through the above space at considerable distances, and may therefore be considered as a fair example of the whole, only that every thing in their establishment is on a better, but more expensive footing than I have seen any where else in Bengal; and in few have I seen such attention paid to gain and deserve the esteem of the natives. This care indeed, so far as I could learn, could not well be carried to greater lengths. Having premised so much, I shall mention a statement of the produce, on an average of seven years, of the factories under charge of Mr. Ellerton, and then extend it to the other factories in this part of the district.

Bigahs of ground for which advances were made, 26,000 =96,200. Bigahs of ground supposed to have been actually sown, 20,000=74,000. Bundles of plant actually received, 240,000=8,88,000. *mans* (74 $\frac{1}{3}$ lb. nearly) of Indigo procured 680=2,516. It must be observed, that the bigah, by which Mr. Ellerton reckons, is only 76 cubits square, so that each vat on an average requires very nearly 600 Calcutta bigahs to be actually sown, and that every 10 bigahs Calcutta measure actually sown produce nearly 133 bundles of weed, a

little more than was stated as the average produce of Ronggopoor; but, if we consider, that for every 20 bigahs sown, Mr. Ellerton supposes, that the farmers undertake to cultivate 26, and that the gentlemen of Ronggopoor calculated by the land for which they made advances, the difference will not be very material. Had Mr. Ellerton calculated by the lands, for which he made advances, 10 Calcutta bigahs would produce 117 bundles in place of 100, which the Ronggopoor gentlemen allow; but I suspect that Mr. Ellerton's bundle is only $3\frac{1}{2}$ cubits in circumference; such at least I know is the custom in the other parts of the district, and Mr. Ellerton mentioned no differnece. In Ronggopoor the bundle is usually 4 cubits round; the difference therefore will be next to nothing. The price given here to the farmer, being $\frac{1}{12}$ of a rupee for the bundle, will make the actual produce to the farmer from what he really sows worth 1 rupee 1 ana 7 pice. It must be farther observed, that on an average it requires 350 bundles to make one factory *man* of indigo, weighing nearly 74 $\frac{2}{3}$ lb.

I now proceed to detail the different soils and methods of cultivating indigo in these parts, as described by Mr. Ellerton. The greater part of the indigo is raised on land which gives a winter crop of pulse or rape seed, and occupies the place of a crop of rice or millet, which were it not for the indigo, would be sown on the same ground. In some few high places the indigo is preserved for seed, in which case no other crop can follow; but in the part of the district, of which I am now treating, the quantity of this is small. In this land the indigo is usually sown in February, and when the season is favourable, is reaped before the inundation rises. If this is late, and there are many showers in spring, there are sometimes two cuttings from the same field; but on an average of years the quantity thus procured is altogether inconsiderable. When the inundations rise early the crop is often entirely lost, and in general it suffers more or less. In moderate seasons this falls heavier on the manufacturer than the farmers, at least where those are treated with indulgence, which is shown at the factories under the management of Mr. Ellerton; for the farmers know that their weed expands exceedingly by being under water, and if they think that they can secure it, they allow it to soak two or three days, in which

time it is not absolutely rotten, and is taken by Mr. Ellerton, but produces a mere trifle of indigo, to which may be attributed the small quantity of dye, which that gentleman procures from a given number of bundles.

Another description of land is very low, on which the only crop that could be sown instead of indigo, is summer rice or millet, and the farmers seldom part with any of this description called Jaliya, that is not of a very poor soil, or that is not overrun with weeds, so as to be almost unfit for grain, and that is not very low rented. These lands are sown at the same season with the others, are liable to the same accidents, and never produce any seed; but as the land is low and moist, it is less dependant on the early showers of spring, without which the others fail, or cannot indeed be sown.

There is another manner of cultivating indigo, in which the seed is sown in October, and this also is done on two different kinds of land. The first is on the banks of the great rivers, where there are spaces covered with sand, that produce a very scanty vegetation in spring, and are never regularly rented, but in a few parts are sometimes cultivated with water melons, and other cucurbitaceous plants. If the sand does not exceed one foot in thickness, and rests on a tolerable soil, this kind of land has been found highly favourable for indigo, and it is almost the only kind which the farmers would with satisfaction cultivate. The seed is sown in October as the floods retire, and with little or no previous culture, and the plant afterwards requires little or no care nor expense. The moisture then in the sand enables the seed to germinate, and sends a sap root down towards the richer soil. Until the root reaches this, the plant almost resembles a fibre; but, no sooner does it reach the soil, which is preserved moist by the sand, than it requires vigour, and the driest seasons and most scorching winds produce little or no effect on its subsequent growth; for no soil seems to prevent evaporation so powerfully as sand. This indigo is less liable to accidents than the other, not only during its growth, but during the crop season, as such land is generally pretty high, and is late of being flooded.

The other land fitted for sowing indigo in October, is that which produces a winter crop, either as the only harvest of the year, or as succeeding rice or other grain that is reaped

in summer. This indigo is most usually sown along with rape-seed, which is plucked in January, and leaves the indigo to ripen in spring. Sometimes the indigo is sown along with wheat or barley, but as these are sown in November, and ripen later than the rape-seed, they are less fit for the purpose.

One great advantage has been found to attend the October cultivation of indigo as fitting it for the lower parts of the district. In favourable seasons it comes early to maturity, and towards the bottom of the stems ripens its seed, before the season for cutting the plant arrives. When this happens, the seed may be picked from the growing plant, without material injury, and in one year Mr. Ellerton procured from one small factory between 300 and 400 *mans*. He paid for this at the rate of 5 rs. a *man*, and had he not used it, he might have sold it for 12 rs. It must be observed, that Mr. Ellerton furnishes the farmers with seed at 3 rs. a *man*, and that it often, as I have said costs 12. Where seed is scarce, as in this part of the district, this plan of giving the farmers a higher price for it, than is charged to them seems judicious; and if followed in Ronggopoor, would soon no doubt procure abundance, and on the whole cost the planter less than he at present pays.

It must be observed, that both October crops, so far as I learned, are unknown in Ronggopoor; and that here they never sow indigo on the land, that is to be cultivated with transplanted rice, a practice that generally occasions disputes between the farmer and manufacturer. The price given here, even making an allowance for the difference of the size in the bundles, is much lower than that given in Ronggopoor, and seems totally inadequate to induce the farmers to cultivate the plant. This will be evident from comparing the produce and expense of indigo and summer rice, the place of which the former almost always occupies. The average produce of summer rice Mr. Ellerton takes at 7 *mans* the bigah of 76 cubits, and states that it is worth 6 anas 8 gandas a *man*; that is, the produce is worth rather more than $2\frac{3}{4}$ rs. while he states, that the produce of the same bigah in indigo is on an average only 1 r. or 12 bundles; but this statement of the rice is too high. Mr. Ellerton proceeds on his estimate by calculating the produce of a given number

of bigahs of rice, that have been reaped; but in the vicinity of the Ganges this would not give a fair average of the produce; for much of these crops that are sown in spring are totally lost, and never at all reaped, and in such situations rice is still more uncertain than indigo. Mr. Ellerton indeed calculates that of 10 bigahs sown, even in good years, not above eight are reaped, which will reduce his average to nearly what I was informed by the natives, who allowed from 4 to 6 *mans* of rice as the average produce, besides the expense of harvest, making the average produce probably about 5½ *mans*, worth rather more than 2 rs. or double the value of the indigo. It is true that the whole expense of the cultivation of summer rice, in ploughing, weeding, watching, and reaping, may be nearly double that of indigo; for in the three first operations very little pains is bestowed on this plant, and unless it is near the factory, the manufacturer pays the expense of carriage, while, as I have said, the charge for reaping corn is enormous. The land also on which indigo is raised, is in general poor and low rented, and where it is the only crop, does not pay more than 4 anas a bigah, or one-quarter of the produce. Still, however, the rice is no doubt a more profitable cultivation; and in fact, the farmers (except on the poor sandy land that will not produce rice) are exceedingly backward to undertake, or continue the cultivation; and many of the landlords discourage their tenantry from engaging in it, by every means in their power.

I have already, in Ronggopoor and Dinajpoor, had occasion to dwell on the discontent of both tenants and landlords, and the causes, which the different parties assign. Mr. Ellerton's opinion deserves the highest regard, not only from his long experience and thorough knowledge of the natives, and from the nature of his temper, which is said to be uncommonly mild, for I have not the honour of being his personal acquaintance, but from his being merely employed to manage the affairs of gentlemen, who in the whole concern have shown a liberality, to which I know none superior. He is decidedly of opinion, that the dislike, on the part of the landlords, proceeds entirely from the fear which they have of their oppressive conduct towards their tenantry, being brought to light by the Europeans. This may be extended to almost all the higher rank of natives who enjoy high pri-

vileges, who, I am afraid, are often very unjust towards their poor neighbours, and most of them, I am pretty well assured, wish never to see the face of an European. They hold out indeed as an excuse, the difference of manners, such as our eating beef and pork, which they cannot behold without abhorrence and contempt, and the whole conduct of our women, which they consider as totally destitute of decency; but I am inclined to believe, that the reason assigned by Mr. Ellerton has too much foundation in truth. As I have before said, however, it does not appear to me, that an Indigo planter is bound to become a knight errant to redress grievances; and his conduct, in that respect, ought if practicable to be such, as to set at ease the minds of the landlords and other powerful natives. It so however happens, that some planters gain the farmers to their side by giving them advice and assistance as to procuring redress, and no doubt such people often have found the farmers willing, on account of this protection, to supply them with indigo; but this seems a very difficult and delicate plan of conduct. Others again induce natives to farm the rents of large tracts of land, supply them with money to discharge their engagements, and employ the influence, which these men acquire as agents for the landlords, to ensure an extensive cultivation. This is a still more delicate plan, bordering on oppression, and seems to me very dangerous, considering the trust and credit, that must be given to the native agents, very few of whom in this district are deserving of either. The most usual inducement, however, besides kindness of treatment, such as Mr. Ellerton and many others on all cases show, is the advance of money without interest. For every 20 bigahs which the farmer sows, according to Mr. Ellerton, this gentleman, before the cultivation begins, advances at least to the value of the average produce of 26 bigahs, and I am persuaded, that the common rate of advance is still much higher. Had the farmer borrowed the money from a native merchant, and no one cultivates indigo, that would not have been under the necessity of borrowing, he would have, in the first place, been obliged to repay the amount of the loan, in grain or other produce, at the low price given when the markets are glutted at harvest, by which he would lose from 15 to 20 per cent. 2ndly in place of giving 40 sers for the man, he

must have given 50, which is an addition of 25 per cent, not only on the capital but on the interest; and, if he fails in the delivery of any part, he takes the deficiency, in part of a loan for the next year, at double its amount. Such a ruinous manner of raising money the poor farmer avoids by dealing with manufacturers of indigo, none of whom charge any interest, for what is repaid with produce. Some indeed charge the legal interest of 1 per cent a month, for what is not repaid, although others, as the employers of Mr. Ellerton, charge nothing. I am persuaded however, that this last indulgence is a mistaken liberality, and in many parts of the district, would be attended with ruinous consequences. In every part the farmers undertake to cultivate much more than they intend to perform, and in many, were they not charged with interest, they would cultivate none. As it is, in some parts of the district, as near Nathpoor, they are so extraordinarily dishonest, that it seems scarcely possible to induce them to cultivate a half of what they undertake, and for which they receive advances. I am persuaded, that a greater price given for the weed, and more strictness in making advances and recovering balances, would be found more advantageous for both parties.

In Gondwara, where the land is higher, and the soil stiffer, there are 10 factories. I have been favoured with the produce of 4 of these, for a space of 8 years from 1800 to 1807, while they belonged to Mr. Smith, and this is as follows,

1800. Bundles of plants, 41,764 indigo, 131 Fy. M. 20 sers. 1801. Do. 48,834 do. 162 Fy. M. 1802. Do. 26,083, do. 109 Fy. M. 17 sers 4 chhat. 1803. Do. 74,525 do. 278 Fy. M. 12 sers. 1804. Do. 93,945 do. 381 Fy. M. 1805. Do. 138,798 do. 536 Fy. M. 28 sers 8 chhat. 1806. Do. 92,770 do. 310 Fy. M. 1807. Do. 166,106 do. 754 Fy. M.—Total, 682,825 bundles, 2,662 Fy. M. 37 sers 12 chhats.

From this it will appear, that nearly 257 bundles of weed produced 1 *man* of dye, whereas with Mr. Ellerton 350 bundles were required, in a great measure probably owing to the country being lower, and more of the weed being spoiled; but in part also I am persuaded, owing to the soil. Mr. Smith looked upon any attempt to ascertain the quantity of ground actually cultivated as totally impossible, the frauds being so numerous and irregular, as to preclude calculation. The land however, is probably not more productive than in the south-

east parts of the district; the natives reported that it was nearly the same. There is however a most essential difference between these two vicinities. The quantity of seed reared here is very great, and Mr. Smith states, that for every 100 rs. which he advanced, he received back on an average 50 rs. worth of plants, and 25 rs. worth of seed, on which he had a very considerable profit; the remainder was repaid in money, or went to the advances of next year, the use of it having been a bonus to induce the farmer to undertake the culture. Without some such inducement, indeed no one in his senses would cultivate indigo for these factories, where the price allowed is only 1 ana a bundle. It is by no means the whole land sown that is kept for seed. The greater part as usual, gives a winter crop; and the crop of seed, where preserved, is usually of fully equal value. No October indigo, so far as I heard, is sown in that part of the country. These factories contained 21 pair of vats, and the whole of the others in that vicinity contain nearly as many, not above one less or more. The annual produce of the whole may therefore be 170,000 bundles of weed; of which about one-half is delivered at 16 bundles, and the remainder at 12 bundles the rupee. The seed in the former amounts to about one-half of the value of the plant, or to about 800 *mans* at 3 rs. a *man*, on the latter there may be about the same quantity. The average quantity of indigo will be about 670 *mans*.

With regard to the other parts of the district, including no less than 50 factories, I am not prepared to enter so fully into a discussion. Several of the factories I know are small, and in a bad state, and on the whole I do not think, that they can yield more in proportion to their number than three-fourths of the four larger in Gondwara; and the land may on the whole be nearly equally productive. I have indeed been favoured with an estimate, which apparently makes the produce greater; as it states the average produce of a Calcutta bigah to be 18 bundles of $3\frac{1}{2}$ cubits. The gentleman who gave me this estimate, however, employs people to measure the land just before it is cut, and his estimate is similar to that of the natives, who when they speak of the produce, only estimate the land which they reap. What is totally lost they do not introduce into the account; nor in stating their profit

and loss, is there any necessity for so doing, as the field is sown with something else, and the culture given to the indigo serves in part, for what would be necessary for the crop that comes in its stead. Allowing for this, there will be found no material difference in the produce, as estimated at Gaur on the land actually sown, at Ronggopoor on the land for which advances are made, and at Puraniya on the land actually reaped. The whole indigo reared by these 50 factories may therefore, on an average of years, be about 3000 *mans*, and the land in actual cultivation may be 60,000 bigahs. In this part of the country also much seed is preserved; nor is there any seed sown in October. The land being higher, a larger proportion gives two cuttings of plant. In some places a good deal is sown among the broadcast winter rice, which would otherwise have been intermixed with summer rice. The indigo is cut early, and the winter rice is then allowed to grow alone.

The manufacturers seem to incur a greater expense than they do in Ronggopoor. Their buildings are more expensive, and they keep an enormous establishment of oxen and carts for carrying home the plant. They almost all cultivate more or less, these cattle being idle at the ploughing season. The land, which they cultivate, being carefully ploughed and weeded, is vastly more productive, than what is neglected by the natives, and were the indigo planters, more generally men who could attend to the details of agriculture, and were they allowed to rent land contiguous to their works in a quantity sufficient to supply them entirely with weed, I have no doubt, that the land would be vastly more productive, and failures from the seasons less common. The habits and experience, however, of the greater part would render any undertaking of that kind ruinous; and there are strong reasons for the prohibition that exists against their acquiring such property. Except in the south-east corner of the district, the planters usually take all the seed at 3 rs. a *man*, and charge the farmers for what they require at the market price, which is a heavy loss to the cultivator; but the planters are at the whole expense of cultivating and carrying home the weed, which no doubt saves them from some fraud, and preserves much plant, that the listlessness of the people

would allow to perish; but it is attended with an enormous expense.

Two Hindus* and one native Portuguese have seven factories, and these ought by all means to be encouraged, especially the Portuguese. No objection can arise to his holding lands by any tenure; and I doubt much, if ever the natives will pay sufficient attention to the quality of the manufacture; while in the hands of the landholders, by whom chiefly it will be undertaken, it will be made an additional means of oppression.

About 1000 bigahs of indigo are cultivated for the original native manufacture, which is now entirely confined to the eastern skirts of the district near the Nagar, where no European manufacturer has settled. The produce was stated on an average at 20 sers worth from 2½ to 3 rs. the bigah, and the whole being made by the farmer, is looked upon as the net proceeds of the land. One man indeed informed me, that the produce was just double of what the people who made the above statement allowed; and I suppose, as his account agrees with what was stated in Ronggopoor, that it is accurate.

In this district Safflower (Kusum) is an object of some little more importance than towards the east. It is never sown by itself, so that no estimate can well be formed of the expense attending its cultivation; but in the tables will be seen an estimate of the quantity of land, that it in part occupies, and of the value of its produce. The great difference in the produce as stated in the tables, depend on the various proportions of the Kusum, that enter into the mixture of crops with which it is sown, and to the various soils that are adapted for each mixture. In this I have only included the flower and oil, although the leaves are also used as a vegetable in cookery; but as this in general is done by the cultivator, and does not become an object of sale, it is too trifling to deserve particular notice. The collecting the flowers does no injury to the seed, as they are pulled off while naturally separating from the young fruit. The oil is always extracted by the farmer, and the seed does not therefore come to mar-

* Several Hindus have now factories for the preparation of indigo, sugar, &c.—[Ed.]

ket, so that in the tables, I have calculated the produce by the value of the oil. The seed is put into an earthern pot, which has a hole in the bottom, and is placed over another that is sunk in the ground. A cover is then put over the mouth of the pot containing the seed, and a fire is kindled over and around it. As this burns, the oil falls into the pot below. It is therefore an empyreumatic oil, and is fit only for the lamp of the poor. The seed here is never eaten.

Plants used for rearing Insects.—In the division towards the north-west is reared a little *ricinus* for feeding the worm, that spins a coarse silk. I have nothing to add to what I have already said concerning this subject. In the ruins of the suburbs of Gaur, about 1000 Jujub trees (Bayer) are employed to rear the lac insect. I have not given these a place in the table, partly on account of their being of a very trifling consideration, and partly because they are so much intermixed with other articles, that for a very insignificant article I should have added much to the size of tables, already too voluminous. These trees are scattered through the fields, and the shade which they produce from frequent pruning is so trifling, that they seem to do no injury to the crops by which they are surrounded. The trees are allowed to be eight years old before the insect is applied, and afterwards each tree is pruned once a year, an operation by which in 10 or 12 years it is killed. About the 1st of November from 5 to 20 small twigs impregnated with the insects are applied to each of one-half of the trees, according to its respective size. The insects soon extend all over the tender branches, and cover them with lac. The branches are pruned about the 1st of June, and the trees are allowed until the beginning of next November to recover. About the 1st of June twigs impregnated with the insect are applied to the other half of the trees, which by the beginning of November are covered with the lac, and are then pruned. Thus one-half of the trees is always breeding, while the other half is recovering vigour, and each tree annually produces a brood of insects. A tree gives from 2 to 25 sers (4 lbs.—50 lbs.) and it sells at from 4 to 6 rs. for 40 sers of 72 s. w. that is from 6 to 9 rs. a cwt.; but it is ungarbled, and quite unfit for a foreign market. It is considered as of a quality very inferior to what comes from Asam, and the consumption here does not exceed 200 *mans*,

which may now grow. Formerly it is said, the produce considerably exceeded that quantity, and the overplus was sent to Moorshedabad; but for the three last years, the southerly winds, which are highly injurious to the insect, have been uncommonly prevalent. The tree grows so well every where, and even in the most wretched soils, that the insect not having been carried to places, exempt from southerly winds, is a proof of the slow progress of any improvement in this country, and of the want of enterprise among its inhabitants.

The only cultivation of this class, that is of the smallest importance in this district, is the mulberry, and this is entirely confined to three small divisions in the south-east corner. The quantity reared there is however exceedingly great, and some of the lands are remarkably favourable for the production. In treating this subject also I feel myself much inbebted to Mr. Ellerton.

The extreme uncertainty, which attends the profession of rearing silk worms, renders it difficult to form any general estimates concerning the value of the produce. In the account, which I gave of this employment, when treating of it at Maldeh in Dinajpoor, I have mentioned, that the price of the basket of leaves varied at different times from 1 to 30 rs. I then attributed this to variations in the quantity of leaves produced, and in the demand for silk; but from Mr. Ellerton I have learned, but there is another cause, which operates to a much greater extent, and which no doubt prevails in the adjacent parts of Dinajpoor, and, although I did not hear of the circumstance, in all probability operates also in Ghoraghat. He says, that without any obvious difference of management, the worms of a whole vicinity almost entirely perish in certain seasons, and almost all again succeed in others. The extènt, in which such failures happen, often reaches over a whole Pergunah or estate, but seldom to such a large measure as to affect the whole lands dependant on a factory, which is probably the reason, why I did not hear of the circumstance, the merchant by means of his agents procuring the cocoons, that he wants, from one place or other; and, if one brood fails with a breeder, his engagements are completed by the next. It thus however often happens, that all the breeders of a vicinity have a most abundant crop of leaves, where there are no worms to feed; so

that the leaves must be sold for a mere trifle, the expense of carrying them to a distance being very great. Again it also often happens, that there is a vast number of worms and a bad crop of leaves, in which case, as the breeders never kill any worms, the leaves rise to an enormous price, having to be brought from a considerable distance. Again sometimes both plants and worms fail, and the cultivator cannot compensate for the scantiness of the crop by its high price, as happens with most other productions. All these circumstances render the value of the leaves totally uncertain; and this seems to be a strong reason why the breeders should never cultivate: for when a breeder cultivates, he seldom has any other means of subsistence, so that one year he may starve, and next year be wallowing in abundance: whereas a man may raise one or two bigahs of leaves, and may besides cultivate a farm with grain, which will ensure him in a subsistence; while the average produce of his mulberry for 3 or 4 years would enable him to clear any arrears of rent, that he might incur, and yield him a handsome profit. The breeder might also no doubt avoid in a great part his uncertainty by never attempting to rear more insects than those, for which he could procure leaves at a reasonable price. He might indeed thus raise less silk, but his returns would be more regular, which in the economy of life is the object of principal importance.

On this account it would seem to be highly desirable, that both cultivators and breeders should chiefly occupy the immediate vicinity of navigable rivers, so that the leaves might be transported in canoes, at a moderate expense, to the villages in which the worms happen to thrive. On this account, as I have said before, the banks of the Mahanonda are peculiarly favourable, and were they cultivated with care, from the Kalindi to the Punabhaba, might probably supply all Bengal. There are no doubt many other situations equally favourable, but by far the greater part of the silk belonging to the Company's factories is reared in situations, that are far less advantageous.

The cultivation is managed exactly on the same plan, that I have mentioned in my account of Dinajpoor, at least near the Mahanonda, and where attention is bestowed; but near the Ganges, especially in the division of Sibgunj, the people

seldom enclose their gardens, many of which, in most seasons are flooded for two months, and although this does not altogether destroy the plantation, one or often two of the cuttings are lost. Neither do the people in that vicinity bestow so much pains on weeding their mulberry, and many seemed contented with merely ploughing the field after the plant had been cut, which is done twice a year down to the ground.

On the left of the Mahanonda it was estimated, that 4 bigahs were sufficient to supply a breeder with the usual quantity of leaves, that he required. In this district I heard it stated, that 5 bigahs were necessary for the purpose, which difference may be explained by attending to the want of care and uncertainty just now mentioned. Notwithstanding this want of care Mr. Ellerton states the expense of forming a new plantation at more than double of what I was informed at Maldeh. The expense was estimated to me at 9 rs. a bigah, while Mr. Ellerton allows 19 rs. The subsequent charges are nearly the same, amounting to between 7 and 8 rs. but then on the total a vast difference arises. Mr. Ellerton allows, that the mulberry lasts only 3 or 4 years; so that even in the latter case the whole charge will be as follows.

First expense, 19 rs. 4 years annual expense, 30, total 49 which divided by 4 years, makes the annual expense 12 ¼ rs. Whereas the people of Maldeh allowed, that their garden, with the care which they bestow, lasts 20 years, which will reduce the annual expense to 8 or 9 rs. a bigah. Perhaps the people here act judiciously, in often rooting up the mulberry, and planting it again in fresh earth, by which the crops are probably more luxuriant: but I am at a loss to account for the enormous expense, which Mr. Ellerton states for the first planting an acre. In no part, that I saw in this district, does there seem to be so much pains bestowed as in Dinajpoor: and in many parts the field is neither enclosed nor hoed. I must however admit, that in this district every operation of husbandry is performed at a more than usual expense, the people getting such low wages, that they have no inducement to exertion. Whatever difference in the expense of cultivation there may be, would appear to be amply compensated by the produce stated by Mr. Ellerton as the average of one bigah of land, which is as follows.

Cuttings, or Seasons. 15th Oct. to 15th Nov.—Leaves, 12 Bundles, value 6 rs. Cocoons, 32 sers. value 16 rs. amount 12 rs. 12 anas 9 pice.

15th Nov. to 15th Dec.—Leaves, 6 Bund. value 4 rs. Cocoons, 20 sers. 16 ¾ rs. amount 8 rs. 6 anas.

15th March to 15 April,—Leaves, 8 Bund. value 4 rs. Cocoons, 32 sers. 13 rs. amount 10 rs. 6 anas 5 pice.

15th April to 15th May,—Leaves, 6 Bundles, value 2 rs. Cocoons, 21 sers. value 10 ½ rs. amount 5 rs. 8 anas 2 pice.

15th June to 15th July,—Leaves, 12 Bund. value 3 rs. Cocoons, 30 sers. value 10 rs. amount 7 rs. 8 anas.

15th July to 15th Aug.—Leaves, 12 Bund. value 4 rs. Cocoons, 36 sers. value 9½ rs. amount, 8 rs. 8 anas 9 pice.

Total—Leaves, 56 Bund. value 23 rs. Cocoons, 171 sers. amount, 53 rs. 2 anas 1 pice. Average cost, Leaves, value 12 rs. Cocoons, average amount 34 rs. Gain, Leaves, 11 rs. Cocoons, 19 rs 2 anas 1 pice.

The produce of leaves at Maldeh was stated to be 60 loads, not very different from the 56 here allowed, as the rope there was 80 cubits, while here it is only 75; so that $\frac{1}{7}$ nearly must be added to Mr. Ellerton's calculation, to bring it up to the produce, expense, and gain of a bigah Calcutta measure. At Maldeh these leaves were only valued at 15 rs. while here they are valued at 23, leaving an enormous net gain of 11 rs. a bigah, supposing the farmer to hire men to perform every part of the labour; so that a person, who rented 5 bigahs (about 1 ½ acre), without any farther labour than superintendence, might live like a very easy farmer.

In Maldeh it was allowed, that 1 bigah produced on an average 82 ½ sers Calcutta weight of cocoons, which, to say the truth, I was almost then afraid to mention, but here the produce amounts to 171 sers. I allowed a man, who reared worms, in addition to the value of the plant, 4 rs. a bigah for extra charges, besides his own labour, and that of his family. Mr. Ellerton allows 11 rs. a bigah for this head, probably charging the wages of the family, and yet leaves a net gain on every bigah of 19 rs. on the cocoons, and 11 on the leaves or in all 30 rs. on the bigah. I confess, that this far exceeds any estimate, that I procured from the natives, or any that, until I was informed by Mr Ellerton, I considered as probable. The highest account, that I received in this district was from a chief breeder (Mandal Basaniya) at Bholahat, and will be afterwards detailed. He allowed 21 rs. for the produce of leaves from one bigah; and 134 ½ sers (75 s. w.) of silk worth 40 ½ rs. and equal to 126 sers

Calcutta weight; but were I to take the average of the accounts, that I received, it would not differ much, from what I have stated at Maldeh as the produce of cocoons. These here would amount to 85 Calcutta sers a bigah, in place of 82 ½ which were there allowed. The opportunities of being informed, that Mr. Ellerton had, were so much better, than those which were offered to me, that I would willingly adopt his opinion in preference to that, which I had previously formed, were it not for one circumstance. Mr. Ellerton in forming his estimate seems to have proceeded merely upon the number of Bigahs of leaves, that were actually cut for feeding worms, and does not include, what was totally lost by being flooded, or by want of demand, owing to the failure of the worms, in which case the leaves are often not saleable, and are given to the cattle. Making a deduction for these, I do not think, even allowing for the difference occasioned by a more frequent renewal of the plant, that we can allow more in Bholahat and Kaliyachak for the produce of a bigah than 20 rs. worth of leaves, and 4 *mans* of cocoons worth 50 rs.; and in Sibgunj, where the land is low and badly cultivated, ⅓ less may be fairly presumed to be reasonable.

The Company's factories at English Bazar and Junggipoor are said by the natives to make advances to about one half of the breeders in this district, who are stated to amount to 4700. At the former factory, I believe, none but the best cocoons are at present taken, because the resident deals only on the Company's account. Whether or not the Resident at Junggipoor deals in silk on his own account, I did not learn; nor had I any opportunity of knowing, whether or not he took any cocoons of an inferior quality. As the Company takes none but the best cocoons, it pays 16 rupees for the *man* of cocoons; but the native merchants of Bholahat say, on an average of good and bad, that they give 12 rupees exactly as was stated at Maldeh; but the weight there was 85 s. w. the ser; here it is 75.

All the cocoons, that are rejected at the factories, and the whole of that is reared by those who take no advances, is spun by the natives after the manner, which I have described in giving an account of Maldeh. Their filature machine (Gayi) wants the improvement for twisting the fibres, as they are wound from the cocoon, which has been introduced

in the Company's factories; but in other respects is on the same plan, and the old Bengalese fashion of small hand reels (Layi) has been totally abandoned. The cocoons wound by the natives, as in Maldeh, are most usually, if not always killed by exposing them to the heat of the sun, a practise that is condemned by the Company's instructions. In order to shew the various produce and value of cocoons, managed according to the native manner of filature, I give the following table procured at Bholahat from a principal breeder, who rears plants, feeds worms, and spins the silk. This he gives as the produce of a bigah less than that of Calcutta, so that to procure the produce of one of these we must add one seventh part to what is here stated.

Cutting season, 15th Oct. to 15th Nov.—Leaves, 10 bundles, value 5 rs. Cocoons, $18\frac{3}{4}$ sers. 75 s. w. value 7 r. 8 a. Silk, 1 ser 80 s. w. 4 chht. value 9 rs.

15th Nov. to 15th Dec.—Leaves, 10 bund. value 5 rs. Cocoons, $18\frac{3}{4}$ ser 75 s. w. value 7 r. 8 a. Silk, 1 ser 80 s. w. 4 chht. value 9 rs.

15th March to 15th April.—Leaves, 12 bund. value 2 r. 4 a. Cocoons, 25 ser 75 s. w. value 7 r. 14 a. Silk, 1 ser 80 s. w. 8 chht. value, 11 rs.

15th April to 15th May.—Leaves, 6 bund. value 1 r. Cocoons, 13 ser 75 s. w. value 2 r. 6. a. Silk, 9 chht. value, 3 r. 8 a.

15th June to 15th July.—Leaves, 20 bund. value 5 r. Cocoons, 40 ser 75 s. w. value 10 r. Silk, 1 ser 80 s. w. 12 chht. value 14 rs.

15th July to 15th August.—Leaves, 10 bund. 2 r. 12 a. Cocoons, 20 ser 75 s. w. value 5 r. Silk, 14 chht. value 7 rs.

Total, Leaves, 68 bund. value 21 rs. Cocoons, $134\frac{1}{4}$ ser 75 s. w. value 40 r. 4 a. Silk, 7 ser 3 chht: value 53 r. 8 a.

In the amount of the different cuttings there is an apparent contradiction between this and Mr. Ellerton's table; but this arises from that gentleman's table being constructed from the books of a factory dealing only in the better kinds; so that his produce in the October and November cuttings is greatest, while, the Company taking a large proportion of the fine cocoons, very few of these go to the native traders. It must farther be observed, that here it is alledged, that about $17\frac{1}{2}$ ser of cocoons give only 1 ser of silk, while at Maldeh about 15 were reckoned sufficient, which will of course make the profits of winding less than was there stated. The wound silk was there also valued higher, and the cocoons lower, which will make a still greater reduction on these profits.

I shall suppose, that one half is wound in this manner, and partly manufactured and partly exported. A considerable part of the cocoons, go from this district to Junggipoor; and, as I am not acquainted with the charges, incurred at the factory in English Bazar in preparing the silk spun there, I shall consider one half of the cocoons as exported from hence to the Company's factories.

This being premised, the value of the leaves at 20 rs. a bigah for Bholahat and Kaliyachak, and at 16 for Sibjung will be 4,40,000 rs. The whole quantity of cocoons will be 88,000 mans worth 11,00,000 rs. Of these I allow one half to go to the Company's factories. The remainder is spun by the native filature, and, according to the estimate given at Bholahat, rejecting small numbers, will produce about 79660 sers of silk, worth 5,93,000 rs.

Plants cultivated for Fattening Cattle.—Under this head I might no doubt have included several of the grains, the straw of almost all which, in some parts of the district, is given to cattle, and some few are fed with pulse or the cake from which oil has been expressed; but as these grains are chiefly reared for the use of man I shall here confine myself to the carrot. In a few places, and to a trifling extent, as will appear from the tables, this is reared, almost entirely for the use of the milch cows or carriage oxen, that are kept by the wealthy. The custom might become highly advantageous, were the natives sensible of the importance of manure, and were the cattle fed entirely in the house, so that all the manure might be preserved. The carrot is well known to be an excellent food for cattle; but it does not seem to thrive so well here as in Europe. Turnip I have no doubt would thrive much better; but whether or not the natives would like the taste, which it communicates to milk, I cannot say. It is probable, that it would not be perceived, as the people here never use milk, but what has been boiled and kept in such dirty vessels, that it has acquired a flavour strong enough to overcome that communicated by the turnip.

While on this head I may observe, that two plants grow spontaneously on the fields of this district, and flourish in the early part of spring, and end of winter, when the pasture is most scarce. Both seem admirably fitted for making artificial meadows or pastures, and might supply the wants of

the cattle, which are to the utmost degree urgent. One of these plants is the *Medicago lupulina,* well known to the farmers of Europe; but for which the natives have no name. The other is the *Melilotus alba* of the Encyclopedie, which the natives call Ban Methi.

Implements of Agriculture.—The plough does not differ materially from that of Dinajpoor,* and nearly about the same proportion have no iron. A small number is wrought by cows, and a great many have for each four or even six cattle, and the cattle are somewhat better. The ploughmen are here exceedingly slothful, and I believe all the operations of husbandry are more expensive than in Dinajpoor or Ronggopoor. If there are two cattle only for the plough, the cattle labour only until noon, usually beginning at nine o'clock. In the afternoon, in the rainy season, the ploughmen cut grass for the cattle, at other seasons they repair the houses, and do small jobs; and, when there is no work for the cattle, they occasionally weed or sow. If there are four cattle, the ploughmen in common only work these, and assist to procure grass. If there are six oxen, they give no assistance to the farm, except on days when the cattle do not work, and a person must be kept to cut grass and tend the cattle. The usual rate of labour for each pair of oxen is three hours a day, and nine hours ploughing a day is considered as exceeding hard work, without any additional labour.

In the eastern parts of the district the implement like a ladder, called Mayi, is used to smooth the field; but in the western parts a thick narrow plank, eight or nine feet long, is used in its stead, and is the most awkward machine that I have ever beheld. There is no handle to it, as there is to the planks used for a similar purpose in the south of India; nor have the natives had the ingenuity to fasten a beam to it, by which it might be drawn. They tie ropes to the necks of the cattle, usually two pair to each plank, while two men stand on this to give it weight, and to save themselves the trouble of walking; and they secure themselves from falling by holding an ox's tail in each hand; and by twisting this they can guide and accelerate the motions of the cattle. So totally devoid of ingenuity have they been, that they have

* See Vol. 2, Book 3.

not fallen upon any contrivance to fasten the rope to the upper side of the beam, so as to prevent it from rubbing on the earth; but fairly tie it round the plank, so that, owing to the friction, an ordinary rope would not last a moment. They therefore have been under the necessity of employing the tanners to make ropes of hide, which resist the friction; but come high. The tanner is usually paid in grain, and the making these ropes is the chief employment that they have. This plank is called a Chauki.

The Bida or rake drawn by oxen, in this district also, is in universal employ, and in some stiff soils the natives have given it iron teeth. These are a great deal too slight, and one of the greatest improvements, that could be made on their manner of tillage, would be to add strong teeth to this instrument. The implement, however, with iron teeth costs $1\frac{1}{8}$ r., which is a very serious expense, where stock is at so low an ebb.

The reaping hook (Kachiya), the weeding iron (Pasan), hoe (Kodali), hatchet (Kurhali), and bill (Dao) are much the same as in Dinajpoor. A large wooden pestle and mortar (Ukhali) is the implement most commonly used in families for separating the husks from rice, and it is chiefly those, who clean rice for exportation, that use the mortar (Dhengki), the pestle of which is raised by a lever. The latter performs the operation with less labour, but is more apt to break the grain. The sugar mill and boilers are of the same kind as in Dinajpoor.* Although there are many carts, they are never employed in agriculture, either to carry out manure, or to bring home the crop. The oxen, as in Dinajpoor and Ronggopoor, everywhere draw by a yoke passing over their neck. There is no contrivance to prevent it from galling them, and they usually suffer much.

Manure.—This most valuable branch of agriculture is almost as totally neglected, as in the eastern parts of Ronggopoor. Cow dung is the most common fuel. Nor is its quantity for manure ever augmented by litter. In most places, therefore, the greater part, and in some places the whole of what can be collected, is reserved for burning, and the usual manner of manuring the few fields, where any such thing is

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* See Vol. 2, Book 3.

attempted, is for two or three successive nights to gather a herd of cattle on a narrow space. This is continued in turns, until the whole field receives a scanty supply. Tobacco, kitchen gardens, mulberry, and sugar-cane, are generally allowed a little cow dung and ashes, but not in every place, and everywhere in so scanty a proportion, as to produce very little good. Oil cake and fresh earth are given to betle-leaf; and the latter to mulberry. The ashes are given to the crops of grain that grow in winter; but in some places are totally neglected.

The spring rice is watered by the rude machine called Jangt, which I described in the account of Dinajpoor,* and gardens are watered by the lever called here Dab, constructed on the same principle with the Pacota or Yatam of Madras, but infinitely more rude, and less powerful. No other kind of artificial watering is used. It appears to me very practicable, in seasons when the rains were scanty or failed to effect much good by throwing dams across the smaller rivers, which come from Morang, and spreading their water over the fields by means of canals. In ordinary years even this might be applied, to great purpose, in rearing winter crops of high value, such as cotton, which would then be in a great measure independent of season. A work of such extent, however, could only be raised by the Zemindars, and those of this district must acquire habits very different from what they now follow, before any such laudable exertions could be reasonably proposed.

Floods and Embankments.—In this district there are no embankments made on a large scale with a view to exclude floods from the fields; and, as I have said in Dinajpoor, there is no reason to regret the want. The tenants in some places have united to form small banks, on the plan which I mentioned in Dinajpoor, and which answer very well; but were the Zemindars to exert themselves, much advantage might ensue from extending the practice.

In a few places towards the north-west the people, in imitation of those in the adjacent parts of Ronggopoor, have paid some attention to making banks to secure the more equal distribution of water, by preventing it from draining soon

* See Vol. 2, Book 3.

from the higher lands, and from drowning the lower. For Bengal, in general, this neglected kind of economy would be the most valuable improvement, and in no part would it be more useful than in the north-west and central parts of this district, where it is totally neglected. I have nothing to offer on this interesting subject, in addition to what I have already mentioned in the account of Ronggopoor.

Domestic Animals.—In the account of the condition of the people, and in the Appendix will be found an account of the tame elephants and horses, that are kept by the natives of this district as belonging to their personal equipage. Here a good many ponies are used for the carriage of goods. They are the most wretched creatures that I have ever seen, and are valued at from 3 to 5 rs. They carry from 2 to 3 *mans*, or from 164 to 240 lbs. Their keeping costs nothing, except a rope to tie their feet together, when they are turned out to pasture. Their number, and that of all the other kinds of cattle will be seen in the Appendix.

At Puraniya, and at the cantonments at Krishnagunj, from 15 to 20 asses are kept by the washermen as beasts of burthen. There are few countries in India where the stock of cattle of the cow kind is of more value. They are of the same species with those of Dinajpoor, but in general are of a much superior breed. There are many small cattle for the plough, but the number of those fit for carrying loads, or for going in a cart is much greater than towards the east, and a great many of such as draw the plough would there be considered as too valuable for that purpose, and would be reserved for carriage. The pasture and other means of subsistence, which the natives afford them, would appear to be still more inadequate to their support, than what falls to the share of the cattle in Dinajpoor, on which account their strength is not in proportion to their size: but the oxen of this country, when tolerably fed, become strong, and supply the greater part of Bengal with cattle for carts, and with the better kind that are employed by traders to carry loads. I had been led to expect, that the fine cattle, which are employed for draught in the Bengal artillery, were bred in this country; but I saw scarcely one such, and the people said that they come from the west. The number of such must therefore be at any

rate trifling, although these cattle are usually said to come from Puraniya.

In the western parts of the district the people give good prices for breeding bulls, that is from 12 to 15 rs.; but this is little more than what a good ox will cost, the bulls, however, are fine animals, one will serve 100 cows. The breed would still improve more, did not the Hindus of rank work many bulls, which often, when very young, impregnate the females, and produce a puny breed. A few of these people consecrate bulls, which turn out fine animals for breeding, although they are not quite so pampered as those of the lower parts of Bengal, and are not numerous. In the eastern parts bulls usually sell lower than oxen, and in many parts there every one is wrought. Except towards the north-east cows are not used in the plough, which tends very much to improve the breed. Wherever this practice exists to a considerable extent, the cattle are of the same kind as in Ronggopoor, and those of the south-east resembles those of Dinajpoor.

An estimate of the whole quantity of milk, that the owners get, will be seen in the Appendix, together with its value. In this table I have not thought it necessary to divide the cows into three kinds, as I did in Ronggopoor, because in the first place there are very few cows, which are kept up, and regularly well fed on grain; and secondly because there are no cows, which are constantly kept in the Bathan, and very few that are not kept in that manner for some part of the year.

The pasture in this district consists of the following descriptions: 234 square miles of high fallow land, and 482 square miles of high land, that is not cultivated, with about 186 of broken corners, roads, burial grounds, and the like, that are among the higher fields. All this is high, and produces little or nothing from December until May; but in the interval is pretty good. Some of the high waste land is preserved from being pastured, and the grass is reserved for thatch. This may amount to about 80 square miles, and must be deducted from the above, leaving about 822 of clear high pasture. Besides in the high lands, there may be 93 miles covered with woods and bushes, which at all times preserve some moisture, but at no season give good pasture.

Then there are about 78 square miles of low land that is clear, or that has been deserted, and has not yet been overgrown, and 100 miles of roads and broken corners in the low parts of the country. In the floods a great part of this is useless, but it sooner becomes good, and it retains its vegetation longer than the higher land, so that upon the whole it is as useful. Then there are 389 miles of low land covered with reeds, bushes, and trees. Some little part of the former, in the rainy season, produces fresh shoots, that are highly seasonable; but the remainder is then totally useless. In the dry season again this is a grand resource, as the higher plants preserve a moisture, that enables a low vegetation to subsist; but it never becomes so good, as the clear pasture is in the rainy season. Finally, in December and January, the rice stubble is a grand resource, especially in the low rich lands near the Mahanonda and its branches. These resources would be totally inadequate for the immense stock that is kept, were it not for the wilds of Morang, belonging to Gorkha. The woods there, at the foot of the mountains, always retain some degree of freshness, and the rains of spring are there usually early and copious, which brings forward a very strong vegetation, while almost every thing here, even to the bamboo, is perfectly withered. In Morang the owners of kine give a male calf to the Gorkhalese officer for each herd (Tatti) of 5 or 600 head. Each pair of buffaloes pays from 16 to 10 anas. In some parts also of this district, the Zemindars, although in other respects rigid Hindus, have had sense to take a rent for pasture. This custom prevails all over the parts that belong to Serkars, Puraniya, and Mungger; but in Jennutabad, Tangra, and Tajpoor, no rent is taken for the pasture of kine. It is perhaps to this circumstance, that a good deal of the quality of the cattle is owing, at least, where the rent is taken, it so happens, that the cattle are by far the best.

In the rainy season almost all the cattle live in the villages; and, where the pasture is plenty, they are allowed no addition, except such as are used in carriages, or a very trifling number of milch cows, that belong to very rich men. Cattle of both these descriptions are allowed a little straw, grain, or oil-cake. At this season the cattle are in very tolerable condition.

In parts, where the country is very low, as many cattle as can be spared, are sent in the rainy season to higher parts, where they pay for pasture. The remainder is kept at home, and is fed on grass, which grows chiefly on the little banks that confine the water on the plots of rice, and which springs with great luxuriance, and is not very coarse, being mostly different species of *Poa* and *Panicum*, that are of a soft succulent nature. In these parts there is also a greater abundance of rice straw, and some low lands near the great rivers produce reeds, which, when young, are a valuable fodder, and pay a high rent.

In the dry season the high pastures become perfectly brown and naked, and afford little or no nourishment. Such of the cattle as can be spared are then sent away from the villages, and do not return until the early rains of spring have restored vegetation. A part of the cattle from the higher parts of the country, go then to the low banks of the Ganges and Kosi, where there are many reeds and tamarisks, that shelter some short herbage from the scorching rays of the sun, and afford a scanty pasture; but by far the greater part is sent to Morang. None are kept at home; but those absolutely necessary for labour, and the cows which are in full milk. These are fed evening and morning, and necessity in many parts of the district, has induced the natives to give them all sorts of straw, even those of different kinds of pulse, which in any other part of India that I have been, and in some parts even of this district, would be considered as insanity. In the eastern parts of the district the people strongly adhere to these prejudices, and never give any forage, except rice straw, and the empty pods (*Legumina*) of pulse; but they venture to cut the stubble (Nara) of rice for their cattle, and do not hesitate to give them the tops (Poyal) of summer rice, after the grain has been thrashed.

From the inundated parts of the district there is less occasion in the dry season to send away their cattle, and those which were sent away in the floods, return as these subside. The wastes are then accessible, and retain a moisture that enables then to produce a wretched pasture, and the quantity of rice straw is very great.

The cattle when not at home, even in the rainy season lie out, although the keepers are paid higher wages than are

allowed in Dinajpoor and Ronggopoor, where they always construct good sheds, but here materials are scanty. In some parts, especially towards the west, even the cattle that are in the villages are not brought under cover, but are tied in the farm-yard, and fed from a large trough of clay or basket-work into which their straw or grass is put. In most places the cattle occupy as many houses as the people.

The cattle which are absent from their village, are entrusted to men of various castes, that make the tending herds, and preparing milk the principal means of their subsistence. Sometimes they are paid by so much the head for each grown cow, the young cattle going for nothing. The rate in the south is 1 pan of cowries a month. This is commonly the case when several small farmers unite to hire a man to tend the cattle, which they send to the wilds. The great proprietors who have a sufficient stock to employ one or more men, usually pay them by yearly wages, which in the south are usually 3 or 4 rs. a year with almost 11 *mans* (1 ser 96 s. w. a day) of rice, a blanket, a Dhoti, a turban and pair of shoes. Each man takes care of 50 head.

The cows in full milk are seldom entrusted to these people; but are kept at home, until the quantity of milk is reduced, to what is considered as alone sufficient for the nourishment of the calves; and where the breed is good the natives allege, that they take very little milk at all, leaving almost the whole to the calf; for the price of oxen has of late risen so much, that it is considered more profitable to rear these of a good quality, than to attend chiefly to the milk. Even in the rainy season in Dimiya, where the herds are immense, cows' milk is extremely scarce, and is seldom sold. Most of what can be spared from the calves is used in the families of the proprietors.

The cows in the western part of this district produce less advantage to the farmers by their milk, than those of Dinajpoor, but a great deal more by their calves. If we reckon the expense of pasture, forage and tending, with the interest of the price of the stock, there will little remain. The selling cattle being considered by the natives of rank, who in these parts are the chief owners, as very shameful, if not sinful, no satisfactory account of the profit from rearing young oxen could be obtained.

The low castes in general have not so many cows as will keep up their own stock of labouring cattle, and it would be as uncivil to ask a man of rank the profit that he made by such means, as in England to ask a gentlemen the sum he had procured for a rotten borough. Sixteen cows, however, will on an average produce 80 calves, of which perhaps 64 may come to maturity. Of these perhaps 36 may be oxen, and as the good cattle kept by rich people, may be considered as worth 8 rs. a head, the whole value may be 288 rs. or 18 rs. for each cow. She is kept for this 14 years. The female calves keep up the stock, the milk will do no more than defray the expense and interest of the capital, so that 2½ rs. may be taken as the usual annual profit on each of these good cows mostly belonging to the high castes; or to those who tend cattle. In the east part of the district the people take more milk from their cows; but have less profit from the calves, and indeed in some parts these do not keep up their stock.

The cattle are here subject to the same diseases as towards the east, but the violent attacks do not seem to be quite so frequent. The people give them a small quantity of salt, and could more be afforded, it would probably contribute to render them more healthy. Property in buffaloes is considered as highly respectable, more so even than that in kine; because no man now a days, can treat the sacred animal in the manner that is its due. Rajas, totally forgetful of their duty, charge rent for pasture, the herdsmen defraud the owners so much, that no profit is to be made of the milk, which is the only lawful advantage, and the owners have therefore been under the necessity of selling the calves, and in order to render them more fit for labour, have even consented to their being castrated; some have even proceeded to such lengths as to have sold cattle that were useless, as not breeding, or as being too old for labour, to monsters, who they had sufficient reason to think, would again sell them to those who might murder the innocents for the sake of satisfying their shocking appetites for flesh. Brahmans resist all these innovations, as far as they conveniently can, but with no great success, the lucre of gain in these degenerate times, too often overcoming the sense of propriety. It is however to the sacred order, that most of

the bulls wrought in the plough, owe the preservation of their sexual dignity.

The buffalo is the animal, which chiefly supplies the people of this district with butter. They are not in general so fine as those of Ronggopoor, which seems to be owing to fewer of them being impregnated by wild males. In the south-east corner, where no tame males are kept, the buffaloes sell from 32 to 40 rupees a pair, while those, that go to Morang attended by tame males, average no more than 28 rupees. On the borders of Dinajpoor they are only valued at from 16 to 20 rupees, although they are of a very good breed. They are managed much in the same way as cows. In the rainy season they are kept in the villages: in the dry most are sent to Morang, or to the reedy banks of the great river, and never receive any food except pasture. Many of the females however, which are in full milk, are kept at home, the people having little confidence in the honesty of those who tend them. Buffaloes are always reckoned by the pair, consisting of two adult females with their calves, and the males that are necessary for breeding, so that young and old, male and female, every pair may amount to 3 rs. a head. The male calves that are born, are said to be considerably more numerous than the females, and are usually killed, soon after they are calved, very few being here reserved for sacrifices, or for labour. The female buffaloes, therefore, that have had male calves, give much more milk to their owners, than those which have had females, because the latter are kept, until they grow up, and are allowed a great part of their mother's milk. In the south-east corner all the males are preserved for sacrifice, until their horns shoot. The females therefore, in that part, apparently give less milk, although they are finer cattle. A flock of 40 pair of buffaloes in the south, requires the following charges:—

2 Keeper's wages, 8 rs.; Rice, 18 mans, 10 sers 12 rs.; 2 Blankets, 2rs; 2 Wrappers, 2 rs.; Salt for the buffaloes, 12 rs; Bells and rent 1 to 1½ rs. 10 rs. Total 46 rs.

Out of 100 female buffaloes, 40 give annually milk, on an average 7½ mans, (80 s. w. the ser), worth so many rupees. The whole net proceeds therefore amount to 300 rs., deduct

the expense of care, and there remains 254 rs. for profit and interest on a capital of 1200 rs. This is so much less than the account, which I procured in Dinajpoor, and that given in the remarks on the husbandry of Bengal, where for every full grown female buffalo in a herd, the owner is supposed to receive 10 *mans* of milk, that I imagine the natives have concealed part of their profit, which in that case would be enormous. In every part it was generally agreed, that the buffalo produces a calf once in the two years only, while in Dinajpoor I allowed six-tenths to be in milk, and the author of the remarks allows two out of three; nor any where here would the owners allow more than 7½ *mans* of milk for the average produce of each buffalo cow in milk, that is of 3½ *mans* of milk for each adult female in the herd, and in many places, they reduced the produce to 3 *mans*. Although in the tables of produce I have adhered to the reports of the natives, because I have no sort of proof of its being erroneous; yet I have little or no doubt of the accuracy of the opinion of the author of the remarks, not only out of deference for the opinion of a person exceedingly well informed, but because it agrees so well with what the people of Dinajpoor admitted.

In the Appendix I have estimated the value of the dairy by the milk; but it is usual with the owners of buffaloes to receive 1 ser of Ghi or prepared butter for every 12 sers of milk. The Ghi is delivered to him at his house; and is often paid for by the merchant, before he receives it.

In common years the young female buffaloes, that arrive at maturity, are more numerous than those which die, and the herds increase; but now and then distempers occur, which reduce the flocks far below the medium standard. Goats are pretty numerous, and are of the same kind with those in Dinajpoor. I have nothing to add, to what has been said concerning them, in giving an account of the districts already surveyed. The kids for sacrifice, and a few wethered males are the only source of profit, and in general sell lower somewhat than in the two last mentioned districts. In this district there are two breeds of sheep. The Bhera Bheri, or male and female of the one kind, are the same with those of Dinajpoor, and are of the kind, that seems original to Bengal. They are diffused in small numbers through most parts of

the district, are managed as in Dinajpoor and Ronggopoor, and the value almost entirely depends on the young males produced for sacrifice. The people never castrate them. The lambs are nearly of the same value with kids.

In a few parts their wool is made into blankets, for which it is very fit, as the finest in Mysore is made from the wool of this breed. This kind, as less subject to disease than the following, deserves encouragement.

The other kind of sheep called Garar has a long tail, and resembles the European breed more than any sort, that I have seen in India, except some of the kinds in Nepal. The Garar has small horns, and differs chiefly from the European breed in the form of its head. This sheep, so far as I can learn, is originally from the hilly country south from Mungger, which forms part of the Vindhya mountains, but whether the breed extends all over the tract so named, I have not yet learned. As this is the only breed, of which Europeans can procure wethers, large herds are sent to Moorshedabad and Calcutta, and some have from thence been sent to Madras, Bombay, and other places, where tolerable mutton was not otherwise procurable, and were there called Bengal sheep, although they are not of that country, but are imported from Behar. In the parts of Serkar Behar, that belong to this district, are a good many flocks, belonging to people, whose ancestors came from the vicinity of Mungger. Last year by far the greater part was carried off by a very fatal distemper, so that the number in the Appendix appears trifling; but probably in a few years, all the females being reserved, the number will be considerable.

The management of these sheep is conducted on a much better plan than that of the small sheep of Bengal, and is nearly on the same footing with that adopted in Mysore. The shepherds all weave blankets, and they castrate the male lambs to sell, usually when they are rising three years old, and they procure from the females a small quantity of milk.

A tup is kept for each score of breeding ewes, and a young male is kept to supply his place. The ewes have their first lamb, when two years old, generally in the beginning of the fair season. They breed once a year, and very seldom have at a birth more than one lamb. They breed until 7 years of

age, and are allowed to die a natural death. Each gives 4 or 5 lambs. The males are castrated at 4 months old, and, when rising 3 years old, are sold, at about 14 rs. a score, to traders who come from Moorshedabad. Older are seldom procurable. At 2 years old these sheep have 4 cutting teeth, at three years old they procure 6, and at 4 years they acquire 8; but here such wethers can very rarely be purchased. In spring the lambs are shorn, and each gives $\frac{1}{4}$ ser of wool, which is much finer than the subsequent shearings. The second shearing also is not bad; but all the following are very coarse. The grown sheep are shorn three times a year, each giving on an average $\frac{1}{4}$ (72 s. w. the ser), which sells at three sers the rupee. Each sheep therefore gives annually about 22 ounces of wool, worth 4 anas.

In the vicinity of Sayefgunj a large village of these shepherds, before the distemper, had about 4000 breeding sheep. They sold annually about 1000 wethers worth 700 rs., and their wool, at the above rate, would be worth 1000 rs. They had besides a little milk, but scarcely deserving notice. Their principal profit, however, was in the manufacturing of the blankets, to which I shall have occasion to return. During the rainy season the sheep are kept on the dry high pastures, in the dry they are driven to the banks of the great rivers, where they find, among the reeds and bushes, some short herbage. They receive no other food, but each sheep gets monthly one-sixteenth ser (Ziis) of a coarse Glaubers salt (Khasi Nemak), which comes from Tirahut. Its price is about 50 sers a rupee, so that 66 sheep cost about one rupee a year. The whole village gives for pasture to the value of only 8 rupees, paid in blankets. A man takes care of 300, and is allowed 36 rs. a year. The charges therefore come to about half the value of the wool. The remainder, and the wethers sold off are the profit.

An estimate of the number of swine will be seen in the Appendix. Curs on the same footing as in Dinajpoor are very numerous in this district. A few have been trained to pursue the wild hog, and to bring him to bay, until their masters come up, and spear him. This sport is entirely confined to the lowest castes, who hunt for the pot. Near the capital several natives keep lap-dogs, of the European breed, of which they are very fond. Poultry are much

scarcer than in Dinajpoor; geese are almost entirely kept as pets, there are very few ducks, and it is only the Moslems, who will contaminate themselves by keeping fowls. In most places however pigeons are procurable.

Fences.—Still less attention has been paid to this valuable part of husbandry than in Dinajpoor; so that in most places there is no sort of attempt to enclose any thing but the yard, which surrounds the hut; and the fences, for that purpose, are usually very slovenly, consisting of dry reeds placed on end, and tied very rudely together. This is intended more as a screen to obtain privacy, than for any other purpose, and assists powerfully in spreading the flames from one hut to another. In many parts kitchen gardens are quite defenceless, or are guarded merely by a few dry bushes, stuck upon a small bank, that has been thrown from a ditch, and is of little or no efficacy. In the south east corner, however, there are round the mulberry fields many excellent ditches and banks, and some of them are planted with a kind of quickset hedges; but, although the returns are so great, and are so much increased by fences capable of excluding floods, in many parts the mulberry is left quite open. It is only in a very few other places of the district, that some quickset hedges are to be found about villages, and the plants, that are most commonly chosen, can scarcely be said to make a fence; for the only two that I observed at all common, were the *Jatropha Curcas* (Vagh Erengri) and *Justicia Adhatoda*, (Harbaksa, or Tusi, or Rosa) both thin growing bushes without thorns, Near Bholahat the trees called Mangdar (No. 84) Jiga (No. 90) and Amra (No. 92) are also used. Cuttings readily take root; but they do not make close fences. In the same vicinity the Ratan and Jujub, both prickly shrubs, are sometimes used in the hedges; but both grow in a straggling manner, and do not appear to be well fitted for the purpose. To enclose a field of one bigah ($\frac{1}{3}$ of an acre) requires there 5 rs. for a ditch, and 2 rs. for a hedge. To keep the fence in repair will annually cost half as much. This is the statement of the natives, who here exaggerate the expense of every operation. I no where saw round the same field a hedge and a good ditch; nor did I ever see a hedge, that was a good fence.

The want of fences is a great evil, and the cattle commit

uncommon depredations. A large proportion of them belong to the pure castes, who in this district enjoy high privileges, and are uncommonly insolent to the vulgar. Their cattle trespass with much impunity, and the poor of course retaliate, as far as they dare, by stealth, so that the community is a great sufferer. The people, who tend the cattle, seem to be sent rather with a view to prevent them from straying, than to keep them from destroying the crops, at least I saw many instances of a most culpable neglect. I have here very seldom observed cattle tethered, which in an open country is a very useful practice.

CHAPTER VII.

FARMS, RENTS, TENURES, &c.

In this district the nature of farms is very much affected by the rank of the tenant. All the high or pure tribes, that is, Brahmans, Rajputs, Kayasthas, Saiuds, Pathans, and Moguls, have a right to occupy, whatever lands they require for their houses and gardens, free of rent; and the same indulgence is granted to men of both religions, who pretend, that they are dedicated to God, such as Vairagis, Sannyasis, Vaishnav, and Fakirs. Were these men to confine themselves to the duties of their profession, and to qualify themselves, by the nature of their studies and pursuits, for being useful in the instruction of the people, in the management of police, revenue and justice, and in the exercise of arms, such an indulgence might be highly commendable, and was probably granted on such principles; but as matters stand at present, the indulgence seems to be thrown away, or rather to be highly injurious to the state. Perhaps of the whole people of this class in the district, not one person in three can read even the vulgar tongue, and the numbers of those, who have received any thing like a liberal education, even according to the ideas of the country, is altogether insignificant. They are totally destitute of military spirit, even sufficient to induce them to act as private soldiers; and those, who are most distinguished, acquire only the art of keeping accounts, or perhaps the knowledge of a few forms used in the inferior courts of justice, and of some marvellous legends, and an abundant stock of chicane. By far the greater part are mere illiterate peasants, with however a great degree of haughtiness towards their inferiors, and a very uncommon share of indolence and timidity. As however they are highly respected, and as most of the lands are under the management of such of their kinsmen as can keep accounts, under this pretext of land for houses and gardens,

besides the large proportion of land free of taxes, which they possess, they have contrived to seize on a great deal belonging to the assessed estates. In Gorguribah I was assured by the native officers, that they thus held one-fourth part of all the cultivated land, that belonged to the Zemindars. This was probably a great exaggeration; but there is no doubt, that they have become a heavy tax on these proprietors; and justice would seem to require, that some stop should be put to their progress. Every man, who has of his own lands free of taxes, might be prohibited from availing himself of his privilege, and some reasonable modus for the extent might be perhaps fixed. They are not indeed considered as entitled to plough any fields, which they thus hold, but they form plantations, which they call gardens, and which yield them a small profit, though to the public this occasions the loss of what the land might have yielded, had it been cultivated, and which would have been much more valuable.

The respect, shewn to the privileged orders, has however been productive of a much greater evil to the landlords, and to the public. I do not indeed know, that this has been sanctioned by any law; but in practise it is universally admitted, that such persons, when they rent land, and are to pay a less rate, than has been fixed, or is usual for farmers of a low birth. The reason assigned for this is, in my opinion, a sufficient argument for totally suppressing, or at least discouraging the practise. It is alleged, that, as they cannot debase themselves by personal labour, and must hire servants, they cannot afford to pay so much rent as low fellows, who are born to labour. This, I would say, implies that they never should undertake the business.

In Ronggopoor I have indeed stated, that such persons, with great advantage to all parties, have taken leases of a large extent of land; but then they do not attempt to cultivate themselves, and let out their lands at rack rent, and they pay much more to the Zemindars, than, considering the usual inactivity of such people, they could otherwise secure. Here on the contrary under tenants are seldom allowed, especially where this practice is carried to the greatest extent. These tenants of high birth keep large stocks of cattle, and hire servants to labour their farms. Owing to their pride and sloth, they are in general so excessively de-

frauded, that they could not afford to pay a fair rent, and even at the low rate, which they give, they could not live, unless their herds of cows and buffaloes gave them assistance, and unless many of them found a resource in begging, which according to their ideas, it must be observed, is the proper and most honourable manner, in which many of them can live, and perfectly consistent with their notions of dignity. Their herds of cattle are a great nuisance to their low neighbours, who presume not to complain of the encroachments, which they make; their lands are badly cultivated; and they live at the expense of the landlords, as paying a very trifling rent; yet, as destitute of science, of activity, or of the wealth which encourages the industry of a country, they are a mere useless burthen of society, without contributing to its splendour. This practice should therefore, if practicable, be discouraged, as a disgraceful and pernicious departure in these high castes from the duties of their station; but the Zemindars, while so much under the control of these peoples relations, as they are at present, will never affect such a good piece of economy; and, unless government interferes, the evil will probably continue increasing.

The next class of tenants in this country are the tradesmen, who in general hire small plots of land for the same purposes that I have mentioned in Dinajpoor, and which does no injury to any one. The only thing additional, that I have here to notice, is that some persons included in this class, that is the Goyalas who prepare milk, would in Europe be reckoned mere farmers. Some of them have very considerable farms, like the high ranks; but, although they cultivate them by servants, and pay a heavy rent, they make more profit, because they attend more carefully to their affairs. The expense of hired servants on the large scale is however so great, that their cattle form the principal resource, which these people have, and the farms are chiefly kept for the accommodation of their herds. It is this class of the artists, that possess by far the greater part of the agricultural stock, that belongs to the tradesmen; and some of them are very wealthy. I heard of one, who had 1000 head of cows. The other tradesmen chiefly cultivate by means of those, who receive a share of the crop.

The third class of tenants are called Chasas or plough-

men, but among these are included not only tenants, who lease lands, but those who cultivate for share of the crop, or for wages. In the eastern parts of this district, there are many of those, especially Muhammedans, who have large farms, and abundant stock, although very few are so wealthy as the great farmers and traders of Dinajpoor; but their stock enables them to trade to a certain extent, and to supply the wants of their poorer neighbours. In the western parts again there are many fewer of the labouring tribes, that lease considerable farms, most of which are occupied by the high tribes and cowherds. The tenants of these labouring castes always pay a much higher rent than the others, and this indeed often amounts to such an intolerable height, that the poor creatures, who have no other resource, are obliged to run away, after having parted with their whole property. Few or none of the Zemindars condescend to bestow a greater care in the management of their estates, than to inspect, in a general way, the annual account of the settlement, that has been made. If the amount is kept nearly the same, with what it was last year, they give themselves no farther trouble. Now the manager, who wishes to oblige a friend, whether from corruption or kindred, gives him a deduction, and places the amount on the lands, that are held by the low or poor tenant, so that it very often happens, that in the same village the rate of rent for a bigah is to one man, two anas, and to another 2 rs. These are extremes; but smaller, though still enormous differences, such as 4 anas and a rupee, are almost universal; and this is totally independent of the nature of the soil; nay in general the best land is occupied by the highest castes, and pays the lowest rent. In the course of one or two years the low tenant runs away in arrears; and as a deduction of rent must be made to induce a new settler to come, an addition is made on those who remain. The runaway labourers, having lost their little stock, are now reduced to take service from the high castes, and naturally enough fleece them, not only by indolence, but by petty embezzlements; and the proud indolence of their masters, gives ample room for both.

A fourth class of tenants are the Kolayit or under tenants, who have no lease nor possession from the Zemindars, but hire land at rack-rent from the tenantry. Under existing

circumstances, no means for the improvement of the country appear to me so likely to have effect, as the encouragement of large tenants, who should have reasonable long leases, and who might re-let to under tenants at rack-rent. This, as I have before said, is just exactly opposite in its effects, to the present plan of employing an immense number of petty tenants, whose rents are farmed, for short periods, to agents, that are invested with all the power of the landlord. The leases ought not to be in perpetuity, otherwise the landlord's increasing interest ceases, and the farms subdivide among heirs, so that the expense of collecting becomes intolerable, as has happened in the estate called Boda of Rongopoor. But the leases ought to be for such a length as to induce the tenant to lay out money on improvement. With this view leases for life are by far the most advantageous; and the landlord in prudence should extend them to the tenant's son, whenever he offered a reasonable addition of rent. Large farms cannot be instantly produced, because there are great numbers, who hold petty possessions in perpetuity: but this might be gradually overcome. All the waste lands, which a man possesses, may be divided into farms, and let at whatever they will bring to individuals, whose farms might be enlarged, as tenants, who occupy in perpetuity, became extinct, or ran away. This would require the removal of all sort of shackles, whether from custom or settlement. Rich men would offer for such lands, were the custom of farming rents to Mostajirs or Izradars totally prohibited, which it certainly ought to be, as ruinous and oppressive.

The expense of implements is here nearly the same as in Dinajpoor, and amounts to a mere trifle. In some parts towards the N. E., where no iron is used in the plough, it is next to nothing. Where the soil is stiff, and where iron teeth are used in the rake drawn by cattle, the expense is rather heavier. The principal stock in both districts is cattle, and here this charge is comparatively heavy, although a good deal of the land near the Ganges requires no assistance from the plough, and the only expense attending its cultivation is the sowing and reaping.

In the eastern parts of the district the labouring cattle are small, and of about the same value with those in Di-

najpoor, that is on an average are worth about 3 rs. a head.

In the western and greater part of the district, the cattle are much superior, their average value being nearly double, of what is above stated. Two or four oxen there no doubt plough a good deal more, than the same number of poor cattle do towards the east: but this excess is by no means in proportion to the difference of price, especially where a ploughman is hired, and his master, as usual, is indolent.

In the eastern parts, where 2 cattle are employed, being there mostly of a poor breed, they cultivate about the same quantity as in Dinajpoor, that is a pair plough about 5 acres. Where many cows are employed in the plough, some less must be allowed; and, where the soil is very light, or towards the Ganges, where much is sown without culture, a pair of oxen will serve for a farm, that contains more than 5 acres of land under crop.

In these parts, where 4 cattle are allowed to the plough, they cultivate nearly double the above extent, and there is a trifle less expense bestowed on implements. Where cattle are kept for each plough, it is no where expected, that they should plough 3 times as much as one pair, because the ploughman has not time, and especially as a large proportion of ploughs, with such a stock, belongs to idlers. This reduces very much the average rate; and as this practice is most common, where the cattle are best, if we take it into the account, we shall scarcely find any where, including all the plough cattle of a division, that they plough at the rate of more than 5 or 6 acres a pair.

On the farms, where 4 or 6 cattle are kept for each plough, there no doubt is a great saving in the wages of the ploughmen. Where however there are 4 oxen, the ploughman can do little more than plough and feed his cattle, and when there are 6 oxen he even requires some additional assistance, while in Dinajpoor the ploughman, except with rich crops, does every labour that attends the farm, and sometimes more. In these cases therefore, a great expense is incurred in hiring people to weed, transplant, reap and thrash. No regular establishment being kept, for performing these operations, and every one being eager to procure servants at the same time, as the seasons press, the wages

given on such occasions have become extremely burthensome; while the want of care in the greater tenants has given rise to a system of embezzlement at harvest, that would be ruinous to the poor farmer, who did not either avoid it by his own labour, or by taking a share from the rich. On this account the estimates usually given of the expense attending any species of cultivation, in this district, are liable to great doubt. They are commonly procured from the rich farmers, as being the most intelligent men; and who could not live, were they to pay a full rent. The account is swelled out by numerous idle fellows, who are hired at a high rate to weed and plant, and whom their employer is too lazy to superintend; and an enormous charge of one-seventh is made for reaping, while the produce is diminished by what the reapers pilfer. The account, so far as it affects the profit of the rich is true; but the poor man, who labours with his own hands, if he hires in men to carry on any operation with dispatch, carefully superintends their labour; and he is hired in turn to assist his neighbours. His harvest, it is true is pilfered, owing to the prevailing example set by the rich; but he in his turn shares in the spoil of his neighbours. Without taking this into consideration, it would be impossible to explain, how so many poor men live, and pay a heavy rent, while they have no resource from cattle, nor from any other means but the rearing grain, nay, who must usually borrow part of their stock at a most enormous rate. Two calculations given by rich men at Nehnagar, may suffice for the rate of expense.

A plough with 4 oxen will plough about 32 bigahs, Calcutta measure:—

Ploughman 18 rs.; Boy to tend the cattle 1r. 8 anas; implements 1 r. labourers hired to weed and transplant 7 rs.; seed 3 rs. 8 anas; The average gross produce, as by the tables, of 32 bigahs, 88 rs. 3 anas, 4 pice; one-seventh for harvest 12rs. 9 anas, 12 pice; Total 43 rs. 9 anas, 12 pice.

A plough with 6 oxen will cultivate 38 bigahs:—

Ploughman 18 rs.; Boy to tend the cattle 2 rs. 4 anas; implements 1 r.; Labourers hired 10 rs.; seed 4rs 2 anas; The gross amount, as by tables, 94 rs. 11 anas 16 pice; deduct for harvest 13 rs. 8 anas 10 pice; Total 48 rs. 14 anas 10 pice.

In treating of the condition of labourers, I shall have again occasion to resume the subject of the expense incurred in cultivation. The custom farther of cultivating for one-half of

the produce is here also common, and those who carry on all the operations except harvest, and who furnish all the stock, are by all admitted to live better than common labourers, or hired servants; the whole expense of cultivation cannot fairly, therefore, be estimated at more than one half of the produce with the expense of reaping it, and the difference between that and the rent ought to be considered as the net gain of the farmer. If the whole rent paid were only taken into consideration, I am persuaded, that this gain would appear much greater here than either in Dinajpoor or Ronggopoor, and therefore the profits of the profession ought to be considered as higher. It is very true, that a Mogul or Brahman may give a very fair account of his profit and loss, and by that it may appear, although the rent he pays is a trifle, that he has little or no profit on the grain which he rears; yet he still continues to follow the business, which is highly degrading to a person of his rank. The reason is, that he has a large herd of cattle, which without a farm he could not maintain; he makes no allowance for what is given to them, and endeavours to show that all his profits arise from the cattle, and that he is totally unable to pay a higher rent. Such tenants, as I have already said, should by all fair means be discouraged, and those only ought to be employed, who are not too high for a careful discharge of the duties of their profession. These would cultivate with more economy and industry, would pay a higher rent, and still would become richer; for notwithstanding the large herds, which many of the high castes possess, they are in general extremely necessitous.

A great proportion of all manner of produce, grain, milk, cocoons, indigo, &c. is usually spent, before the person who rears it has brought it to market, so that the system of advances is carried to full as great an extent as in Dinajpoor, and a large share of the farmers, high and low, could not carry on cultivation without receiving them. The liberal terms on which the Company deals, make all desirous of receiving their assistance, and renders it very difficult for the agents to prevent heavy losses from the balances. The very advantageous terms given by the indigo planters, induce the natives to cultivate the plant at a lower rate, than they could otherwise afford, and both these means extend some way in carrying on the cultivation; but are very far from being adequate

to supply one-third of the demand. The remainder is given by merchants and frugal farmers, mostly Muhammedans, and I had occasion to mention, when treating of indigo, that the terms are uncommonly hard, which shows the urgency of the want.

No attempt, so far as I heard, has been made in this district to regulate the size of farms, which after all are nearly of about the same sizes as those in Dinajpoor, where attempts of the kind have been made; for there being few under tenants there are few very large farms. Where the custom of keeping four or six cattle for each plough prevails, many poor farmers have not such an extent of capital, but two or three join in a plough, which goes alternately to their respective fields.

A large proportion of the farmers are in debt, chiefly to merchants of various kinds, who make advances for their produce, silk, indigo, grain, and butter. The quantity of arrears of rent is not considerable, and the total loss by a deficiency of payment to the landlord, is very trifling. Formerly, it is said, this loss was very heavy; when harvest came, the tenant could not sell his grain, and was under the necessity of running away. For the last few years there has been a constant demand, and the tenantry are improving very much in their circumstances. This is usually attributed to the crops, having formerly been much more copious, so that there was no one to eat them; but the crops for some years have, it is said, been uncommonly scanty. I rather imagine, that the demand is owing to an overflowing population, which has now recovered from the effects of the dreadful famine in the 1177 (A. D. 1770). On this account the labourers are suffering, while the tenantry are less oppressed by debt.

On most estates it is customary to assist new tenants by a little money advanced. If he brings implements and cattle, the landlord or his agent, advances grain for seed and food. The latter is paid back from the first crop, with an addition of 50 per cent.; twice as much is required from the former. As the loan is seldom for more than six months, this is an enormous usury.

In this district I have not been able to learn anything satisfactory concerning the common rate of rent, which is kept a profound secret by the Zemindars and their agents. They will readily acknowledge the actual different rates, that are

in use on their lands, for instance from 1 or 2 anas to 4 rs. a bigah, but without knowing the proportion of each rate, this is telling nothing, and the agents will universally admit, that these rates give no idea of the respective value of the produce, the best lands very often paying the lowest rate. Where the lands equally and fairly assessed, I have no doubt that they should be able to pay nearly at the same rate as in Dinajpoor, that is on an average 10 anas a bigah Calcutta measure.

In Dinajpoor and Ronggopoor, I have mentioned, that under different pretexts various charges are besides paid by the tenants; and these charges being illegal, or at least not recoverable by law, are enacted by various indirect means. What I have said before on this subject is pretty nearly applicable to this district only, as the Zemindars, and still more their agents, would abhor the idea of fleecing the high castes, so the complaints of the poor are more urgent, and appear to me more fully established, than those which are made in Dinajpoor. Mr. Ellerton, in whose experience and moderation I have great confidence, seems to think, that these additional charges raise the rent three-tenths more than the engagement; but, I have said, the real extent and nature of these abuses, could be ascertained only by a most patient legal investigation, and that conducted with a skill not only in avoiding chicane and the influence of corruption, but also in country affairs, that few possess. I here commonly heard of a Hakimi and Grihasthi price for almost everything. The former is the price which the Zemindars and all their servants choose to pay for what they want; the latter is what other people must pay, and generally is about double the former. This however, I am afraid is not all. In several cases I had proof, which appeared to me satisfactory, that the agents used various false pretexts, such as supplying my wants, and that of other travellers for fleecing the people to a considerable amount without paying anything at all.

The total produce of the arable lands being estimated at 2,10,97,192,6 rs. allowing one-half for the fair expense of cultivation, and one-half of the remainder for the net profit of the tenant, we may judge somewhat of the extent of the fair demands, which the Zemindar might make, and which probably very far exceeds what they receive, after making every deduction for free estates.

The whole rent is paid in money by various instalments, and as in Dinajpoor is usually collected in trifling fractions by means of ignorant messengers (Mahasel), who cannot give receipts, and are a dreadful charge to the tenantry, as they pay the whole expense of such messengers. Although I am aware that the nature of the people, little inclined to discharge their legal debts, requires constant dunning, and that this expense ought to induce them to be regular in their payments at the office (Kachahri) of the landlord; and although it seems hard to proceed to recover payment by legal distress, without previously endeavouring by more lenient steps to recover arrears; yet I am persuaded, that the true interest of both landlords and tenants require, that this practice of sending messengers with the bills should be entirely prohibited, that the tenants should be made to know that they must either come voluntarily to the office (Kachahri), and pay their rent at the stated period, or there obtain from their landlord a legal delay, or that he is at liberty to recover his rent by distress. The agents are the only persons who gain by these messengers, all of whom pay one way or other for their employment, and all that they take is a clear loss to the landlord and tenant. Messengers therefore should be totally prohibited from receiving rents, and from taking any hire from tenants; and, as such people are extremely daring, nothing less than severe corporal punishment, in case of legal conviction, would deter them from such practises. The order of their superiors should of course be no legal excuse.

The tenures, by which farmers in this district hold land, are extremely various. Some parts of this district belonged to Dinajpoor, when Mr. Hatch made the settlement of the Raja's estates, and are rented in the same manner as the other lands of that district. In the other parts of the district there may be said to be four classes of tenants. One are by the natives usually called Estemurars or Chakbandi, and may be rather considered as proprietors; for they pay a fixed rent to the Zemindar, which can never be raised, and in general they can sell their farms to whomsoever they please. In other cases, however, this is not allowed. Why they were not placed on the footing of the Murzkuris, who held lands of a superior lord, I do not know. Their rent is in general very low; and some of their possessions are pretty consi-

derable. The second class, nearly approaching to the above, have leases, which were signed by the gentlemen who made the settlement with the Zemindars. These leases are perpetual, even if the lands should be sold for arrears of revenue, and the rate is now considered very low, the price of all kind of grain having risen prodigiously since the settlement was made. Thirdly, those who possess lands in perpetuity from the owners; but whose right of possession becomes void, should the estate be sold for the arrears of revenue. Such possessions in this district are most usually called Mududi. Some of the tenants have leases, others have not, but their names and rents are entered on the books of the estate, and by its customs these have an undoubted right of possession at the same rate. In some cases, however, as will afterwards be mentioned, means are taken by the landlords to make evasions. Fourthly, those who possess on short leases, at the expiration of which, they may be deprived of their lands, and these in fact compose by far the greater part of the tenantry. In no case, however, is it customary to turn a tenant away, who would give as much as any other offerer; nor is a man ever deprived of his house and garden, nor is the rent of these ever heightened, so long as he chooses to occupy them.

As it has pleased government to vest the property of the lands in the Zemindars, and as this act is now irretrievable, I am persuaded, that this tenure is by far more advantageous for the community, than any other, by which the tenants could hold their lands. As however, I admit, that most of the lands in this district are held by this tenure, and that the people are not so industrious as in Dinajpoor, where a different tenure prevails, many may naturally think, that there is here a practical proof of my being mistaken. I endeavour to account for appearances as follows. First, wherever this custom prevails in this district, the people are more industrious, and the land is better cultivated than where the leases are perpetual. Secondly, the leases are too short, seldom exceeding three years. Thirdly, the high castes, that is the most indolent, are encouraged by paying a very low rent, while those, who are industrious, are reduced to beggary by enormous exactions. To give an idea of these I shall mention what is said to be an usual practice. The leases on an

estate having expired, the manager assembles the people, and speaking to all kindly, encourages them to commence the cultivation with spirit, and talks to them of his moderation and justice. He finds various pretexts for delaying the leases; one of the most usual of which is, that he does not know the value of lands, nor the extent to which the people will be able to cultivate; and he assures them, that when he has seen the real condition of affairs, everything will be settled to their wishes. When a considerable part of the cultivation has been performed, he calls the people together, and fixes the rent, at whatever he pleases, and the people must either accept of his terms, or lose the whole crop on the ground. This practice I was assured is very common, and it may seem extraordinary that the people should so often be duped; but I know of none so easily misled by promises as the natives of this country, and even the most acute foxes of Calcutta or Madras are often beguiled by the high prospects of gain, which a known rogue has held out.

It cannot be imagined that I should propose to render void such leases in perpetuity as now exist, which would be an act of intolerable injustice; but the Zemindar should be perhaps restrained from granting any such to new tenants, except for houses and gardens, the rent of which, to all castes, should be fixed at double the actual average rate of fields in the estate where they are situated, to be ascertained by its books. Each of these kind of leases or rights of possession may be of two natures. First, the rent may be fixed upon the extent or number of bigahs occupied, and the tenant may cultivate them in whatever manner he pleases, or may allow them to be fallow; but he must pay the rent. This kind of tenure in various parts is called Mokurruri, Juma Zemin, Kumkasht, Bigahti, Kumdur, &c.

In the leases or agreements, which are granted for land in this manner, the number of bigahs is usually mentioned, and the rate of rent for each is stated. The landlord may at any time measure the field, and, if he finds more than the lease states, he can only charge the surplus at the same rate, that is mentioned in the lease or rent-roll of the estate. In many parts of India it is usual to fix the rent of land according to its value, and to divide the lands of a village into three, four, or more qualities, each of which is to pay a certain rate.

This plan, which I confess appears natural enough, is followed in a very few places of this district; but in most is totally rejected. In all villages, indeed, you find lands rented at very various rates, but these are totally unconnected with the quality of the soil, and depend entirely on the influence, which the person, who obtains the lease has over the person who granted it, and the best lands are often the lowest rented. In other places again no measurement is attempted; but the master and tenant agree upon a certain rent for the farm taken in a general way, whatever may be its extent, or in whatever manner it may be cultivated. This kind of agreement is called Guzbundi, in opposition to Darbundi, where a certain rate on the bigah is specified. Were the Zemindars to attend to their affairs this is the most rational method, as preventing the constant oppression to the tenants, and the enormous expense to the master, that arise from measurement; but in general, especially where the leases are perpetual, this would prove totally ruinous to the owner, as his agents would contrive to let the whole for a trifle: a certain rate on each bigah is some check on their villany. In the second case the tenant pays only for what he actually cultivates. A certain rate is fixed for each species of crop, according to its supposed value or profit; and, if the land gives two crops in the year, it pays two rents. This tenure in various parts is called Husbulhaseli, Halhaseli, Kasht, Pordur, Darbundi, &c.

From the Ayeen Akbery it would appear, that in the time of Abual Fazil this mode was very common, that is to say on the face of the public accounts; for at all times, I suspect, it must have been totally nominal, as at present it no doubt is. It implies, that every field in an estate, should be measured at least once a year, and often two or even three times, which on any estate of considerable size lays open such room for fraud, as would be totally impossible to keep within sufferable bounds, except perhaps by a severity of punishment, that would be a greater evil. The usual practice is therefore, when a new tenant enters, and has cultivated his farm, to ascertain the rent by the rate contained in his agreement, and he continues afterwards to pay the same rent, subject, however, at any time to a re-measurement, if he increases his cultivation, or if any part of his land should be carried away

or destroyed. In many parts it is usual to fix the rate of the land, that is occupied by houses, gardens, and plantations, (Chandri, Bastu, Ud Bastu, Bagat), in the first of these manners, while the fields (Kohet) are valued by the second. In all parts the high ranks pay nothing for the former description of land; and in some parts of the district all those, who rent fields, are also exempted from paying for lands of this description.

In some places I was told by the agents of the Zemindars, that there was a customary Dar or rate fixed for each species of crop or land, and that more could not be exacted; but the collector assured me, that, if any such settlement had been made, he knew of no evidence of it upon record. I am, however, told, that in some cases the judge had found sufficient evidence of such a rate being fixed, at least by custom, and in consequence had determined, that the parties should adhere to it as a rule. Where sufficient proof exists of any such rate having been established by legal authority, there can be no doubt of the necessity for every upright judge to enforce obedience, nor could the government, with any sort of justice, alter the regulation, so as to affect tenants now in possession; but I have already had occasion to represent, that in a view of real improvement such tenures are injurious to the country, and that landholders should on all occasions be permitted to let unoccupied lands, on such terms as they please, only rendering all such leases void, on the estate being brought to sale for the arrears of revenue. The utmost caution is also required in admitting the proof of a customary rate; for both landlord and tenant may have an interest in fixing it so low, as may affect the public revenue. In by far the greater part of the district, however, the agents of the Zemindars alleged, that government had fixed no rule, and that they might let their lands at whatever rate they and the tenants could agree; and this appears to me, as I have frequently stated, by far the best footing on which the affair could be placed.

Having now finished, what I have to deliver concerning the tenantry, I proceed to give an account of those who cultivate lands in which they have no property. I have already, when treating of domestic slaves, said all that has occurred to me concerning such of those unfortunate men as are employed in

agriculture. I now therefore shall give an account of those who cultivate for a share of the crop, of those who are hired by the month or season, and of those who are usually hired by the day, premising that the same person joins often two of these employments, and that many small farmers, who have less land than their stock will cultivate, employ part of their time in cultivating for a share, while many others, who have not stock for one plough, join with neighbours to complete what is wanting, employ it by turns on their respective fields, and when they are not engaged in using it, hire themselves out as day labourers.

A man who has stock sufficient to keep a plough, but has no land, and cultivates that of others for a share of the crop, is here also called Adhiyar, and is much on the same footing as in Dinajpoor and Ronggopoor. In general, however, their reward is higher, as they do not reap the share of the crop that goes to the proprietor of the land; or, if they do, are paid for their trouble. They either, however, furnish the seed, or if they borrow it, as almost always happens, they repay it with interest at the rate of 100 per cent. They pay all other expenses of cultivation, and take a half of the crop. Their condition is very generally admitted to be better than that of hired servants, or daily labourers. They are chiefly employed by the high castes, by tradesmen who hire land, and by proprietors who reserve land to cultivate on their own account.

The servants, who are hired by the month or season, are chiefly ploughmen, and those who tend cattle. The former are usually badly paid, but are only engaged for nine months in the year, and are allowed the harvest for themselves. It is true, that they do little work, and are allowed time to repair their huts, and do other little jobs for themselves. They are of course generally married, and have families, which may usually consist of four persons, that is a wife and two children. The expense of such a family was said on an average to be 24 rs. a year. Now his allowances are usually as follows. Money $4\frac{1}{2}$ rs., food or grain (at $\frac{1}{4}$ ser a day) $1\frac{1}{2}$ r., leaving a balance of 18 rs. The low allowance given to women for beating rice in this district, cuts off a great part of that grand resource, which the poor in Dinajpoor and Ronggopoor enjoy, and which almost always ensures them of

subsistence. I have stated, that according to the native accounts, a woman cannot in her usual morning rate of working procure more in the 10 months, which, allowing for sickness, she may be allowed to labour, than 6 rs.; and by spinning the remainder of the day, she cannot well clear more than 4 anas a month, or $3\frac{1}{2}$ rs. a year. Whatever deficiency there may be, it is said is made up by harvest, and the average rate of gain by this, including the presents called Lora and Kuri, was stated at no less than $5\frac{1}{2}$ sers of rice in the husk daily, so that in three months the man may gain 12 *mans* of grain, worth about $4\frac{3}{4}$ rs., leaving still a balance of $3\frac{3}{4}$ rs., which is supposed to be either made up by pilfering in harvest, or otherwise the man borrows from his master from year to year, until he can get no more, and then runs away. The women here, however, make much by weeding; and at that time in many places clear $1\frac{1}{4}$ r. a month. It would thus appear, that, notwithstanding the low price of cleaning grain, the women actually earn more than the man. This is the usual rate of hire about the middle of the district, but of course there are many variations. In some parts they are nearly on the same footing as in Dinajpoor, receiving throughout the year 8 anas a month, with food and clothing or 12 anas and food; but then they have no profit from harvest. I have nowhere in this district heard, that this class of men have mortgaged their services, as is usual in Ronggopoor.

The person who tends plough cattle is allowed 2 anas a month, and 2 Chhataks of rice for 6 head, and a boy of 14 or 15, who might plough, can tend 24 oxen, so that he has 8 anas a month and half a ser of grain a day, a higher allowance than is given to the ploughman; but he has no harvest. A very young boy or an old man is, however, able to provide for himself by tending six cattle, and is no burthen on his kindred. Almost all the servants are however in debt to their masters, and without discharging their arrears cannot legally enter into any other service.

There is, however, in many parts of the district, especially towards the west, another class of monthly servants called Athoyaras or Chautharis, who neither receive wages nor food, except as a loan. These men have a house, and rent some land. The master furnishes the implements and cattle, and the Athoyara ploughs 20 days in the month on his mas-

ter's field, eight on his own, and two on that of the boy who tends the cattle, and who is either his own son, or that of one of his neighbours. Thus, the use of a wretched stock of perhaps 40 rs. in value, for 8 days in the month, is reckoned an adequate reward for 22 days' labour. Each party pays his own rent and seed, and weeds and reaps his own field. In some places these servants have a little stock, and keep one or two oxen, in which case they are called Bahaniyas, and are allowed for each an addition of three days' ploughing in the month, so that we have the following estimate. Six strong oxen, such as are usual in that part, will cultivate exceedingly well 45 bigahs of land or 15 acres. Their hire is equal to $\frac{18}{30}$ of the whole expense, the ploughman's hire $\frac{8}{30}$, the hire of the boy who tends the cattle $\frac{2}{30}$, and the cost of the implements $\frac{2}{30}$. The boy, if hired by the month, would receive $2\frac{1}{2}$ rs. a year; so that the expense of these operations, at this rate, would be $37\frac{1}{2}$ rs. The weeding costs 20 *mans* (64 s. w. the ser) of the coarsest grains, worth 5 rs. The transplanting costs 5 *mans* of grain, worth $1\frac{1}{4}$ r. The seed will cost $4\frac{1}{3}$ rs., total expense $46\frac{1}{4}$ rs. The average produce of a grain farm of this size in the south-west part of the district, where this estimate was made, when fully cultivated with a proper stock, may be taken at 104 rs. 2 anas, deduct $\frac{1}{7}$ of the whole for harvest and thrashing, and there will remain for rent and profit 41 rs. 6 anas.

The people who are hired by the day to weed and transplant, or to supply the place of ploughmen that are sick, get usually three pan of cowries a day, or three sers of grain. In some places the wages are considerably higher. A man, in the former case, allowing him to find work, and to be able to perform it for 270 days in the year, will gain 20 *mans* of grain or about 12 rs. a year. His wife often labours at the same employments, and will make fully as much. They would thus appear to be better provided than the monthly servants; but they have less advantage in harvest. These men also are usually extremely necessitous, and I know that many of them are so imprudent as to anticipate their wages, by taking money from indigo works four or five months before they are to earn it. Without, indeed, paying them in advance, no men can in general be procured, and this in fact adds very highly to the price of their wages; because they

seldom perform the contract honestly, and generally contrive to be paid for many more days than they work. This is especially the case towards Europeans, and the indigo manufacturers find this loss a pretty considerable charge. Owing to the ploughmen, that are hired to work by the high farmers, performing no other part of the work, and the necessity of finding people to weed and transplant, the number of day labourers is here much more considerable than in Ronggopoor, and perhaps even than in Dinajpoor, where the farmers, who live on stiff clay land, act six months in the year in this capacity. Here there are no extensive tracts of such land: it is generally so much intermixed with land of a different nature, that each man's farm gives him constant employment.

*Estates.**—In this district the free estates, so far as I can learn, amount to a much greater proportion than in Dinajpoor and Ronggopoor; but the actual extent is not known, for a great part of the register, which was in the collector's office, has been lost. I was assured by the various people, whom I consulted, that in almost every part of Serkars Puraniya and Mungger the lands claimed as free amount to one fourth of the whole. In Jennutabad, Urambar and Tajpoor the claims it was said do not exceed 1-16th. This would seem to require an investigation; for I have no doubt, that many are putting up claims, who have no just title. There are various means, by which they can obtain possession; and if their claims come to be challenged, they will say, that their papers have been lost; but that they were entered in such and such a number of the register, which is known to have been lost. This and actual undisturbed possession, would render the resumption difficult. One obvious means for obtaining possession, which is said to be now practising, is for a Zemindar to give some man lands, as a free possession, after allowing him to retain the lands for some time, he enters a suit for their recovery, and allows himself, by some error, to be nonsuited. The new proprietor has thus obtained possession confirmed by legal decision, which would be a strong point in his favour, were an investigation to take place. It may be supposed, that the Zemindar would not, for his own sake alienate his lands: but we well know, what influence the supposed efficacy of supposed pious deeds have had in Europe, and the large alienations, which on that account have been formerly made, The natives are very strongly disposed to act on such principles; but they are liable to be actuated by more immediate interests than the expectation of future divine favour. They may be in debt, and may wish to raise money, and a rich man may wish to purchase a free estate; for, as I have mentioned in Dinajpoor, there is no necessity for lands, that have been granted for pious uses, being applied in that way; and the lands, which have been granted to support a Brahman, may be sold, and belong to a cobbler. Besides there is nothing to hinder a Brahman, after holding the lands for some time, to return them to the donor. In fact much free land now belongs to the Zemindars, who are of course taking every means

* As the management of private Estates in India is a point on which, every information is desirable, the greater part of this section is retained. —Ed.

at the expense of their assessed estate, to increase its value: bad lands are exchanged for good, the nominal measure of the estate is gradually increased, and lands are added, so that a right of occupancy by prescription may be acquired.

It has been customary, on the failure of heirs to a free estate, to allow the Zemindar of the estate, to which they formerly belonged, to resume them. These portions, instead of being added to the estate, as a security to the public for the revenue as they ought to be, are often still considered as free, and extended at the expense of the assessed lands by all possible means; and I am told, that some estates are now so much impoverished by this means, and by the lands let at a low rent to the high castes, as scarcely any longer to be worth the holding, and are merely kept in order to strengthen the rights to these lands by a longer possession, so that no evidence could be procured concerning the above mentioned circumstances. I am also persuaded, that many owners of small free estates have found means to procure an exchange for the lands originally granted; and have in their stead procured land of the best quality: for in the adjacent district of Dinajpoor, the free estates are notoriously of the worst soil in their vicinity, and here they are generally the very best. The whole of this subject therefore requires a careful revision, and it cannot commence too soon; lest the witnesses should all have died. It is also probable, although the Collector is not aware of it, that on examination there might be found many native papers, which would enable, at least a part of the lost register to be restored.

The free lands have been granted on a variety of pretexts, which it would be unnecessary to relate, as it is universally admitted, that the owner is in no respect bound to apply them to these purposes, and may alienate them in whatever manner, and to whatever person he pleases. Very few of the grants have originally been of such a size, as to enable the possessor to live with the splendour becoming the rank of a gentleman, such a manner of living is not indeed suitable to any subject of a despotic government, who is not a servant of the prince; and the habit of a mean appearance has been here so long rivetted, that now, when the government has been anxious to bring up a respectable gentry, and for that purpose has made a vast sacrifice of revenue, neither those, who have been secured in free nor in assessed estates, have ventured to emerge from their dens of obscurity, sloth, and ignorance.

The free estates in this district, contrary to what is the case in Dinajpoor, are rather the best cultivated. Part of this is generally, and justly, attributed to their being of a better soil, than those which are assessed. Another reason is usually assigned; but it appears to me, that the people who assign it, are totally mistaken, and that what happens, and what actually encourages the cultivation, is just diametrically the opposite, to what they imagine. It is supposed, that the free estates are more fully occupied, because they are lower let; and on enquiry you will be shown poor land on an assessed estate, which is let at 2 rs. a bigah, while the best and highest on a neighbouring free estate does not pay more than a half of that amount. At first I gave way to this opinion; but on farther inquiry I found, that it was entirely fallacious: that on the free estate the whole land was let at a rupee a bigah, while the greater part of the good land on the assessed estate was let at 4 anas, and in order to keep up the last years rental, large sums were placed on the poor, many of whom, being unable to pay the demands, deserted their possessions. The good state of cultivation on the assessed estates is therefore owing to the rent being fair, and to the tenants being obliged to make some exertion to pay it, while at the same time it does not exceed the bounds, that industry can discharge. The generality of free estates being small,

and easily inspected even by the most indolent, the losses, which arise from the mismanagement of agents, are avoided, and the greatest of these consists in the unequal assessment of lands. The very worst managed land in the district is either free, or may be said to be such, as being granted in perpetuity for a trifle. Wherever the size of such is considerable, it is as much neglected as the assessed estates, and is managed in the same way.

The owners of the free estates are here, in general, very prudent frugal men, and live within their income. The land is very seldom sold: nor indeed are purchasers readily procureable. I am told, that in many parts it could not be sold at more than a rupee a bigah.

What I have said, concerning the manners, conduct and education of the Zemindars in Dinajpoor, is applicable to those here, only that in this district there are fewer new men, the Zemindars are more proud, ignorant and slothful, live with much less splendour in every thing but equipage, delight more in a crowd of parasites and religious mendicants, are more grossly defrauded, act more meanly and oppressively towards their tenants, and are more devoid of politeness towards strangers. So far as I can learn, the Muhammedans are in general more exempt from these faults than the Hindus. In the eastern parts of the district the Zemindars are fond of the title Chaudhuri; but, where the Hindi dialect of Mithila prevails, this is a low phrase, bestowed on carters and such vulgar people. There such Zemindars, as cannot obtain the title of prince (Raja), content themselves with that of Lion (Singha). This is given even to new men; but in the eastern parts no one, except their servants, will bestow on such persons the title of Chaudhuri.

The general system of the management of estates is the same in both districts, only here a much greater proportion of the rent is farmed out, from 3 to 9 years, to persons, who here are called Mastajirs. These often let out their bargains to under renters, who still rent their portions to others, and these settle with the tenants, each making an agreement with such as have no leases, or taking a sum of money to decline all investigation for the term of his engagement. People are exceedingly eager to obtain these appointments, and I have no doubt in general pay for them: the Zemindars being desirous, as in Ronggopoor, to keep a rental apparently as low as possible. The avowed allowances of the renters are in general very trifling, and I have been assured by persons, who have had access to see some of their books, although they had no reason to suspect the fairness of these, as representing the receipts and disbursements, that there did not appear to be any profit. Such may be the case, where Europeans were security for these renters, and thus procured a view of their books, because, in some cases at least, the European had guaranteed the renter against loss; and had probably made a very imprudent bargain: but even in such cases we are not to suppose, that the renter was without a very solid profit. In letting the lands he secured for his own family, or for that of some friend disposed to act reciprocally, leases, which were highly advantageous, and which a sense of common interest would secure from subsequent renters, for many years after his engagements ceased. In many places the renters, I am persuaded, are not contented with such gains; but obtain large profits in money; for the establishments, which I learned several of them maintained, far exceeded the whole amount of the allowances, that were avowed. I have no doubt in recommending, that the custom of farming rents nominally or virtually should be totally prohibited, under the penalty of forfeiture. I am aware, that many careless lazy Zemindars might be ruined by this means; but it would either compel the remainder to be more active, or it would throw the property into the

hands of active men, and prevent a vast deal of oppression, which the mass of the people now suffer.

All actual inspection into the conduct of their agents, on the part of the Zemindar, is considered as highly derogatory to his rank. He may superintend the general accompts, and inquire into the nature of the business, that he has with the judge, collector or his neighbours, for they are mostly on very bad terms; or he may exact money from the farmers of the rents, when a new engagement is made: but he is disgraced, and considered as a mean fellow, if he at all interferes in the inspection of his farms or tenants. Their chief object seems to be to maintain an enormous establishment of dependents, from whom they receive adulation and presents, which do not appear on their rental; and for the same reason, they assign, for the maintenance of their relations, and even for their family expenses, lands which they call Kamat, and which are cultivated on their private account: so that very probably the actual profits, that may appear on their books are very trifling. Still however, they are so distrustful, that it has been impossible to induce them to make the annual returns concerning their estates, that government required. They are so indolent and such a prey to their servants, that it would be impossible to say, what their profits are. The principal estate in the district now pays its supposed net profits into the courts of justice, until it is decided, to which of the numerous claimants they are to belong. They amount to only 130,000 rs. a year, which in my opinion implies a mismanagement, that is altogether enormous. I do not by this mean to say, that the present manager may be found culpable. The evil may have been done before he took charge, and with great propriety he may not think himself warranted, under present circumstances, to attempt a reform of long established abuses; nor, considering his other avocations, may have leisure to attempt so arduous a task.

Although the produce here is great, and the revenue paid to government small, I do not know, that even, if the estates were equally well managed with those in Ronggopoor, that they would be so productive to the landlords: because I believe, that the free lands are a much heavier drawback, and to these we must add the privileges of the high castes, and a most enormous establishment. I was in general assured, that the collection of the rents, usually amounts to one-fourth of the whole gross rental, and Mr. Ellerton assures me, that on one estate, which as a security he had a right to ascertain, he found, that this was actually the case. To this we must add the expense of agents with the collector and judge, and the expense of the law suits, in which almost every landlord is engaged, and in which I believe almost every one endeavours to succeed by corruption: and, I have no doubt, so far succeeds as to pay its price, though I believe it seldom, if ever, reaches the hands, for which it was intended, or produces the smallest effect except by influencing the chicanery of council (Vakils).

The enormous amount of charges attending the collection, seems to have originated in the plan of levying the revenue by an actual measurement of every field and crop. Although this as I have said, probably was never carried into regular execution, yet even the modification, which I mentioned as practicable, is attended with enormous expence; and for reasons above-mentioned the Zemindars are by no means desirous that this charge should be diminished, and the renters are therefore carefully restricted from any such economy: nor can they in general dismiss any servant without the Zemindar's consent. Some restriction is indeed necessary, because the accounts kept by some of these servants are a kind of check on the conduct of the renters, and are the only document used in farming the estate to a new man; but many of these servants are of use

to the renter alone, and would be placed entirely under his orders, had not the Zemindar an interest in their appointment. This want of good economy in the management of the estates will be considered as more glaring, if we bring into account the enormous charges that the tenantry pay to messengers, which I am persuaded often amount to 5 per cent. on their rent. Such is the nature of Indian economy, that no man pays his rent, nor indeed discharges any engagement at the regular period, nor until a bill has been presented; nor is the whole almost ever paid at once. The bill is always therefore sent twice a month until discharged, and the tenant must always pay the messenger from 1 to 4 anas each time, according to his rank, and the distance he has come; and he gets no receipt, none of the messengers being able to write. Having premised so much on both estates and farms, I shall conclude with a review of the different estates or pergunahs, into which this district is divided; and, where an opportunity offered of gaining more particular information, I shall take occasion to explain more fully the nature of their management.

ESTATES IN SUBEH BENGAL. *Serkar Jennutabad.*—Sersabad (Sersabad, Gladwin's Ayeen Akbery), is a very fine estate in the division of Sibjung, of which it is said to occupy about sixty-one-sixty-fourth parts, or little short of 300,000 of bigahs or 100,000 acres. It includes a large portion of Gaur, is all in the immediate vicinity of that capital, and is almost all arable land. This noble estate, with many others, formerly belonged to the family which performed the office of register-general (Kanungoe) for ten-sixteenths of Bengal, and the same family still retains a considerable part of this estate, where it formerly resided; but some time ago it retired to Moorshedabad.

Chaudra Narayan.—The present representative of the family is now a minor. On this estate the whole lands are let in perpetuity at a certain rate (Hari) for each bigah of 80 cubits, but 4 are deducted for what is called Galjinda. Some tenants have leases which are called Mokurruri Pattahs, others none; but whenever the rent has been fixed to a tenant, by his name, the number of bigahs he occupies, and the rate having been entered in the books of the estate, no alteration can be made. This tenure is called Jumabundi, which may be called copyhold. The tenant pays for his land, whether he cultivates it or not; and if any is carried away by rivers, he is allowed a proportional reduction, or is allowed an equal quantity of waste or newly formed land. Reeds and grass for thatch are not rented, but the produce is sold annually to those who wish to cut it. There is no evidence for the rate at which the lands are let, except the books of the estate, which from favour or corruption are liable to be reduced to the lowest rate, which I understand is only 2 anas a bigah, and a very large proportion is now fixed at that value. I understand, that should a new tenant enter, no maximum is fixed; but no higher rent than 8 anas a bigah has been demanded. The whole has been so mismanaged, that there is a great doubt whether the rents will equal the revenue paid to government. The estate therefore will soon probably fall into the hands of the collector; for, so far as relates to the present proprietors, the rents are now fixed, and the people seem to think, were the leases set aside when the estate is sold, that they would suffer injustice. If such practices however are admitted, it is evident that the whole landed revenue may be gradually frittered away.

Amirabad—is an estate in Bholahat, which is said to contain about 27,000 bigahs; but about 2000 have been granted free of revenue, 1300 of which are in one estate named Chak Korbanali, and belong to Mir Mozufur-ali, a Moslem who resides. Amirabad is not mentioned in the Ayeen Akbery, and seems to have been taken from some other estate, and given to the register-general (Kanungoe). The houses, gardens and plantations (Bastu

and Udbastu) have been let on leases in perpetuity (Mokurruri) at the following rates. Houses from 1 to 7½ rs. a bigah, gardens from 4 anas to 1 r. a bigah, bamboos from ½ ana to 6 anas a clump. Common mangoes from 4 anas to 1 r. a bigah, fine (Khasa) mangoes from ½ ana to 8 anas a tree. Plantains from 4 anas to 1 r. a bigah. Mulberry from 3 anas to 1¼ r. The rent having been fixed by these rates at the time of entry, cannot afterwards be altered. The rate has no sort of connection with the quality of the land, but depends entirely on the various degrees of favour that the landlord had for the tenant. The fields are let by what is called Husbulhaseli, and a rate is fixed for each crop. It is supposed, that each field should be measured when it produces a crop. If no crop is taken, there is no rent. The leases mention only the rate of the various crops, and in forming these also there has been no other rule, but the favour of the landlord or his agent. With such a system the landlord has gone to decay, and this estate has been sold.

Kakjol—is a large estate in the divisions of Kaliyachak, Gorguribah, Manihari and Sayefgunj of this district, and part is in Dinajpoor. The great mass of the estate is in Manihari, where it may occupy 284,000 bigahs; but of this about 47,000 bigahs are not assessed. In Sayefgunj there are said to be about 11,000 bigahs which retain the name, and 18,000 which are now called Baragangga. Both the brothers who possess this estate are said to have the manners of gentlemen, to be polite to strangers, and not only to be moderate in their expense, but uncommonly just towards their tenants, so that none of their servants dare to oppress them; yet their tenantry are uncommonly poor, and their estates are badly cultivated, much being totally waste. The reason might be supposed to be too high a rent; but that would not appear to be the case. No tenant who cultivates fields (Jotdar), pays any rent for his house or garden, and is only charged for his arable land. The most common measure is the Calcutta bigah; but in some places one-twentieth part is added free of rent to each field, and in others one-eighth part is added to the rope. The greater part (ten-sixteenths) is let at a certain sum annually for each bigah, and the field pays whether it is cultivated or not. The rent is said to be only from 1 to 3 anas a bigah, the rate depending on the favour which was shown to the first occupant. This tenure is here called Kampuran; in other places it is called Juma Zemin and Mokurruri. The remainder is let by what is here called Halhaseli, which is the same with Husbulhaseli of other parts. The field pays only when cultivated, and if the tenant chooses to neglect half of his farm, the master can neither give it to another, nor take rent. Every crop on each field ought to be measured annually, and the rent would scarcely pay the expense, for the rate varies according to favour, from 1 to 3 anas for each crop. The Zemindar therefore is content to take anything rather than ruin himself by such a plan. Both tenures are in perpetuity (Mududi); but, if a tenant deserts his farm, the Zemindar may let it at whatever rate he and the new tenant agree.

The revenue I presume, is almost nothing; for I had an opportunity of learning, that a man, who purchased a lot called Sanbarra, of 1200 bigahs, pays to government 12 rs. a year, or 1 r. for 100 bigahs. This man is a Rajput, named Kisori Singha. He gave 1500 rs. for the property, and probably makes a good income, as he has got rid of most of his tenants, and cultivates the land on his own account.

Mr. Ellerton, treating in a general way concerning this vicinity, informed me that he thought the average rent really paid for land in actual cultivation amounted to one rupee a bigah. The bigah by which he reckons is only equal to seven-eighths of the Calcutta standard, which will raise the rent somewhat: but then there is a good deal of land sown without ploughing, which pays a rent, but Mr. Ellerton allows that to go

towards making up the deficiency of some poor cultivated lands, that pay little.

Mr. Ellerton thinks, that the land, paying such a rent, may amount to almost one half of the whole measurement. I allow 1028 square miles of land in five of the divisions in which Mr. Ellerton has concerns, and say that seven-sixteenths pay this rent it should amount to 110,272 bigahs or rupees. Now the whole occupied land, houses, gardens, plantations and fields good and bad in these divisions I have allowed to be 124,528 Calcutta bigahs. So that the average rent on each bigah will be almost 13¼ anas. Mr. Ellerton however includes in this all illegal charges, and all voluntary contributions beyond the avowed rent, both of which kind of charges are called Khurchah; and he seems to think, that these may amount to about 23 per cent. (three-thirteenths) of the whole payments, which would reduce the real avowed rent to nearly 10 anas a bigah, the common rate, so far as I could learn in Dinajpoor.

That such an average rent for the whole of these serkars might be actually raised, were it laid on in proportion to the respective value of the lands, I have no doubt; and I am firmly persuaded, were all vexations and illegal demands avoided, that such a rent, by stimulating the industry of the tenants, would tend greatly to increase their profits. I must however say, that the accounts, which I in general procured from the natives, differed very widely, from those of Mr. Ellerton, and except in Kalyachak, I suspect, that his rule will not apply.

The lands in these two serkars are usually let in perpetuity (Mududi); partly by so much a bigah, whether cultivated or not; but mostly by a certain rate on each crop, that is actually sown. The whole is divided into Turufs, each consisting of from one to five Mauzahs or collections of farms. In each Turuf an accomptant (Patwari) resides, and receives the rents. If his charge is large, he is allowed a clerk (Mohurer), and at any rate a proportional number of messengers (Gorayit or Atpahariyas), generally one for each Mauzah. In most places there is a Mandal for each of these collections of farms. He is one of the chief tenants, and is a kind of agent for the others, to settle between them and the Patwari. There are besides Dihidars, who can tell the boundaries, and whose duty it is to exhort the tenants to work, a very necessary occupation, but attended with little success. The pen-men usually receive money wages, the messengers and Dihidars are rewarded in land, and the Mandal is generally allowed his farm at a low rate.

In each Pergunah again there is a steward (Nayeb or Gomashtah), a keeper of the rental (Juma Navis) an accomptant (Shomar Navis) a valuer of money (Fotdar), one or more land measurers (Amins), and one or more keepers of papers (Dufturis) with guards (Burukandaj), all paid in money wages. When the rents are farmed, the Mostajir undertakes to pay the whole rent, after deducting these charges, and a certain sum called Surunjami, which here is usually a sum fixed on each Turuf, and is not rated by a given per centage. In the division of Sibgunj most of the land was said to be let by the bigah, whether occupied or not. The rate for houses 2¼ rs, for gardens 1 to 1¼ rs., for fields from 2 to 8 anas.

In Kaliyachak the greater part seems to have been originally let by the plan of measuring each crop, and a rate for each was then specified in each agreement: but I found, that in practice very little attention was paid to this, and in two leases, that I with great difficulty procured, I found that the tenant was bound to pay rather more than 18 anas a bigah for land, that produces two crops, and rather more than 9 anas for what produced only one. In this division there is much good cultivation, and I heard little or no complaint of oppression. The landlords were uncommonly civil, seemingly because they were conscious, that they had no

recourse to illegal means, their fair demands giving them a sufficient profit.

In Bholahat the rate on each crop is nominally nearly the same as in Kaliyachak; but, so far as I can learn, the people there in general continue struggling to levy their rents in the old manner. The actual rents are therefore lower, the country is worse cultivated, and there are more complaints of oppression.

In Gorguribah the lands are usually rated very low, at from 1¼ to 4 anas a bigah, which pays whether cultivated or not: they pay no more for their houses and gardens, and the high castes, being uncommonly numerous, have seized on a large proportion of the best land. The Zemindars have therefore very little avowed profit. Although 40 reside, I saw only one of them, a young Brahman, entirely under the control of his servants. The native officers of government said, that this shyness proceeded from a consciousness of their violence. That the Zemindars had so beaten and harrassed the poor, that the country was daily more deserted, and that the tenantry were so much terrified, that no formal complaint was made, without which the officers of government could not interfere. Appearances seemed to justify these assertions.

In Manihari the rates of rent are so miserable (1—3 ana a bigah, often very large), that the Zemindars seem to have little or no profit, although they pay to government next to nothing. Deductions of revenue have already been necessary; and, unless a new settlement is made, still more will be unavoidable. The people, having no adequate inducement to labour, are uncommonly poor and indolent, although I heard no sort of complaint against their masters.

In the part of Kharwa, that is in these two serkars, the same is nearly the case. The land is everywhere measured by a rope, and the bigah, where not mentioned otherwise, is rather less than the Calcutta standard, sometimes one-seventh less, but generally there is not so much difference.

The whole of the great estate of *Mathurapoor* (480,000 bigahs) is managed much in the same manner as Tajpoor. There are two manners of fixing the rent. One is by Gusbundi. The master and tenant agree on such or such a rent for such or such a farm, without any measurement, or regard to the manner in which it is to be cultivated. The leases being short, and at rack rent, the plan answers well, and is that which is mostly followed. The other plan is called Darbundi, and the lease specifies the number of bigahs, and rate. The rope is 90 cubits of 17 inches; but, in measuring, four are deducted, so that the bigah is very little larger than that of Calcutta (1.031.) Where the land is let by measure, it generally pays from 9 to 16 anas a bigah. It is of course well cultivated and occupied, and on the whole is the finest part of the district. In the time of Akbur it probably paid no revenue, as it is not mentioned in the Ayeen Akbery, and has long been the property of the present family, the first of which seems to have been a saint, and therefore may have been exempted from tribute.

The whole estate of *Dehalla* is under the management of a person (Surburahkar) who collects the rents (for the proprietor, a minor), pays the revenue, and accounts for the balance. The division of Udhrail forms about a half of the whole estate, comprehending about 700,000 bigahs, Calcutta measure, of which about 500,000 may be occupied. It is said that about one-sixteenth of this is not assessed, so that the Zemindar's occupied lands will be about 470,000 Calcutta bigahs or 340,000 bigahs of the Pergunah measure (100 cubits, deducting 1¼ Katha). The whole is let on short leases at rack rent, to tenants (Gachdars), all of whom find security, so that there is no loss. The land is not measured, and each tenant, before he begins to cultivate, makes a fixed agreement, and obtains a

lease. It is therefore impossible that the leases can be on a better footing, and the land is well occupied, although of a poor light soil. Many of the farms are large, and are let to under tenants at from 8 to 16 anas a bigah, but the greater part is cultivated by those who receive one-half of the crop for their labour, and who are here uncommonly prudent, many of them being entirely free of debt. The tenants are mostly low Muhammedans, or men who do not despise the plough, and the rent should be paid by four equal instalments. Why with such a system almost the whole rents should be farmed, I am at a loss to know; but it so happens. The reason seems to be the wish of keeping a low rental, a circumstance always most eagerly sought. The rental is kept just a little higher than will pay the revenue, but the person who farms the rent pays for his place, and either takes a fair rent from the tenants, or sells them a permission to occupy, at a low rate, for the time that his engagement lasts.

The renters are paid by the tenants a certain per centage (one-eighth) in addition to the rent, the whole of which without any deduction is remitted to the Zemindar; but he furnishes some land, that is given free of rent to the messengers (Gorayit and Payiks), that are kept in the villages. There are no chiefs of villages (Mandals). The clerks (Patwaris) and remaining messengers are paid by the (Mostajirs) people who farm the rent. Those, who farm a large amount of rent, remit what is due to Krishnagunj. Those farming small portions pay their engagements to an agent (Tahasildar) at Udhrail, who also collects from the few farmers, whose rents are not farmed. It was said, that the whole money remitted to Krishnagunj, is only 95,000 rs. Even allowing this to be accurate, it will give no idea of the Zemindar's profit, unless we take into the account what is paid by those who farm the rents for their appointments. In all probability the nominal rents are very low, and the tenants have all given security for its payment, and in fact none is alleged to be lost; yet, as usual, no man pays his rent without the dunning of messengers, who are sent with bills twice a month. These messengers and bills are not sent by the renter (Mostajir) but by orders of the Zemindar's agent (Tahasildar), and are a grand source of revenue. The chief establishment, which is kept at Udhrail to superintend a collection said to be only of 50,000 rs., and to assist the renters, who are said to pay 45,000 rs. at Krishnagunj, is as follows:—1 Tahasildar or steward. 1 deputy (Nayeb). These represent the Surburahkar or manager.—1 Gomashtah or agent, who represents the Zemindar, and applies his seal to all public acts. 1 chief accountant (Sereshtadar). 9 Clerks (Mohurers). 1 Treasurer (Khazanchi). 1 Valuer of money (Fotdar). 1 Tabkush, who melts money suspected to be bad. 1 Munshi, or writer of Persian letters. 25 Guards (1 Jumadar 24 Burukandajs) at the treasury. 4 Watchmen (Chaukidars) at the office (Kachahri). 2 Keepers of papers (Dufturis). 1 Chief (Jumadar) of the principal messengers (Dhaliyats), who are sent to obstinate debtors, and who are paid from 2 to 4 anas each message, according to the distance. He employs people, that hang on, generally voracious curs, who are glad to give him a large share. Eight chiefs (4 Mirdhas and 4 Gomashtah Mirdhas deputies of the former) who employ the swarm of starving tatterdemalions that are sent, at the rate of from 1 to 2 anas, to dun ordinary creditors. 1 sweeper.

Such an establishment, and the system of farming the rents are sufficient to ruin any estate, on however good a plan the settlement of its rents may have been made.

The other great portion of this estate, situated in the division of Krishnagunj, may contain 680,000 bigahs Calcutta measure, equal to 495,000 of the customary standard. Of these probably 400,000 are fully occupied, but about one-sixteenth must be deducted for lands that are not assessed.

The farms and management are exactly the same, only the rents are higher. It is said, that including charges, great tenants pay on an average 8 anas for the customary bigah, from which, on account of these charges, one-eighth is deducted by those who farm the rents. The under tenants pay about 1 r. a bigah. One, whose lease I saw, paid 21 rs. for 18 bigahs, but his farm was of a very good soil. The lands in Dulalgunj are managed in the same way, and are still better.

Haveli Puraniya is an immense estate, which belonged to the Rajas of that title, and is now disputed by several claimants, none of whom, I imagine, could prove any propinquity to the last Raja. In the meantime two of the claimants have been appointed managers (Dukhilkars), and are bound to deliver the net profits to the judge, who keeps the amount in deposit, until the suit is decided. These persons, Srinarayan and the widow of his brothers Lalit, have never, I believe, interfered farther in the management, than to go round the country begging from the tenantry, although they have a very large patrimony, and in this mean practice they have had considerable success. The whole management has been left to Baidyanath, a banker of Puraniya, who is their security, and has been already mentioned as proprietor of an estate in Serkar Tajpoor. He is a man of good abilities, but I presume has made no attempt to correct the numerous abuses that prevail in the management of the estate, which indeed could not reasonably have been expected.

This Pergunah is scattered through the divisions of Haveli, Dangrkhora, Dulalgunj, Nehnagar, Matiyari, Arariya, and Gondwara, and may contain between 10 and 11 lac of bigahs Calcutta measure. The measure in three-fourths of the estate is 90 common cubits, from which one-tenth is deducted in measuring. In one-fourth the measure is 100 cubits, with the same deduction. This I suspect is the free land, as that is the proportion said to have been alienated. The 81 cubits used in the greater part is a very little more than the Calcutta standard (1.025). The lands, that have been alienated free of tax are said to amount to not a great deal less than one-fourth of the whole, and may be about 212,000 bigahs, leaving a balance of 870,000: almost the whole is rented, because even pasture pays somewhat; but the land fully occupied by houses, gardens, and fields, and assessed, probably may be 508,000 bigahs.

About 35 tenants have Estemurari leases, on a fixed rent for ever. Their leases mention either that they have a certain number of bigahs, or certain villages. The remainder is let in two manners, one Darbundi, and the other Bigahti: the former is, when it pays so much on each bigah, accordingly as it is cultivated with different crops; the other is when it pays so much for every bigah, with whatever it may be cultivated. If a Darbundi Raiyat has cultivated 50 bigahs, so as to pay a certain sum, less will not be taken during his lease, except in a few leases called Kasht, some of which are in perpetuity, others for life. Tenants who have such can be compelled to pay only for what they actually cultivate. The others are called Kumkasht. The Bigahti lands should be measured every year, in order to see, that no new lands are cultivated.

It is said, that in a few places Mr. Colebrooke settled a rate, both for lands let by the bigah, and for those let by the nature of the crop. Perhaps he may have done so for the whole, but, if that was the case, the shackles have been entirely cast off by the Zemindars, and, except in a few leases signed by that gentleman, there is now no authority for the rate but the books of the estate, which are liable to be altered; and accordingly of 50 persons occupying one village the rate of no two for the same kind of land will be the same, and the worst land is often highest rated. Neither measure nor rate is mentioned in the lease, the master only engages to take no more than the usual custom. When the new tenant has cultivated his

lands, if any attention is paid to form, they are measured, and the rent is fixed by what appears by the accounts of the estate, to have been paid by his predecessor, for which there is no evidence, but that of an accountant, liable to corruption, always from poverty, and too often from inclination. It is difficult to say, whether the frauds on the masters or tenants are most numerous. Almost all the leases are for three years, or at least are very short, and are called Meyadi, or leases for a term of years; and the Zemindars allege, that if a new tenant offers to raise the rate, the old one must either go out, or pay as much as the other offers. In fact I learned, that in most places it was usual to consider the whole, except that held by the leases called Estemurari and Kasht, as let at rack rent. The ceremony, however, in many parts, is performed of keeping the accounts, as if the whole were actually measured annually, and valued at a certain rate, and even this costs an immense sum, as the books are both kept in Hindi and Persian.

In many parts again such methods of raising a rent being intolerably expensive and troublesome, the Zemindars endeavour to let farms, on a short lease without measurement, which are here called Benapi, as in Serkar Tajpoor they are called Guzbundi. This tenure should by all lawful means be encouraged, and the others checked.

The tenants are not required to find security before they enter; as is wisely and properly done on the estate of the Krishnagunj Rajas, but security is demanded, when the crop is ripe, a most villainous practice, which ought to be prohibited under the most severe penalties; and all such securities should in law be considered as void; for, the crop being in danger of spoiling, the agent may compel the tenant to accede to whatever terms he pleases, otherwise he will raise objections to the security. In fact the clamour, at least, of the tenants on this estate are very loud against such illegal demands; and it is obvious, that this practice opens the door for their being exacted with impunity.

The whole of the rents are farmed, and the expense of collection is great. The farmer or Mostajir is allowed 6 6-16 per cent. on the amount of the gross rental, besides all lands out of lease, and whatever additional rent he may impose; but this seldom appears on the books, because he usually takes a present, and avoids giving trouble either to himself or the tenants, and the Zemindar does not urge him, because he also receives his presents, and thus makes a profit without raising his rental. The Mostajir in fact has only 2 1-8 rs, per cent.: and the other profits to answer for bad debts and his establishment; for he allows to the village clerks 4 1-4 rs. per cent., for the village establishment of messengers (Gorayits and Peyadas), and chiefs of villages (Mandals), where such are employed, which is not every where the case, and also for stationary. The village clerk is also avowedly allowed to take 1-4 ana (Paiya) on the rupee from every tenant; but of this he pays a share to the Zemindar, which I suppose does not appear on the books. Where the Mahal, or land farmed to a Mostajir is small, as is usually the case in this Pergunah, he is allowed to act as clerk (Patwari), and receives all the emoluments. There is not much land granted to the establishment, but a good deal to the domestic slaves (Khawas) belonging to the family.

Sultanpoor (Sultanpoor Glad.) in the time of Akbur was a subdivision of Puraniya, but it has since received great additions from Morang, and may contain about 455,000 bigahs. It is said, that above 80,000 bigahs are not assessed, and of the remainder about 268,000 bigahs may be fully occupied, but almost the whole pays rent.

A Persian of some distinction, now in his native country, has a lease in perpetuity and transferable by sale, of 30 villages, for which he pays only 21,000 rs. a year. He has also 12 Mauzahs free, but these are estimated

to contain only 9000 bigahs, but the bigah is exceedingly large, being nearly an acre. His whole net proceeds, as managed by a Brahman at such a distance, is 22,000 rs. a year, which does very great credit to the manager. The remainder is let in the same manner as Haveli Puraniya. The whole rents of the part of this estate, remaining to the heirs of the Puraniya family, have been farmed to Bhairav Dat Mallik, a scribe of Mithila, for 48,590 rs. 5 anas 7 pice. He has let the whole to under-renters, who each pay from 200 to 700 rs. Those, who pay under 500 rs., collect for themselves. Those, who pay from 600 to 3000 rs. rent keep one clerk (Patwari). Those, who hold more, keep from one to two assistants (Mohurers). One half of the messengers (Gorayits) are paid in land, at the cost of the landlord; every other expense is paid by the farmer of the rents, for which he is allowed one ana on the rupee, and is answerable for all arrears. The renter always takes the estate, at what it appears rented in the books, and his profit is to arise from the difference between that, and what he can let it, and from the deduction of 1-16 allowed for the expense of collection. The gross rental should therefore be 51,829 rs. 11 anas; but the tenants pay 1-4 ana on the rupee more to the clerks, which they should give as a private bonus to the landlord, under the name of miran. This amounting to 809 rs. 13 anas 8 gandas the tenants should pay only 52,639 rs. 8 anas 8 g. which is at the rate of very little more than 3 anas a bigah, Calcutta measure; for the rent of fallow land of pasture, and of grass for thatch are fully adequate to make up for the lands given to messengers, and to the domestic slaves of the family. This is nothing like, what the greater part of tenants pay. The high ranks may indeed pay at such a rate, but the lower classes, and tradesmen pay at least 8 anas bigah, and the difference is taken by the chief renter, for the under renters are, I suppose contented with the 1-16 of the rent, for their expense and profit. Were we to inspect the books of the estate we should perhaps only find a small part let to tenants; but the whole of what is occupied, either pays a regular rent to the Mostajir, or the tenants give him a consideration to wave his rights of altering the nature of their payments. We cannot, as I have said, allow to the under renters less than 1-16 of the actual payments to make up their expense and risk of bad rents, with a reasonable profit; and we may judge of the great amount of the surplus, that the chief renter draws, by the size of his establishment, which I am told is as follows

1 Steward (Tahasildar) per mensem 50 rs.; 1 deputy (Nayeb) 25 rs. 1 Persian letter writer (Munshi) 15 rs.; 1 Persian accountant (Sereshtahdar) 15 rs.; His clerk (Mohurer) 10 rs.; Hindi accountant (Amanut Navis) 10 rs.; His assistant (Peshkar) 7 rs. 8 anas; 1 chief guard of the treasure (Jumadar). 6 rs.; 5 guards under him (Burukandajs), 12 rs. 8 anas; 1 Valuer of money (Parkhiya), 3 rs.; 2 Chief messengers (Mirdhas), 6 rs.; their deputies (Nayebs), 3 rs.; 64 Messengers (Payiks) have land; 2 Watchmen have land (Pashwan); 2 other watchmen, 3 rs. 8 anas; 1 Keeper of papers (Dufturi), 2 rs.; 1 Sweeper 1 r.; 1 Torch bearer (Mushalchi,) 2 rs.; Oil and stationary, 7rs.; Total 178 rs. 8 anas. 2142 rs. a year.

The 48,590 rs. paid by the farmer of the rents, is not all clear profit to the landlord. Besides a heavy establishment, which he supports at Puraniya, he has on this estate as follows —1 Agent (Gomashtah) who signs and seals all public deeds, 41 rs.; 1 Deputy (Nayeb), 15 rs.; 1 Clerk (Mohurer), 10 rs.; 1 Deputy, Ditto, 5 rs.; 1 Chief messenger, who sends (Mohasels) messengers to dun the tenants, 3 rs.; Monthly 74 rs. These collect only the Miran, which nominally would only pay their wages.

Tirakharda estate may contain 276,000 bigahs, of which perhaps 22,000 are not assessed. Of the remainder perhaps 149,000 are fully occupied.

The bigah was originally a square of 100 cubits each side, or was equal to 1.56, Calcutta measure. Mr. Colebrooke, it is said, settled, that the leases should be in perpetuity, and that the whole lands of each village should be let at one rate (Ekduri), which varied from 10 to 12 anas, according as there were more or less of a good soil. This, although a much better plan than the attempting to fix a rent on each bigah, according to the nature of the crop, leaves great room for oppression and fraud, a favourite getting all his land good, while those who will not agree to be squeezed, get nothing but fields of the worst quality. The evil of leases in perpetuity had probably existed before the settlement made by Mr. Colebrooke, so that it was indispensible. The tenants having complained, that this assessment was too heavy, they and the Zemindars agreed, that the bigah should be extended to 120 cubits, and that the rate should rise to from 16 to 20 anas, in which the tenants were grossly deceived; for in place of lowering the rent it was considerably raised, this being at the rate of from 11 to 13 anas for the old bigah, in a place of from 10 to 12 anas. Not that this is by any means too high, being at the rate of from 7 to 8 anas a Calcutta bigah. Not only what is actually cultivated, but a good deal, that is fallow, pays this rent, which may raise the average rent of the cultivated land to about 10 anas, a rate which in present circumstances is sufficient to incite industry without being oppressive, provided it is levied fairly, as Dular Singha practises. The estate now contains about 66,000 large bigahs fully occupied, with about one-fifth more in fallow, making in all 79,000, which should be rented at from 16 to 20 anas a bigah, with an addition of 1-64th part (Paiya, i. e. one quarter ana) given to the clerk; but in two or three villages near the frontier of Morang some deduction is allowed, herds of wild animals pouring in from the wastes of that country.

Dular Singha keeps in his own management a farm (*Khamar*) of 5000 of these bigahs, one half of which he cultivates by his slaves and hired servants and the other, by those who take one half of the crop for their trouble. The losses, which even a man of his activity must suffer by fraud, should allow little profit on such a concern; but he has vast herds of cattle, for which it is necessary to provide, and from which he derives a solid gain; and at the same time diminishes his rental (Hustbud), a circumstance most eagerly attended to by even the most intelligent Zemindars. Besides he is probably in hopes of being able to withdraw these lands from the assessed estate, as would appear to have been done in the estates of the Raja of Tirahoot as will be afterwards mentioned. He has given 1800 bigahs to about 50 men called Jaygirdars, who are fellows of some courage, and who pay only 250 rs. a year; but are bound to oppose the incursions of wild beasts from Morang. They also pretend, that they oppose the passage of thieves, although scandal gives a different turn to the nature of their employment, especially in the time of his father. He gives about 500 bigahs free of rent to 20 messengers (Payiks) that attend him, and 50 to their chief called a serdar. What remains from 4000 bigahs of lands granted for service goes to his slaves. The remaining 70,000 bigahs is divided into Taluks, in the size of which there is no very material difference, which is of much importance towards economy. On most estates one Taluk will be 200 bigahs, and another 15,000, so that the person, who has charge of the one, cannot live by fair means; and he who has charge of the other, cannot perform a half of the duty. In each Taluk he allows only one clerk (Patwari) and one messenger (Gorayit), who are paid in money, in proportion to the value of their receipts. The clerk receives 1-64th part of the amount of collections, which, although paid by the tenants, actually comes from the master,

and, if he collects 1000 rs., he gets 24 rs. a year, in all 39 rs. 10 anas. The messenger gets 12 rs. a year, and of course begs or takes from the tenants, a poor but general economy, from which even Dular has not been able to escape. The village expense of collection is therefore a trifle more than 5 per cent. No part of the rents are farmed. His own steward and servants receive the money from the village clerks, and account to a master who narrowly inspects their conduct. I heard no estimate of the expense of this establishment; but I have no doubt, that it is under 5 per cent. on the rental. Being on the immediate frontier of Morang, to which every rogue can with facility escape, he no doubt loses by arrears; but his people are so little oppressed, when compared with those of all the neighbouring estates, whose rents are farmed, that his lands are immediately occupied. I have entered into this detail to explain the proper management of an estate, in which the only defect is the perpetuity of the leases.

Now, when the rents are farmed to a new man for a few years, he endeavours to enter into what is called a Bejuribi agreement. By this he agrees with the tenants, for a certain term of years, not to measure any farm, but in consideration of a general average per centage, on what each man paid when he agrees to give him a lease for a certain number of years at that increased rate. It is understood, that those, who pay only one-half or three-fourth of the full rate, are entirely exempt from this increase, and therefore use all their influence to bring about the agreement, which saves them from measurement. The rent is therefore always rising on the lands, that are assessed at the high rate, because the additional per centage is added to the rent, until it becomes so high, that the tenant runs away, and then the farm is let for a trifle to induce a tenant to enter; but this trifle is called Pardurah, in order to subject it to the rise, that is always going on. Thus even in the full rate there is no regularity, all intermediate stages may be found, from a very trifle to such a rate, as is no longer tolerable. This Bejuribi agreement is the excess of evil management on an estate let by a measurement of crops. No owner of an estate exempted from assessment permits it, and it should be rendered totally illegal; but it is one of those evils, which naturally result from the system of leases in perpetuity. The rates on Pardurah land, I understand, are as follows. Sali land, which produces two crops or one crop of rice, from 20 to 40 anas a bigah; Ekfusli land, which produces one crop of Turi, Sarisha, Arahar or Maruya, from 18 to 36 anas; Chaumasi land, which produces one crop of wheat, barley, linseed or the finer kinds of pulse, from 12 to 24 anas; Janggala, or land producing coarse pulse after one ploughing, from 5 to 12 anas; kitchen gardens from 24 to 42 anas; ground rent of houses for labourers 160 anas, from tradesmen 128 anas; pasture or grass for thatch from 4 to 8 anas.

Having now treated of all the estates,* which the Puraniya family possessed at the demise of the last occupant, I shall now give a general recapitulation.

The revenue is almost 3,74,000 rs., and the net actual profit, under the present mismanagement, is said to be 1,30,000 rs., or rather more than 342¼ per cent. on the revenue.

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* A considerable detail is necessarily omitted.—Ed.

Pergunnahs.	Extent in Calcutta Bigahs	
	Total exclusive of Free Land.	Actually occupied.
Haveli	8,70,000	5,08,000
Sripoor	7,51,000	6,24,000
Futehpoor	2,44,000	2,00,000
Sultanpoor	3,75,000	2,68,000
Harawat	58,000	40,000
Nathpoor	2,47,000	1,64,000
Gorari	1,25,000	81,000
Katiyar	98,000	62,000
Kamaripoor	1,41,000	94,000
Baragang	7,000	4,000
Amirabad	25,000	16,000
Kamlavari	10,500	6,700
Sambalpoor	49,000	31,300
Rokunpoor	a small portion in Kharwa.	
Total . . .	30,00,500	20,99,000

CHAPTER VIII.

ARTS, COMMERCE, &c.

The arts.—For an estimate of the number of each class of artists, I in general refer to the Appendix. In this no respect is had to caste. For instance some milkmen (Jat) are Moslems, some Goyalas, Hindus; both are included under one head: but there are many both of the Jat and Goyalas, who do not prepare curds nor Ghi; in the table such are not mentioned.

Fine arts.—In my account of the topography and condition of the people I have said all that has occurred to me, concerning the state of architecture, ancient or modern. In the whole district there certainly is not one decent native building, nor is there one erected by Europeans, that has the smallest claim to merit as a work of elegance; and, so far as we can judge from the remains, the case has always been the same.

Sculpture, statuary, and painting, are on as bad a footing as in Ronggopoor. The painters mentioned in the table are employed to draw representations of the gods, as monstrous as their images, to the last degree rude, and very often highly indecent.

The Hindi women of low rank frequently sing, when they make offerings to the gods, and at marriages, and some of the impure tribes in this manner greet strangers, who are passing their village, when from the rank of the passenger they expect a present. Persons of high rank, except a few dissipated young men, never either sing or perform on any musical instrument, to do either of which is considered as exceedingly disgraceful.

Common arts.—Tent makers (Khimahdoz) at Puraniya form a separate profession; and are a principal kind of artists, who hire many tailors to work under them. The tents which they make, are usually of the kind called Bechoba, which has 4 poles, one at each corner of the roof,

which rises in a pyramid, and is supported by bamboo splits reaching from the bottom to the summit. Such tents cannot be large, and they are only of use in fine cool weather, as they can have no fly to turn either sun or rain; but in the cool season they are easily carried, and easily pitched, and the natives of rank, when on their pilgrimages find them very convenient. Some are exported. The same people make neat enough bodies for the carriages, in which the people of rank travel. Those of an ordinary sort are made by the common tailors.

The barbers are not so much respected as towards the east; but are exceedingly numerous. Some of them are Moslems, and some condescend to weave, when they are in want of more honourable employment. The farmers usually contract for a quantity of grain, others pay in money; in the western parts at least they do not frequent markets. They pare the nails of women; but never cut their hair, an operation to which no woman of the least decency would submit.

Those who prepare tooth powder (Missiwalehs) are on the same footing as in Dinajpoor. Many people make their own, and there seem to be various other ingredients besides those I have mentioned before; but these seem to be the most approved. The fruit called Tai in Dinajpoor, here called Tairi, is the pod of the *Cæsalpinia*, that is used in dying.

As the most common female ornament is a thick layer of red lead covering the whole forehead, the quantity used here is very great. Accordingly a good many people live by preparing this paint. It is made of 2 qualities, and at 2 different places I procured estimates of the charges and profit. At Puraniya the charge for one Ghani or grinding is as follows:—

15 sers 64 (s. w.) of lead 6 rs. 20 sers of Khari (a coarse Glaubers' salt. 10 anas; 1 ser unrefined salt petre 2 anas grinding 8 anas a pot 2 anas firewood, about 480 sers. 1 r. 4 anas. Total 8 rs. 10 anas.

The whole operation occupies 4 days, and gives 30 $\frac{10}{18}$ sers of red lead, which sells at 2½ sers for the rupee = 12 rs. 4 anas, leaving a profit of 3 rs. 10 anas.

The materials for the coarse kind are 8 sers of lead,

32 sers of the impure sulphate of soda, and 2 sers of the impure nitrate of potash. This gives 1 *man* of the red lead. The expense of fuel is probably much less. I could not procure a view of the operation. The proportion of the ingredients at Dhamdaha was stated differently. The charges for making the best kind were said to be as follows: the man usually grinds 5 times a month, and keeps a servant; for he does nothing himself but superintend. The servant's wages are 3 rupees, coming to 9 anas, 12 gandas on each grinding. Then the materials are as follows:

30 sers of lead 12 rs. 10 Sers impure sulphate of soda 6 anas. 2 sers impure nitrate of potash 6 anas. Pots 4 anas. Grinding 2 anas. Servant's wages 9 anas. 12 gandas. Firewood 6 anas. Total 14 rs. 1 anas. 12 gandas. This gives 41 sers of red lead worth at 16 rs. a *man*. 16 rs. 6 anas, 8 gandas. Profit 2 rs. 4 anas. 16 gands.

In the bad kind, at Dhamdaha, equal quantities of lead and impure sulphate of soda are used. The people never work in the highest part of the floods, the soil being then too damp, so that the operation will not succeed. They only therefore work 10 months in the year; and with very little capital, and no labour, make a very good profit, of perhaps 90 or 100 rupees a year.

Those who make ornaments of Lac (Lahari) are pretty numerous, and the profession is followed by both Hindus and Moslems. The women work as well as the men; but from their other avocations, such as beating rice, do not find time to make so many bracelets. At Puraniya the following estimate was given of a man's monthly labour and charges.

7 sers of shell lac, at from 3 to 4 anas, 1 r. 8 a. 10 g; colours 1 r. 5 a. = 2 r. 13 a. 10 g; 28 pairs of bracelets at from 3 to 5 anas, 7 rs. Profit 4 rs. 2 a. 10 g.

At Dhamdaha are said to reside 3 families (Churigar) who prepare glass bracelets or rings from the impure Soda (Usmati) of the country. I could not see their operation; but it probably does not differ materially, from that described in my account of Mysore. The glass is very opaque and imperfect, and is called Kangch, while proper glass is called, Sisi. Even our wine bottles are called Sisi; but China ware, from its opacity is called Kangch. At Puraniya are 2 families, who melt broken European glass, and blow small bottles, in which the natives hold scented oils; I did not see their process.

Except in the eastern part of the district shells are not used as ornaments, and even there the artists, who work in this kind of material are rude and unskilful. In this district many of the Hindus, (ordinary sinners) do not think it necessary to wear beads; and it is only true worshippers (Bhakat) that show this external sign of religion. Accordingly the bead makers are confined to the eastern parts of the district, where the manners of Bengal prevail. Dabgars make leathern bags for holding oil and prepared butter (Ghi), using for the purpose ox-hides, although when they sell to a Hindu they pretend that the hide of the buffaloe has been used; the Hindus' conscience is satisfied, and he uses the Ghi without scruple; although strictly speaking, I believe his food ought to be considered as defiled by having been kept in a bag of any leather. A sight of the bags in use here would satisfy any reasonable European of the soundness of the Hindu doctrine, in considering them unclean.

No persons live by making wax candles, or matches; but at the capital some people (Mushalchi) live by making torches of an exceedingly rude nature, such as are commonly employed in India. Some old rags are bound up into a roll, about 18 inches long and 4 inches in circumference. This is kindled at one end, and oil is occasionally poured on it from a brass bottle, while the torch is fastened on a sharp pointed iron by which it is held. The distillers are very numerous and well employed; they distil from rice alone.

The milkmen, who prepare curds and butter, are of both religions and of several castes. Those who follow these professions, in order to distinguish them from their brethren, who merely tend the flocks, are here called Dahiyars or Curdmen. Although they have some cattle, they are not near so wealthy as many of those who tend the cattle, some of whose herds are very numerous. Cows milk in this district is very seldom made into butter. It is boiled, and allowed to become acid, and to curdle, and then is sold. The buffalo's milk is almost always made into butter. Some of the curd-men boil it, others do not, and adhere obstinately to their custom. A man, whose father did not boil the milk, when he was going to make butter, would incur severe disgrace, were he to introduce into his economy this innovation; and on the contrary he, who once has boiled milk, will on no account omit that

operation; neither has he any objection to make curds of boiled milk, the point of difficulty lies entirely in the butter. The natives consider the Ghi, that has been prepared from boiled milk, both as of a superior flavour, and less liable to injury from being long kept; yet by far the greater part is here prepared in the other manner. The usual practice here is for the curdman to deliver to the owner of the herd, 1 ser of Ghi for every 12 sers of milk, that he received from the man, who tends the cattle; the remainder of the Ghi, and the curds, are the profit. It is said, that in the winter 8 sers of milk give 1 ser of Ghi, while in spring 10 sers of milk, and in the rainy season 12 sers are required. At the latter time the cattle are always in the villages, and the curds or butter-milk can be sold, while in the former period the cattle are generally in Morang, and there is no sale, except for the Ghi. The curd-men often pay for the milk in advance, and are enabled to do so by money, which merchants advance, for few have a capital sufficient. The people use a good deal of milk merely boiled; for as it comes from the cow, it is considered too insipid; but they still more commonly use what has curdled by being allowed to stand, until it sours.

At the capital are seven houses of bakers (Nanwai), who prepare bread after the Muhammedan manner, which is fermented or leavened. They are also a kind of cooks, and sell ready-dressed meat, beef and mutton. Their oven is just the reverse of the European kind. It consists of a large jar of coarse potters' ware, in which a fire is kindled. The bread is stuck on the outside of the jar. It is well-raised good bread, but always in flat cakes, the oven would not be sufficient to bake a thick loaf.

In the capital are 10 families of cooks (Bawarchi), who on great occasions are employed by the Moslems. We may judge of their skill by knowing, that they are paid by the *man* weight. The usual rate is 8 anas for about every 82 lbs. of rice that they boil, the other articles go for nothing. Where lean tough fowls, kids, or goats are the only materials that can be procured, no doubt the Hindustani cookery answers better than the European, especially than the English; but where the meat is tolerable, I observe few Europeans that partake of these eastern dishes.

Those who work in durable materials are pretty numerous;

but the quantity of household furniture is very small, and the proficiency of the workmen still less than that of those towards the east. The chief occupation of the carpenters is the making carts, or other wheel-carriages, in which they have shown considerable ingenuity, especially in fastening the wheels. These are suspended on a small iron spindle, supported between the carriage on the inside, and on the outside by two sticks, that are hung from above. The plan seems to have many advantages. Its principal excellence seems to consist in the method of suspending the wheels, by which the friction is made to fall equally on both sides, whereas with an axle-tree the friction is chiefly oblique, by which its effects seem to be greatly increased. A small Puraniya cart with two little wheels, and two oxen, will with ease carry 12 *mans*, (96 s. w.) when travelling at the rate of 12 miles a day. For short distances, they take a half more, and the driver always rides on his cart. The roads, although level, are exceedingly rough, being either altogether unformed or miserably cut by the wheels, as they consist entirely of earth. The carriage used by persons of rank for travelling in, is exactly on the same principle; but the carpenter does not make the body; that is constructed by tailors, or tent-makers.

The workers in the precious metals are numerous; but are said to have little employment. One man, I was informed by the officers at Krishnagunj, was one of the best native workmen that they had ever seen; but this is a very uncommon case. In general their work is extremely rude, and they have no capital. Several of the goldsmiths in this district engrave seals; but also practise the other branches of their profession. There is none who lives by engaving alone. Here, as well as in Dinajpoor and Ronggopoor, among the Muhammedan copper-smiths are some artists, who tin the inside of vessels used in cookery. They also work in other branches of the art, and do not form a separate class of tradesmen. This is an art introduced by the Moslems, and the Hindus have not yet had the sense to use vessels secured in this manner, from the deleterious effects of the copper.

At Puraniya in Abdullahnagar are 10 houses of coppersmiths, descended from Mohan Saha, who only make the covers (Serposh) for the bowls of the implement used for smoking tobacco. They are considered as very fine workmen,

and will not instruct any interloper. Their work is chiefly used in the country, but in Calcutta is in high repute, and sells dear. It is often inlaid with silver.

At Puraniya, I had a full opportunity of examining the process for making the compound metal called Bidri, in which the workmen of that town have acquired some celebrity; and by a sub-division of labour, very unusual in India, have acquired some dexterity. I soon learned that I had been totally misinformed with regard to the ingredients, and that the metal contains no iron. The workmen are usually divided into three classes, and sometimes into four. One set melt and cast the metal; another turn it to complete the shape; a third carve and inlay the work with the silver; and a fourth give it a final polish, and stain the metal black, which is done in order to show the inlaid figures to advantage, and to conceal the tarnish, which in time the metal would acquire. The same set of workmen often finish both of the last mentioned operations.

The grand component part of the Bidri is the metal called by the natives Justah, which is imported by sea, I believe, from China. In my account of the former districts I have called it pewter; but, I believe, it is a tolerably pure zinc, and the same with the Tutenago of the older chymical writers; but I have had no convenience for assaying it. The other ingredients are copper and lead. In the experiment that I saw, the workmen took 12,360 grains of Justah, 460 grains of copper, and 414 grains of lead. The greater part of the Justah was put in one earthen crucible, the lead, copper, and a small quantity of Justah were put in a smaller, which was covered with a cap of kneaded clay, in which a small perforation was made. Both crucibles were coated outside and inside with cow-dung. A small pit was dug, and filled with cakes of dry cow-dung, which were kindled, and when the fire had burned sometime, the crucibles were put in, and covered with fresh fuel. When the workman judged that the metals were fused, he opened the fire, took up the small crucible, and poured its contents into the larger, where the surface of the melted matter was covered with yellow scoriæ. He then to prevent calcination, threw into the crucible a mixture of resin and bees' wax, and having heated the alloy some little time, he poured it into a mould, which was made

of baked clay. The work is now delivered to men who complete the shape, by turning it in a lathe.

It then goes to another set of workmen, who are to inlay flowers or other ornaments of silver. These artists first rub the Bidri with blue vitriol (super sulphate of copper), and water, which gives its surface a black colour, but this is not fixed, and is removable by washing. It is intended as a means of enabling the workman more readily to distinguish the figures that he traces. This he does with a sharp-pointed instrument of steel. Having traced the figure, he cuts it out with small chisels of various shapes, and then with a hammer and punch, fills the cavities with small plates of silver, which adhere firmly to the Bidri. The work is then completed either by the same men or by another set. A final polish is given to the whole by rubbing it, first with cakes made of shell lac and powdered corundum, and then with a piece of charcoal. When the polish has been completed, a permanent black stain is given to the Bidri by the following process. Take of Sal ammoniac 1 Tola, of unrefined nitre ¼ Tola, of a saline earth procured from old mud walls 1¼ Tola. These are rubbed with a little water into a paste, with which the Bidri is smeared. Then it is rubbed with a little rape-seed oil, and that with powdered charcoal. These are allowed to remain four days, when they are washed away, and the Bidri is found of a fine black colour, which is not affected by water, nor is the metal subject to rust. It yields little to the hammer, and breaks when violently beaten; but is very far from being brittle. It is not nearly so fusible as tin, or as Justah; but melts more readily than copper.

The articles chiefly made of Bidri are various parts of the implements used for smoking tobacco, and spitting pots. Many other things are made, when commissioned; but these are the only articles, for which there is a common demand. The art seems to have been introduced by the Moguls from the west of India. The melters and turners make but poor wages, the inlayers and polishers receive high pay. The goods are usually made entirely by the people, who sell them, and who hire the workmen from day to day.

None of the blacksmiths have any celebrity. The common run merely make the ordinary implements of agriculture, and finish the wooden work as well as the parts made of iron. They

are commonly paid in grain, make good wages, and are constantly employed. The better workmen make very coarse knives and scizzors, swords, spears, lamps, locks, and such other hard ware as is in demand; but all, that has any pretension to goodness is imported.

The Dhunaru, or those who clean cotton by an instrument like a bow, are in this district very numerous. In some parts, as in Dinajpoor and Ronggopoor, these people prepare that cotton only, which is intended for quilts, but in some places they also fit it for being spun. They take a little cotton at a time, beat it, and give it at the markets to the women that spin, from whom they in exchange receive thread. The thread they again give to the merchant, and receive more cotton, and a little money for surplus value of the thread. They have no capital, and are in general most abandoned drunkards. At Puraniya it was said, that they bought the cotton wool at 3 $\frac{1}{4}$ sers (85 s. w.) for the rupee, and sold the clean at 2$\frac{1}{2}$ sers (82 $\frac{1}{2}$ s. w.) for the rupee. In cleaning, each ser of 85 s. w. is reduced only to 82 $\frac{1}{2}$ s. w. for the operation is not done completely, so as to fit the wool entirely for being spun. On every rupee's worth of cotton they have therefore a profit of 4 $\frac{4}{5}$ anas; and a woman can daily sell from 1 to 2 rs. worth, which her husband has cleaned. When they choose to be sober and work, they therefore make very large profits, from 4 to 8 anas a day.

No caste is here disgraced by spinning cotton, and a very large proportion of the women spin some every day, when their other occupations permit; but no great number sit constantly at their wheel. In the south-east corner some fine thread is made with the small iron spindle (Takuya), but by far the greater part is coarse, and is spun by a wheel. At Bholahat it was stated, that a woman, who does not beat rice, and does no work but spin, cook and look after her family, can in a month spin on the wheel 1 $\frac{3}{4}$ sers of middling fine thread, which sells at 1$\frac{1}{2}$ ser for the rupee=1 r. 2 anas 8 pice. She buys 5 sers of cotton with the seed, which costs 8 anas, and goes herself through all the operations of cleaning and spinning. Her gain is 10$\frac{2}{3}$ anas. The ser is 75 s.w. (1,925 lb.). A woman, spinning fine thread with a spindle (no distaff), buys 1 ser of rough cotton, which gives $\frac{6}{16}$ of wool prepared for spinning, and this gives $\frac{5}{16}$ of a ser of

thread, worth one rupee. The wool here being worth 1 $\frac{7}{12}$ anas. Her monthly profit will be 14$\frac{5}{12}$ anas It is chiefly women of rank, who spin in this manner, and these do no other work.

The greater part of the thread is however made from the cotton wool, that is imported from the west of India. At Dulalgunj the most common thread is worth 1$\frac{3}{4}$ sers (80 s. w. or lb. 2. 05 the ser) for a rupee. The weaver usually gives 1$\frac{1}{2}$ ser of the clean wool for 1 ser of thread. 1 $\frac{1}{2}$ Chhatak or $\frac{1}{16}$ part is lost in the operation; the women therefore for spinning 1 $\frac{1}{2}$ ser of wool has 6 $\frac{1}{2}$ Chhataks of thread worth almost 14 $\frac{1}{2}$ anas; but she takes 2 months to spin this quantity. 3 $\frac{1}{4}$ sers of wool selling for a rupee, every 100 rs. worth of this will produce 174 rs. worth of thread. This is about a fair state of the coarser kind of thread. The native agents dependent on the Company's factory at English bazar, whom I found very intelligent men, and, from the kindness of Mr. Seton, very attentive, agreed sufficiently near with the accounts given by the spinners of Bholahat, because they dealt in the fine threads, which sell at from 10 to 16 s. w. for the rupee. They say, that the women in the vicinity of Kaligang spin with a fine spindle, made of bamboo, to which weight is given by a little ball of unbaked clay. The material is the cotton wool from the west of India, which in cleaning, for such fine thread, loses $\frac{1}{4}$ of its weight, and scarcely amounts to more than $\frac{1}{16}$ part of the value of the thread. Women, according to these people, at their usual rate of spinning, clear only 4 anas a month, but, if a woman sat close, and did no other work, she would clear 15 anas.

We thus have the proportion of the value of the raw material to that of the thread varying from $\frac{1}{16}$ to $\frac{100}{174}$. From the ignorance of accounts, under which most of the manufacturers labour, it becomes almost impossible to draw general results, except by vague conjecture, and I often find occasion on such subjects to change my opinion. I am persuaded, that in Dinajpoor I have made the average rate of profit too high; having taken my estimates from the chief manufacturing places, where the goods are far above the average value. I do not however think, that I have overrated the total amount of the thread, and must therefore suppose, that the quantity of raw material is greater, and the profit of the spinners less. The merchants dealing in cotton were indeed

said, in a general way, to be very rich, and to deal largely; but the quantity they stated as imported was small, and probably they were afraid, and concealed a great part.

In this district, I suspect, the same has taken place. If indeed we allow the thread spun here to be worth 13,00,000 rs. and I do not think, as I shall afterwards state, that it can be less, and the value of the raw material to be 3 lac, it would leave a profit somewhat adequate to the number of women, that are supposed to be employed; but this would raise the proportion of the value of the thread to that of the raw material as 13 to 3. The value of the thread used in finer goods is said to be about 3,57,000 rs. and of this the raw material probably does not exceed $\frac{1}{10}$ part. The remaining 9,43,000 being coarse, the raw material may make a half of the value; so that in all the raw material may be worth 5,12,000 rs. A vast deal more than the merchants and farmers stated. Both probably concealed a part, but I must confess, that any increase of the raw material would, on such a quantity of thread, so much curtail the profits of the spinners, that I doubt it cannot be admitted, without increasing also the quantity of cloth and thread manufactured. I shall afterwards have occasion to mention, that the weavers state the produce of their looms uncommonly low, indeed so low, as to be totally inadequate to provide for their subsistence. They endeavour to account for this in a different manner; but I suspect, that they weave more than 13,00,000 rs. worth of yarn, and that more raw material is used; for I do not think, that we can allow the raw material to make less than 38 per cent. of the thread, as before stated; nor that the vast number of women, who spin in this district, can gain less than 10,00,000 rs. a year, which would require at least to the value of 6,00,000 rs. of the raw material. All these circumstances however being conjectures incapable of proof, I shall adhere to the statements, that I received, especially as they are on the safe side of moderation.

Dyers are on the same footing as in Dinajpoor. In the south-east corner about 50 houses (Rangkar) are employed for the weavers to dye silk thread with indigo and lac. The remainder (Rungrez), scattered through the country, are chiefly employed to dye turbans and girdles with perishable colours (turmeric and safflower), which are renewed occasion-

ally, as the cloth becomes dirty. These men make high wages, from 6 to 8 rs. a month. In many parts the women on festivals dye their own clothes with safflower. The women also give a yellow colour to the old clothes of which they make quilts, that are used in cold weather. This is done with the flowers of the *Nyctanthes arbos tristis.*

The men, who weave silk alone, possess only 125 houses, and are said to have 200 looms. They work chiefly thin coarse goods for wrapping round the waists of women and children, and worth from 1 $\frac{10}{16}$ rs. to 1 $\frac{12}{16}$ rs. The silk costs about 1 $\frac{3}{16}$ rs. A man can make usually 12 pieces a month. The total value of the goods will therefore be 48,600, and of the raw silk required 34,200. These people are said to make 3,000 rs. worth of the Chikta silk, which is spun from the cocoons, that have burst.

The weavers who make the cloths of cotton and silk mixed, which are called Maldehi, are nearly on the same footing as in Dinajpoor. They work almost entirely the smaller pieces, from 3 to 6 rs. value, which are sent to the west of India by the Gosaing merchants. An estimate, which I procured from a very intelligent man, so nearly agreed with the statement made at Dinajpoor, that I place great reliance on its accuracy. He said, that the journeymen as there, received one-eigth of the value of their hire, and usually made from 2 to 2½ rs. a month, which would make the average rate of a loom, working these coarser goods, 18 rs. a month. Of this the value of the silk is $\frac{1}{2}$ and of the cotton thread $\frac{7}{16}$. The whole manufactures of the banks of the 'Mahanonda near Maldeh, although situated in different districts, are so intimately blended, that even after having examined both, I find it very difficult to form a conjecture concerning the share each possess; and, while in Dinajpoor, I laboured under difficulties, the effects of which I must now endeavour to obviate. I have reckoned the whole raw silk, made on the banks of the Mahanonda in both districts to be worth 7,43,000 rs. of which 1,50,000 rs. belong to Dinajpoor; in that district to the value of 63,000 rs. and in this district to the value of about 34,000 rs. are used for making cloths entirely of silk, while to the value of 6,000 rs. may be used in borders, strings, &c. leaving to the value of 6,40,000 rs. which is entirely woven into mixed goods; and, as this part of the material forms one-half of the cost, the

whole amount will be worth 12,80,000 rs. Now I was assured by a Gosaing, who had made a fortune by trade, and had purchased an estate, that his brethren residing in this district annually send about 1000 bales to the west of India. These are commonly valued at 650 rs. a bale, because they pay the transit duties by value; but their actual cost here is 800 rs. making in all 8,00,000. The exports from Maldeh were stated at 2,50,000 making in all 10,50,000 rs. and leaving a deficiency of 2,30,000. Perhaps 30,000 rs. worth is used here and in Dinajpoor, some is sent from this district to Moorshedabad and Calcutta, and the goods said to have been exported from Maldeh, have probably been valued at the custom-house rate. These accounts therefore derived from agricultural and commercial calculations agree so well, that they strongly confirm each other. Allowing therefore the exports and internal consumption of Dinajpoor in mixed cloth alone to amount to 300,000 of rupees, which would consume the whole silk raised on that side of the river, we must allow, that about 67,000 rs. worth of raw silk are sent to Dinajpoor for goods made entirely of silk and for borders; but this was not mentioned in my account of that district. We must also suppose, that about 10,80,000 rs. worth of mixed goods are woven in the district of Puraniya. It was stated, that in the vicinity of English Bazar, about 7000 looms are employed in this manufacture belonging to about 4300 houses; but of the 7000 looms only about 3000 are constantly employed. These will make annually 6,48,000. Allowing the others to be employed half the year, they will make 4,32,000, in all 10,80,000 rs. I am inclined however to think, that the export of raw silk to Dinajpoor from this district is more considerable, and that the proportion of the goods woven there is greater, for the people in making their estimates of the exports seemed to be guided entirely by the place where the merchant resided. The difference however, would be so immaterial, that it will not be necessary to make any alteration; the surplus silk imported, and not noticed in my account of Dinajpoor, would nearly balance any addition to the export of cloth that could be allowed, I shall not therefore in this district mention the cloth imported from Maldeh, nor the silk exported. Almost the whole silk weavers are extremely necessitous, and involved in debt by advances.

The Patwars, who knit silk strings, are much on the same footing as in Ronggopoor. None of them are good artists. The weavers of cotton are pretty numerous, and are mostly employed to work very coarse goods for country use. The only fine manufacture is that of a beautiful white calico called Khasa, about 40 cubits long, and from 2 to 3 cubits broad, and worth from 6 to 15 rs. a piece. Formerly the Company dealt to a considerable extent in this kind of manufacture; but in the year 180$\frac{8}{9}$ the cloth sent to English Bazar was only 1,100 pieces, worth unbleached 8,000 rs. and I believe, that this was chiefly, if not solely intended to supply the private use of individuals. The weavers of these goods live in the divisions of Kharwa, Fehnagar, Dangrkhora and Gorguribah, that is on the low lands near the Mahanonda and Nagar, and may have about 3500 looms, of which 2400 are wrought by men who could weave such goods as the Company would receive. These formerly were wont to make one piece a month for the Company, and at their spare time wrought common goods for country use. The money advanced by the Company was a regular supply, which they were anxious to receive, although, whenever they got other employment they made higher wages; but they finished their engagement with the Company, when no other employment offered. Several private native traders from Moorshedabad and Calcutta, now make advances for about 1,50,000 rs. some is sent to Dinajpoor and Patna, and a good deal is consumed in the district. They may now weave in all to about the value of 3,00,000 rs. of which the value of the thread will amount to three-quarters. At other times they work for the weekly market, chiefly pieces 36 cubits long by 2$\frac{1}{4}$ broad, which contain from 800 to 900 threads in the warp, and are worth from 2$\frac{3}{4}$ to 3$\frac{1}{2}$ rs. Two-thirds of the value arises from that of the thread. A man, his wife, and a boy or girl, can make 12 rs. worth in a month, and has 4 rs. profit. This class of weavers on the whole may make to the value of about 12 rs. a month, and the thread will probably cost about 8$\frac{1}{2}$ rs. The advances have rendered them necessitous, and a large proportion have no capital to buy thread; but, when they do not receive advances, work by the piece, the good women of the vicinity furnishing the material.

In other places the goods are all coarse for country use,

the greater part of the thread is purchased, and the weaver sells at the market what he makes every week. The following estimates were given of the annual labour of a man assisted by his wife to wind and warp. The estimate was formed on the cloth most commonly woven in the vicinity.

Value of cloth annually made, Sibgunj Saris, 112 rs. 8 anas; value of thread required, 73rs. 2 anas. Ditto, Bhunis, do. 120rs.; do. 82rs. 8 anas. Ditto, Dangrkhora, 112rs.; do. 68 rs. Ditto, Dulgunj, 112rs.; do. 84 rs. 6 anas. Ditto, Bahadurgunj, 84 rs.; do. 60 rs. Ditto, Gondwara, 120 rs.; do. 88rs. 8 anas. Ditto, Udhrail, 112rs. 8 anas; do. 78 rs. 12 anas. Ditto, Haveli, 120 rs.; do. 97 rs. 8 anas. Ditto, Krishnagunj, 120 rs.; do. 90 rs. Ditto, Dhamdaha, 76 rs. 8 anas; do. 42rs. 12 anas.—Total value of cloth annually made, 1,089 rs. 8 anas; Total value of thread, 765 rs. 8 anas.

This gives on an average rather less than 109 rs. a year, for the value which is made by each loom. The reason of so small an amount is alleged to be the uncommon sloth of the people. By the small profits of their business they can pay the rent of a good farm, which they cultivate by means of those who take a share of the crop, and they live on the remainder. It it is probable, however, that they are not quite so lazy as they pretend, and that in fact they weaved more than they allowed.

On the above grounds 3500 looms, employed occasionally in finer work, will make cloth to the value of 5,06,000 rs. of which the thread costs 3,57,000rs. The 10,000 looms employed on coarse goods will make cloth to the value of 10,89,500 rs. of which the thread costs 7,65,500. Even allowing the weavers to have reported the full amount of their labour, and total value of the thread must therefore be at least 11,22,500 rs. besides a very considerable quantity (1,57,500 rs.) used in mixed cloth, and some for various other purposes, so that the total amount, exclusive of a little imported, cannot be less than 13,00,000 rs.

Among the cotton weavers, above mentioned, there are in the north-east corner of the district about 80 houses of Chapals, who are said to have 90 looms employed in weaving checkered cloth, such as I have described in giving an account of the adjacent parts of Ronggopoor. This manufacture seems to be almost entirely confined to the small space near the upper parts of the Karatoya and Mahanonda, which is to be regretted, as it forms a much neater dress for the women than

plain unbleached linen. Besides these professional weavers, some farmers, towards the frontier of Dinajpoor, keep a loom, and occasionally, when at leisure, weave cotton cloth; but this custom is not near so prevalent, as in the district above mentioned. I heard indeed only of 500 such persons, the whole of whose labours do not probably exceed the value of 10,000 rs. In this district also about 100 Barbers keep a loom, for weaving cotton cloth at their leisure hours.

The number of women, who flower muslin with the needle, is quite inconsiderable, and they are confined to English Bazar. The weavers of cotton carpets (Sutrunji) are confined to the capital, and the nature of their manufacture is much the same as at Ronggopoor. The most common size is 4 cubits by two, and such are used for bedding. There are two men to each loom, and these take 2 days to make a piece. The thread costs 9 anas, the dyeing 1 ana, and the carpet sells for a rupee, allowing the men therefore to work 300 days in the year, they will in that time make only 150 rs. worth, of which 84 rs. 6 a. will be the value of thread, 9 rs. 6 a. the charge of dyeing, and 56 rs. 4 a. the price of labour, giving only 28 rs. 2 a. for each man; but this is greatly underrated. These men have no land, and their annual expenditure is certainly not less than 42 rs. and more probably is 48.

The tape-makers (Newargar) are entirely confined to the capital, Their work is exceedingly coarse, mostly like girths for horses' saddles, but greatly inferior to that in strength and neatness. The same people make also tent ropes of cotton. In the north-east corner of the district the manufacture of sackcloth from the *corchorus* is very important, and gives employment to a very great proportion of the women in that part.

On all the eastern frontier a great proportion of the women are clothed in the coarse linen made of this material, of which there may be annually consumed to the value of 70,000 rs. none of it is dyed. In the cold weather the poor cover themselves by night, and often by day with a sackcloth rug, and the rich usually put one under their bedding, but the demand for this purpose is not so general as in Ronggopoor. The annual consumption may be 30,000 rs. The quantity required for tobacco bags is very trifling, and

does not exceed in value 1000 rs. The quantity required for the exportation of grain is not great, because wheat, pulse, and oil seeds, and even a great deal of rice are usually stowed in bulk; but a great deal of this description of sack-cloth is sent to Calcutta, Patna and Pachagar in Ronggopoor. To the former is sent to about the value of 25,000 rs. to the second 12,000 rs. and to the latter and its vicinity 35,000 rs. The quantity required for grain, sails, &c. in the district may be worth 15,000 rs. Total 87,000 rs.

For pack-saddles the quantity required may be worth 1500 rs. What is used for packages and packsaddles in this district, amounting to 18,000 rs. is chiefly made by the petty traders (Sungri), who are employed to purchase the commodities. There is a little (perhaps 8,000 rs.) imported from Morang, the remainder is wrought by the women of the Koch tribe. The number of looms, which they are said to employ, is mentioned in the table. The chintz makers are on the same footing as in Dinajpoor. Blanket weavers are of two kinds 1st. the Gangregi, who rear the long-tailed sheep. Some men have no flocks, and live entirely by weaving, others have both looms and flocks, and others have flocks and no looms. All however rent arable lands, because owing to the frequency of disease, the produce of their flocks, and consequently of their looms, is extremely uncertain. At present, owing to the scarcity of wool, few can find employment as weavers.

The wool of the two first shearings, from every young sheep, is separated into white and black, and is woven into fine blankets. That of the first shearing, and some of the finest of the second is woven without dying; but some of the second shearing, that is white or of an indifferent black, is dyed of the latter colour. All the wool of the subsequent shearings is mixed, and is spun and woven without distinction, so that, if properly mixed, the colour should be grey, but no pains is bestowed on this, and in the same blanket some threads are black, some grey, and some white, all irregularly disposed. The goods are indeed very unseemly, but of great advantage to the poor, who are exposed to the winter cold, or to the rain. There are two processes used for dying the wool black; 1st. Take ½ ser (lb. 1.) of the Babur fruit (trees No. 73), beat it, and boil it, for 3 hours, in

10 or 12 sers of water, so that one-fourth evaporates. Pour this upon the blanket, which is put in a small pit in the earth, and is then covered up. Before the blanket is put into the earth, it is first washed with cold, and then with hot water. When it is taken out, it is washed again with cold water. The dye I presume is the iron contained in the earth, which the astringency of the Babur pods fixes. The second dye is the fruit of the Tairi used in the same manner. The Tairi is the same species of *Cæsalpinia,* that in Dinajpoor is called Chamolloti. The women tease, and spin the wool on the common small wheel; the men warp, and weave on the same miserable loom, that is used for making sackcloth. The cloth is therefore woven in very narrow slips (Patis), from seven to five of which are usually stitched together to form a blanket. The blankets made of the first quality of wool usually contain seven breadths, and are from $3\frac{1}{2}$ to $3\frac{3}{4}$ cubits wide by $5\frac{1}{2}$ or 6 in length. They weigh, when ready, about $3\frac{1}{2}$ sers, or 7 lbs., and require 4 sers or 8 lbs. of wool. They sell from 2 to $2\frac{1}{2}$ rs., and a man and woman require 15 days to make one. Wool of the second quality is woven into blankets of 6 breadths, being from 4 or $4\frac{3}{4}$ cubits long by $2\frac{3}{4}$ broad. One requires 3 sers of wool, and occupies the man and woman 10 days. This kind sells from 24 to 22 anas each. The third kind requires 2 sers of wool, and contains 5 breadths. It is 4 cubits long by $2\frac{1}{2}$ broad, and is worth $1\frac{1}{4}$ r. A man and woman make 6 in a month. This being made of the coarse wool, is by far the principal object. The wool, good and bad, is bought at 3 sers for the rupee, and afterwards sorted. The wool for six coarse pieces will cost 4 rs., and the price of the goods being $7\frac{1}{2}$ the man and woman have $3\frac{1}{2}$ rs. for profit. They make a little more on the finer goods; but not enough to make up for times when they cannot work, the above estimate allowing for no leisure time. These weavers are very inferior in skill to those of the south of India.

The other blanket weavers do not keep sheep, but purchase the wool of the common sheep of Bengal (Bhera Bheri). Their blankets are as bad as those made by the shepherds; but it is to be regretted, that the people have not extended toward the east, where the wool is entirely lost. The women buy, wash, and dry the wool; the men spin and weave it.

They give one pan of cowries for the wool of each sheep, and it requires from 20 to 25 fleeces to make a blanket 5 cubits long by 3 wide. The blanket sells at from 12 to 16 anas. The raw material, therefore, amounts to $\frac{45}{112}$ parts of the value of the goods. If they could procure a sufficient quantity of wool, each man and woman might make four blankets a month, which would give about 2 rs. for their wages. The number of sheep in their vicinity, however, does not always admit of a constant employment, and at intervals they collect shells, and make lime, or work as day labourers. There is, indeed, another reason for their working merely at intervals. The blankets are only saleable in the cold weather, and they are too necessitous to be able to work at any thing, for which they have not an immediate demand.

The manufacture of sugar is at a very low ebb, and is conducted on the same plan as at Ronggopoor; but about one-half of the raw material is procured from Dinajpoor. The whole is consumed in the country, and is far from being adequate to its supply.

The people who manufacture salts are called Beldars, that is men who use the hoe; but all Beldars do not make salt, many are employed to dig tanks, and to make roads. The number of those who can make salts, is estimated at above 500 houses. Their chief employment in the fair season is to make saltpetre. In the rainy season they weed, reap, and perform other operations of husbandry for daily hire. Some years ago the Company suddenly withdrew the advances for saltpetre, and the monopoly in that article rendered the business illegal. The people, of course, made privately as much as they could sell; but this quantity not giving them sufficient employment, they betook themselves to prepare culinary salt (muriat of soda) from a saline earth, that is found in many parts of the district. It may indeed be convenient, and in some respects economical for the Company, when a reduction in the quantity of the saltpetre investment is necessary, to abandon entirely a certain number of the factories, especially those that are the least productive; but this will not only distress exceedingly many individuals, thrown on a sudden totally out of the employment, to which they have been accustomed, and which thus becomes illegal; but will also be always attended with consequences similar to

those above mentioned. The people will not choose to starve, and will run many risks in contraband work. Throwing into prison people in this condition is doing them a kindness. The whole of the Company's advances for cloth were always so trifling, when compared with the demands necessary for clothing the people, that any change made in their system of advances could only produce temporary evils, such as arise to all manufacturers from the occasional stagnations of trade, to which they are always subject; but with the Beldars, the suddenly withdrawing the advances, is to deprive them of the means of subsistence. They are not only unemployed by the Company, but are prohibited from working for any other person. The Company also by the illicit business, that of necessity follows, is a considerable loser. When the investment of saltpetre is therefore to be diminished, a certain deduction from each factory, I am persuaded, would be more advisable; as then a few men only in each place would be suddenly thrown idle, and these would readily find other employment. This year, 1809-10, the Company has restored the manufacture to this district. It was not therefore known, when I travelled through it, to what extent the produce would attain.

In this district nitre is never found in the soil at a distance from houses. The natives consider it as entirely the produce of cow's urine, and, during the whole dry season, where the soil is favourable, and wherever cows are kept, it effloresces on the surface. The only thing requisite seems to be a clay soil, which prevents the animal matter from being suddenly absorbed. The Beldars therefore frequent the farm-yards, and scrape the surface of the ground, wherever the cattle have stood, and this may be repeated every third or fourth day. The people, who have most cattle, being either pure Hindus, or Moslems of rank, have an aversion to allow this operation, as they either abominate the Beldars as impure, or are jealous of their prying near the women. The Beldars, therefore, meet with considerable difficulty in procuring a quantity sufficient; and would obtain very little in that way, were not they in the employ of the Company, whose agent protects them. They have therefore recourse to another method. Between the middle of July and the middle of Sep-

tember they repeatedly plough a plot of ground, and throw on its surface all the earth, from which saline matter had been separated by filtration. This earth is called Sithi. They then daily collect as many cattle upon the plot as they can, and keep them there as long as possible. About the end of October the nitre begins to effloresce, and the surface of the plot may be scraped once in four days, so long as the fair weather continues. The earth scraped from the field gives less nitre than that procured from farm yards, but the nitre of the latter contains more impurities. In order to avoid offence, the method of procuring the saline earth, by ploughing a field, seems to be preferable. The quantity of ground and expense is considerable, for from one to two acres are quite insufficient to supply a Kuthi or set of works, and a great deal of labour would be saved, which is now bestowed in bringing the saline earth from a distance. The lands for the purpose now belong to the Company. The only difficulty is to procure cattle; but the whole people of the village would, in all probability, consent to allow their cattle to stand on the plots half an hour, morning and evening, rather than submit to the intrusions of the Beldars, which however constitute a service, that long-established custom has rendered legal. The Beldars allege, that they have another process, by which they can procure nitre. After having boiled the brine twice, and taken from it the saline matter that subsides, there remains a thick brine, which they call Jarathi. The Beldars say that they spread out some of the earth procured in filtering the brine, and on this pour the Jarathi. After two day's exposure to the air this may be again lixiviated, and produces a brine containing saltpetre. The native agent of the Company at Gondwara, however, assured me, that the Jarathi is chiefly employed to obtain an impure culinary salt, which the natives call Beldari Nemak, the use of which being prohibited, it is of course smuggled, and mixed with the salt procured from the south. This indeed some of the Beldars confessed was the case, although they alleged, that they usually mixed the Jarathi with the earth left by lixiviation (Sithi), as above described. The saline earth procured by mixing the evaporated brine (Jarathi) with the Sithi is called Bechuya; and, before water is

filtered through it, is usually mixed with the Cheluya, or earth procured from the farm yard or cultivated plot; but both it is said would separately give saltpetre.

The whole operation of filtering and boiling is performed in the open air, by which occasional losses are suffered, especially in spring, when there are often heavy showers, that curtail the season. A shed, 25 cubits long by 16 wide, would enable a family to reserve as much saline earth as would give them employment to boil the whole year. At present in general they work only six months; but in the remainder of the year there is abundance of employment in agriculture. The chief advantage of the shed is, that it enables them to turn the Jarathi, or ley, remaining after evaporation, to better advantage. The Beldars say, that if mixed with the earth called Sithi, exposed for some days to the air, and then collected in heaps for some weeks or months, the produce of nitre is great, and some rich men have sheds for this purpose.

The apparatus, as usual, is very simple. A circular vessel, called a Kuthi, about 3 feet in diameter, and 1 foot deep, is formed of unbaked clay on the surface of the ground. A small hole in the bottom at one side allows the water poured into the vessel to flow into a pot, which is placed in a hole formed by the side of the vessel. A little straw having been put on the bottom of the Kuthi, it is filled with saline earth, which is well trodden with the feet, and a quantity of water is filtered through it, sufficient to produce a strong brine. The people do not seem very careful to extract the whole saline matter, nor by repeated filtrations to saturate the water. The last is a gross neglect in the economy of the operation, the former is perhaps of little consequence, as the same earth is always again used, and owing to the saline matter, which it is allowed to retain, in all probability, becomes the sooner impregnated. At any rate it is notorious, that all earth, which has once contained nitre, more readily than any other favours its generation.

Some of the Beldars inform me, that they always mix the ashes of straw with the saline earth in the proportion of one-twentieth part. Others allege, that this is by no means necessary, and that the operation may be performed without any addition. They however confess, that they usually put

a small quantity of ashes on the straw, that lines the bottom of the filtering vessel (Kuthi), which, they say, makes the brine flow more readily. They also add some ashes when the saline earth is very dry. It is very doubtful whether there is lime in the soil, and most certainly none is ever added. In India, therefore, lime would not seem to be necessary to the generation of nitre, as is alleged to be the case in Europe.

The brine procured by filtering water through the earth is called Ras. This is evaporated in earthen pots of hemispherical form. Six for each Kuthi are supported contiguous to each other, in two rows, over a cavity in the earth, that serves as a fire place, and the fuel, chiefly stubble, is thrust under by a small slope at one end, while the smoke goes out by an opening, that is formed opposite. While the brine is boiling, a woman, who attends the fire, stirs the pots occasionally with a small broom, fixed at right angles to a stick. This removes the froth called Khari, which like the ley (Jarathi) is mixed with the earth called Sithi, and according to to the native agent greatly increases the quantity of nitre, which that yields; but the Beldars allege, that it might be made into a kind of salt called Khari nemak, which is prohibited. I suspect, that this prohibition has arisen from an idea of the Khari and Beldari salts being the same. That such a mistake has been made, I think highly probable; because in a correspondence between the Secretary to the Board of Trade and Mr. Smith. I observe, that the salt, which is prepared by the Beldars, of this district is by both gentlemen called Kharu Neemuck or Caree noon. Both the native agent of the commercial resident and the Beldars assured me, that the two salts are different, and that the whole Khari Nemak used in the district is imported from Patna. They could have no interest in deceiving me, as the preparing culinary salt is still more illicit than making nitre.

The Khari nemak sold in the markets is an impure sulphate of Soda, and could never be employed as a seasoning for food; but is highly useful as a medicine both for man and beast; and, if I am right in supposing, that the prohibition has arisen from this mistake, it should certainly be removed.

When the evaporation has been carried to a certain length, the brine is taken out, and allowed to cool. Then the nitre subsides, leaving a brine, which is again put into the boilers,

and treated in the same manner. When the evaporation, is complete, this brine is again cooled, and deposits more saltpetre, which is called Kahi. The brine or ley, that remains, is again evaporated, and deposits a third kind of nitre called Tehela; but all the kinds are sold intermixed. The ley, that remains after the third boiling, is the Jaralhi above mentioned. The saltpetre (Abi) thus procured is exceedingly impure, and is delivered to the Company's native agent at 2 rs. for the *man*. The native agent at Gondwara and the Beldars differ very much concerning the weight. The former says, that the *man* contains 40 sers of 92 s. w. or is nearly 94½ lb. (94.45); the latter maintain, that the *man* contains 8 Pasures, each holding 7½ ser of 72 s. w. or is near 111 lb. (110.88). The Company's agent dissolves the crude nitre (Abi) in water, frees it from many impurities, and again evaporates it, producing the Kulmi, or common saltpetre, such as is exported by the Company. In this operation the salt loses ¼ part, and the expense may be accurately known by the books of the factory.

The proper attendants at one Kuthi, according to the company's agent, are three men to collect, and lixiviate the saline earth, and one woman to collect fuel and manage the fire; and where he sees, that a family is active and has such a number of hands, he advances 40 rs. He therefore expects that, in the course of the season, they will make 20 *mans*. This is a very poor reward for 6 months labour of 4 people, and implies clearly to me, that the Beldars carry on an illicit gain. I was indeed assured by one of the Beldars, that a man his wife and a boy or girl able to work, the usual strength of a family, could make from 4 to 6 *mans* a month. A good deal is therefore probably smuggled, especially to Nepal.

The account, which the workmen give of the manner of making the culinary salt, called Beldari Nemak, is as follows. They observe, that in certain places, especially old Mango groves, the cattle, in dry weather, are fond of licking the surface of the earth, and then they know that the earth of the place is saline. Every old Mango grove contains more or less; but it is also found in many waste places. The Beldars scrape off the surface, lixiviate, pour the brine on some straw, and allow it to evaporate, when the straw is found to be covered with a saline efflorescence. The straw is then

burned, the ashes are lixiviated, and the brine evaporated to dryness. The result is the Beldari-Nemak, which, although it must be a very impure material, is sold for 4 rs. a *man*, and mixed with the sea salt brought from Calcutta.

I have already mentioned, that the ley remaining after the extraction of nitre (Jaralhi) may be mixed with earth; and if treated in the same manner with the saline matter found in old Mango groves, will yield the culinary salt called Beldari Nemak; but it is alleged, that, by a long exposure to air, the saline matter of the earth and ley mixed is converted into nitre.

The whole subject relative to the Beldari and Khari-Nemak, both being illicit, is very difficult of investigation. Once when in Tirahoot I heard a similar process given for the preparation of the latter; but the cattle licking the earth is a pretty clear proof, that the saline earth here contains a muriate, and not a sulphate of Soda. And the Beldars here allege that the Khari-Nemak is made from the scummings, and not from the ley. The process in both cases may probably be similar. The use of burning the straw in this operation is not evident, the basis of both Khari-Nemak and culinary salt being Soda, and not potash.

I have procured specimens of all the saline substances, to which I have alluded, and their analysis will throw much light on the subject; but as yet I have had no opportunity of having the processes conducted with the accuracy, that would be necessary.

Exports and Imports.—Here, as in the two districts formerly surveyed, I have been under the necessity of proceeding by conjecture, founded on what was stated by the merchants, and other intelligent people. Such statements, as might be naturally expected, often are widely different from each other. I have selected such as appeared to me most probable. Here I have included the cattle, and the goods sold at the fairs on the banks of the Ganges. The former are too important to be with propriety omitted, and the fairs are the chief means of intercourse between the two neighbouring districts of Puraniya and Bhagulpoor.

Canoes are a considerable article of import from Morang, and a large proportion of them remain in the country, but many are exported to various places down the Mahanonda

and Ganges. They are exceedingly rude in their shape, and are not opened by fire as those of the eastern parts of Ronggopoor; but the tree is flattened on two sides, in one of which the excavation is made, so that the transverse section is somewhat thus ◡. There are two kinds; Sugis, which are sharp at both ends, and Saranggas, which terminate in a blunt kind of goose-tail head and stern. These last are by far the most common, and by far the greater part of both is made of Sal timber.* Both kinds are between 18 and 22 common cubits in length. The Saranggas are from 1½ to 2¼ broad in the beam, at midships, and are worth from 6 to 16 rs. each, where delivered in the Company's territory, near the residence of the merchant. The Sugis are from ¾ to 1¼ cubit wide, and sell from 5 to 6 rs. They are most miserable conveyances; nor is there any of the Saranggas so fine as many procured near Goyalpara, where the timber is probably larger. Canoes made of Sal last 10 years.

The cotton wool is all from the west of India. Part of it comes from Mezzapoor, Kanpoor, and Patna, and part by the way of Bhagawangola. A small quantity is sent to Dinajpoor, and a little to the territory of Morang. The cotton in the seed comes from Morang. A little of it (Kukti) is of the colour of nankeen. Some is sent to Maldeh from the vicinity of English Bazar.

The sugar comes from Dinajpoor, Tirahoot, and Patna. The greater part is fine sugar, made in imitation of what we called clayed, and which the natives call Chini; but there is a very little of a kind called Sukkur, which comes from Tirahoot. It is very inferior in quality to the Chini. A small quantity of Chini is sent to Nepal. The extract of sugar-cane (Gur) comes from Dinajpoor and Patna. The molasses treacle (Math and Kotra) come from the same places. The only external commerce, which Puraniya possesses, is with the territories of Gorkha or Nepal.

In the parts of the district, where fine cloths are manufactured, there are some Dalalsor brokers. Some of them have small capitals, and make purchases as Paikars; but are still employed by merchants to procure goods at a proper value.

* A considerable timber trade is carried on through Puraniya, of which Dr. Buchanan gives a lengthened account.—[ED.]

At Dulalgunj, where much grain is exported, there are brokers for its purchase; and in some parts there are brokers for the sale of cattle; but, as I have mentioned, these are in fact dealers.

The bankers, who give bills of exchange for money, are called Kothiwalehs. There are seven houses at Puraniya, and one of these has an agent at Nathpoor. Two of the principals, the houses of Jagat Seth and Lala Meghraj, reside at Moorshedabad. The agents of these and Baidyanath of this district will both grant bills for money paid to them, and will discount the bills of others. The others, all natives of the district, deal only in the former manner. Their great profit lies in dealing with the landlords, keeping their rents, and discharging the taxes. If large exchanges of gold and silver are required, they can only be procured from these Kothiwalehs. Jagat Seth's house will draw at once for 100,000 rs. The others will not exceed half that sum. Jagat Seth and Meghraj do not deal with the Zemindars. The former will grant bills on any part of India, the others only on Calcutta, Dhaka, Moorshedabad, and Patna.

The Surrafs of this district exchange gold and silver, but do not deal in bills. They are entirely confined to the capital, and have stocks in trade of from 500 to 1000 rs. They not only deal in exchanging money, but purchase and sell wrought bullion. They are not however, gold or silver smiths. One of them is a jeweller.

The Fotdars, who exchange cowries and silver, are here more usually called Surrafs, and are not numerous, most of the shopkeepers giving change to those who purchase, and supply themselves with cowries from the hucksters, who retail fish, greens and other trifling articles. Both classes of Surrafs advance money to those, who are living on monthly salaries, or wages.

The money-lenders called Rokari Mahajans, that is merchants who keep accounts in cash, or Nagadi Mahajan that is dealers in ready money, are on the footing as in Ronggopoor. Some Sannyasi merchants deal exactly in the same manner, but are not called by either of these names.

Places where Commerce is carried on.—I heard very heavy complaints, concerning the illegal exactions made at market places, and I was assured by many people, that those who

attended suffered less when there were regular legal duties, than they now do. The goodness of the Company, in the government of Lord Cornwallis, has raised the Zemindars to the rank which the European landholders obtained in the 10th and 11th centuries, when the fees of land became hereditary. The next step in improvement would be to give the towns and markets a privileged municipal government, the want of which in all eastern monarchies seems to have been the grand check, that has hitherto prevented the people of Asia from making great advances in civilization. Whether Bengal is sufficiently matured for such a plan, I will not venture to assert; but it must be recollected, that in Europe the grant of a municipal government to towns, followed immediately that of the hereditary right of succession to lands. Of course I would not propose to establish at once privileges similar to those which London or other great cities enjoy. Such must be the work of much time; privileges similar to those which were granted by early kings to their towns and cities, would as a commencement be sufficient.

Coins, Weights and Measures.—On the subject of coins, most of what I have said in Dinajpoor is applicable to this district. The old unmilled coinages of rupees usually called Sunat or Purbis, are still pretty numerous, and in many markets are current for the same value with the milled money (Kaldars) lately coined at Calcutta. The reason of this seems to be, that a batta, or certain allowance for the coin being worn, is taken by all persons in power, whether the rupees be of the present coinage or not. It is of little consequence therefore to the poor what rupees they take. As I have said in Ronggopoor, there can be little doubt, but that the coinage of these Sunat rupees is going on some where or other, and is by all possible means encouraged by the bankers and money changers. These people are happily, however, daily losing ground, and the present abundance of silver, and the introduction of bank notes have greatly diminished their profits. In a country so exceedingly poor, a gold coinage is highly distressing to the lower classes, and in my humble opinion ought to be entirely discontinued. Even a rupee in this country is a large sum; for being a ploughman's money wages for two months, it may be considered as of as much importance in the circulation of this country, as three or four

pounds sterling are in England. In the present circumstances of the country, nothing larger than 4 ana pieces ought probably to be coined. The gold has fortunately almost vanished, and perhaps should never be allowed to return, by being no longer held a legal proffer of payment. In most parts of the district the currency consists entirely of silver and cowries. Towards the western parts a few of the copper coins called Payesa, worth about $\frac{1}{60}$ of a rupee, are current; but even these are too large for the small money of a country, where two of them are equal to the comfortable daily board wages of a man servant. On the frontier of Nepal, the silver currency of that country occasionally appears in circulation. All that I have said concerning weights, in my account of Dinajpoor, is applicable to those of this district, only that here the Paseri varies from 5 to $7\frac{1}{2}$ sers.

It is only in a few places in the eastern and southern parts of the district that grain measures are used. These are of the same imperfect nature as in Dinajpoor, and the denominations are usually the same; but in the south-east corner the standard basket is called Ari, and in different places contains from 2 to 6 sers. In most parts of the district grain is on all occasions estimated by weight.

In some large marts there are grain measurers (Kayals), but they are not appointed by any public authority, give no security for the honesty of their dealings, and in case of fraud, can only be punished by an action at common law, which is totally inadequate to obtain fairness. They are in fact generally appointed by merchants, who have made advances to farmers for grain, and are commonly supposed to possess a considerable slight of hand.

No pains are taken by the officers of police for the regulation of weights or measures. Notwithstanding that by far the greater part of the rent that is due to the landlords, ought to be levied by an annual measurement of every field, the progress in practical geometry in most parts of the district is still less perfect than in Dinajpoor, and it is so, more especially in the parts that ought to be annually measured. The field is not measured with a chain, but by a rod; and this is not laid down, so as to make a mark to which the end of the rod may be again applied, until it is seen whether or not the rod is placed in the direct line which ought to be

measured. The measurer takes the rod by the middle, walks along hastily, putting down its fore-end at what he calls the length of the rod, from where he began, and makes a mark. He then puts the hind-end of the rod near the mark, and walks on, until he advances what he thinks another length of the rod, and then makes another mark, and so he proceeds until he has measured his line, which may thus contain almost any number of rods that he pleases.

Little or no pains have been taken to prevent frauds. The measurers are not professional nor sworn men, and indeed the ground is usually measured by some agent of the landlord, strongly interested to defraud the tenant. Application, it is true, may be made to the judge for a measurer deputed for the particular case; but the expense attending this is quite inconsistent with common practice; and from the character of those deputed the remedy is extremely uncertain. No public standards are kept, and in case of dispute a reference can only be made to the judge who must be guided by oral evidence, which in this district is of very little value. I have no doubt, that owing to a want of standards, government has been largely defrauded by the owners of free estates, who have contrived to establish a customary measure for their own lands, much larger than that used in the vicinity; and when their charters (Sunud) specify a given number of bigahs, thus hold much more than what is their due.

Conveyance of Goods—As will appear from the account that I have given of the rivers, this district is on the whole well provided with the means of using water carriage; and the natives possess more boats in proportion than those of either of the two districts towards the east. The most numerous boats of burthen in the district are the Ulaks. They carry from 200 to 1500 *mans*.

In the eastern low parts of the district the most common boats of burthen are called Kosha. They are clinker-built of Sal; both ends are nearly of the same shape ending in a sharp point, and rise very little above the water, or to use the technical term, the boats have no sheer. Their bottoms are perfectly flat without any keel. They therefore have a great resemblance to the Patela of Patna, but are not so broad in proportion to their length. They are therefore rather unsafe; but, drawing very little water, are exceedingly

convenient in the Mahanonda, and its numerous branches. The Koshas are from 50 to 1000 *mans* burthen. The hire for boats of these two descriptions, from the southern part of the district, and from the Mahanonda as high up as Dulalgunj, is to Moorshedabad about 7 rs. for 100 *mans* of the Calcutta weight, and to Calcutta 14 rs. The load is estimated by the quantity of grain she will carry; and much less than her nominal burthen of any valuable article is entrusted. From the capital in the rainy season, the boat hire is about 14 rs. for the 100 *mans* to Calcutta and Patna, and 9 rs. to Moorshedabad. No boats go in the dry season. From the upper parts of the Kosi, the boat hire to Bhagawangola in the dry season, varies from 5 to 10 rs.; to Patna at all seasons, from 15 to 18 rs.; to Moorshedabad in the rainy season from 5 to 10 rs.; to Calcutta at the same time, from 12 to 15 rs. The boat hire everywhere is liable to most enormous variations, according to the demand, for the persons called Majhis, having unlimited influence, occasion a complete combination whenever there is any extraordinary demand. At Duniya I have stated the usual limits, but at the other places I have only stated the rate when there is no extraordinary demand.

The boats used for floating timber are called Malni or Malnhi. They are long, low, and narrow at both ends. They are usually of two sizes; one carrying about 60 *mans* called Pangchoyat, and one carrying 80 *mans* called Satoyat; but some carry as much as 150 *mans*. They are occasionally employed to transport rice, and in some places indeed are kept for that purpose alone. They usually have no deck, even of bamboos, and no cover; but on long voyages to Calcutta a small platform of bamboos is made for the people at their middle, and is covered with a low arched tilt made of mats.

Dinggis are open boats used for fishing, for carrying goods from one market to another, and for ferries. They usually carry from 50 to 100 *mans*; but some employed in commerce carry from 100 to 300 *mans*, and those used to go from market to market are usually from 25 to 30 *mans* burthen. Such a boat with one man, will get 4 anas for a trip of 8 or 10 miles. Some of them in the eastern parts are built like the Koshas, and are called Kosha-dinggis; but in general the planks do not overlap, as those of clinker-built vessels do. On the

Ganges and Kosi where they are largest, they are very fine safe vessels, sharp at both ends, and widest abaft the beam, as in the Ulaks; but they have little sheer, that is their ends do not rise high above their middle; and they draw a good deal of water, so that in these large tempestuous rivers they are a safe conveyance.

There are boats called Palwar, but that word signifies a boat applied to a particular purpose, and not one of a particular construction. They are employed to attend those that are laden, to find out passages among the sands, and to carry out hawsers to assist in warping them off when they get aground. In fact they are a kind of pilot vessels. In some places they are large canoes, in others small Ulaks, or Dinggis. Boats that row well are usually chosen.

The Pansi is shaped like a small Ulak, but in proportion to its breadth is generally longer, and over the after part has a tilt for the accommodation of passengers. It is for the conveyance of these alone, that this kind of boat is intended. They could carry from 50 to 100 *mans*. A Pansi of 80 *mans* burthen, 19 cubits long, 4 broad, and 1¼ deep at the well, costs about 62 rs. Thus two Sal timbers 18 cubits by 2¾ girth, 28 rs.; sawing the above, 5 rs. 8 anas; carpenters' wages, 10rs.; ditto for board wages, 2 rs.; the Pengchra, who bends the planks, 3 rs.; 60 lbs. iron and nails, 10 rs.; ropes and bamboos, 3 rs. 8 anas; total, 62 rs. Such a boat lets at 3 rs. a month, besides the hire of the crew.

The Bhauliya is intended for the same purpose, and is of about the same size. It is sharp at both ends, rises at the ends less than the Pansi, and its tilt is placed in the middle, the rowers standing both before and behind the place of accommodation for passengers. On the Kosi, the Bhauliya is a large fishing boat, carrying six or seven men.

The canoes carry from 10 to 40 *mans*, and in the rainy season are in many parts almost the only good conveyance from market to market. Many people however, resort to a bundle of sticks or bamboos supported by earthen pots, and many cannot afford even this; but, when necessitated to go anywhere beyond their depth, tie together two or three stems of plantain trees, on which they can go to market with some small wares.

In the dry season a good deal of commerce is carried on

by means of floats (Ber or Singri) made of two canoes connected by a platform of bamboos. These are very useful, as even where the quantity of water is very trifling, they will convey from 80 to 100 *mans* of goods. At the capital, such floats are much used. In the dry season boats come no higher than Chuniyapoor, 22 coss south from the town; and all goods are transported to and from that place on floats, carrying about 100 *mans* (85 s. w. the ser) or 8,727 lbs. A float makes only two trips in a month, the windings of the channel being exceedingly numerous. The hire is 4 rs. or more than half as much as from Chuniyapoor to Moorshedabad. The float is attended by two men. In all the branches of the Mahanonda, canoes are much used, and are the largest and best in the district. A vast number of floats are employed in carrying down goods from Kaliyagunj to Nawabgunj, where boats of burthen at all seasons can reach. The hire is 1 ana a *man* (82 lbs.) the distance in a direct line being about 44 miles; but the river winds a great deal. A float of two canoes will carry 100 *mans*.

A great many of the boats of burthen belong to merchants, and, being reserved for the conveyance of their own goods, are not let to hire. Many however belong to men called Naiyas, who professedly let them. Most of these men are fishers, but some of them, especially in the eastern parts of the district, are farmers. In every part, however, it is very difficult to procure boats to hire, and everything seems to be under the authority of certain persons called Ghatmajhis, whose conduct is much the same as in Ronggopoor. Indeed in this district almost the whole persons of every trade and profession, in each vicinity, have submitted themselves to the authority of some leading man who is called a Majhi or Mandal, and without whose consent nothing can be done or procured. The great object of this seems to be to enable the company under his authority or protection to defraud those who want to employ them, which they attain by implicitly following the dictates of these men, who are generally the most cunning, litigious fellows, that can be found. They are, I believe, appointed by no one in authority, but generally endeavour to persuade the public that they have some powerful friend or protector, and do everything in his name.

Near the capital and some indigo works a few roads have been made; but in general, although carts are much in use, they are left to find a road in the best manner that they can. A great part of the country is high and sandy, and therefore carts do not absolutely sink, even after rain; but the roads are miserably cut, and the wheels soon make deep ruts, which require a constant change of place. In such lands this does little harm, because they are generally waste: nor would raising mounds in such situations do any good, no hard material being procurable except by burning bricks, an expense which has never been proposed. Even where the soil is rich, and by rain is converted into a sticky clay, through which a cart cannot be dragged, some people think that the raised mounds which I have proposed for roads do not answer; for in rainy weather the softness of the material does not enable them to resist the wheel, and if they are cut in any particular place there is no means of avoiding the ruts by going aside. This in some measure is undoubtedly true; but in such soils I am persuaded these mounds are the only roads that should be permitted: for first, without going to the expense of bricks, it is impossible that any road, consisting entirely of mould, should ever in rainy weather resist the action of cart wheels; and in that season no carts should be on any account permitted to travel where the road is not made of brick. If at the commencement of the rainy season all ruts were filled, the surface, strengthened by the grass roots that would spring, would continue a tolerable road throughout the dry season, which is all that can be expected. Secondly, from being well raised the occasional showers of spring produce little effect on such mounds, and at the close of the rainy season they become much earlier practicable. Thirdly, mounds answer one purpose of enclosures, and prevent travellers from encroaching on the fields, when they find a rut by which they are difficulted. This I know is a great nuisance to the carters and to gentlemen driving buggies, but it is of vast use to the farmer, to whose crops the natives in particular show no sort of regard.

Making roads, digging tanks, and planting trees, among the Hindus are religious duties, and almost every rich man performs one or other, and often the whole; but as the inducement is to obtain the favour of God, public utility on

these occasions is not at all consulted, nay the works often turn out nuisances. The plantation consists of trees totally useless, or of sour resinous mangoes, the worst of all fruit, and soon runs into a forest harbouring wild beasts: the tank is a dirty puddle, which is soon choked with weeds, and becomes a source of disease: the road is never intended for the traveller; it does not lead from one market-place to another, but usually from the house of the founder to some temple that he chooses to frequent, or to some tank or river where he bathes; and as it usually intersects some public routes, a breach must be formed to allow travellers to proceed, and this renders the road itself impracticable, even when it might happen to be in a line that was useful.

Little attention seems to have been paid by the magistrates in keeping up the great lines of communication, either with the military cantonment, or with the capitals of the adjacent districts. The convicts indeed occasionally work on them, but the effects of their labour is little perceptible, much of their time having been employed on less public roads. On this subject I have already had occasion to explain my opinion. In my account of the manufactures I have mentioned the advantages of the carts, and the load that they can take. A great part of them belong to people who live by letting them out to hire, but many of them belong to merchants. A great part is hired by the indigo planters for carrying home the crop. The usual hire is about $4\frac{1}{2}$ anas a day, but they are often hired by the job; for instance, from Sahebgunj to Dimiyaghat at Nathpur, a distance of about six miles, they take according to the demand, from $1\frac{1}{2}$ to $2\frac{1}{2}$ rs. for the 100 *man* ($82\frac{10}{16}$ s. w. the ser) or 8483 lbs.

The horses (Tatus) for carrying loads are kept by the smaller traders, Paikars, and Bepares. They carry from 2 to $2\frac{1}{2}$ *mans* each, and go much faster than oxen; but in this country where goods are only carried one or two stages to some place of embarkation, that is of little consequence to the merchant. One man manages two horses, three men only are allowed to ten oxen, which makes a most essential difference in the rate of hire. Mares are seldom employed, so that the number in the Appendix includes chiefly the males fit for work. Horses of this breed are usually worth about 5 rs. They commonly are allowed nothing but pas-

ture; when however this is entirely burnt up, and they are wrought, they sometimes get a little straw.

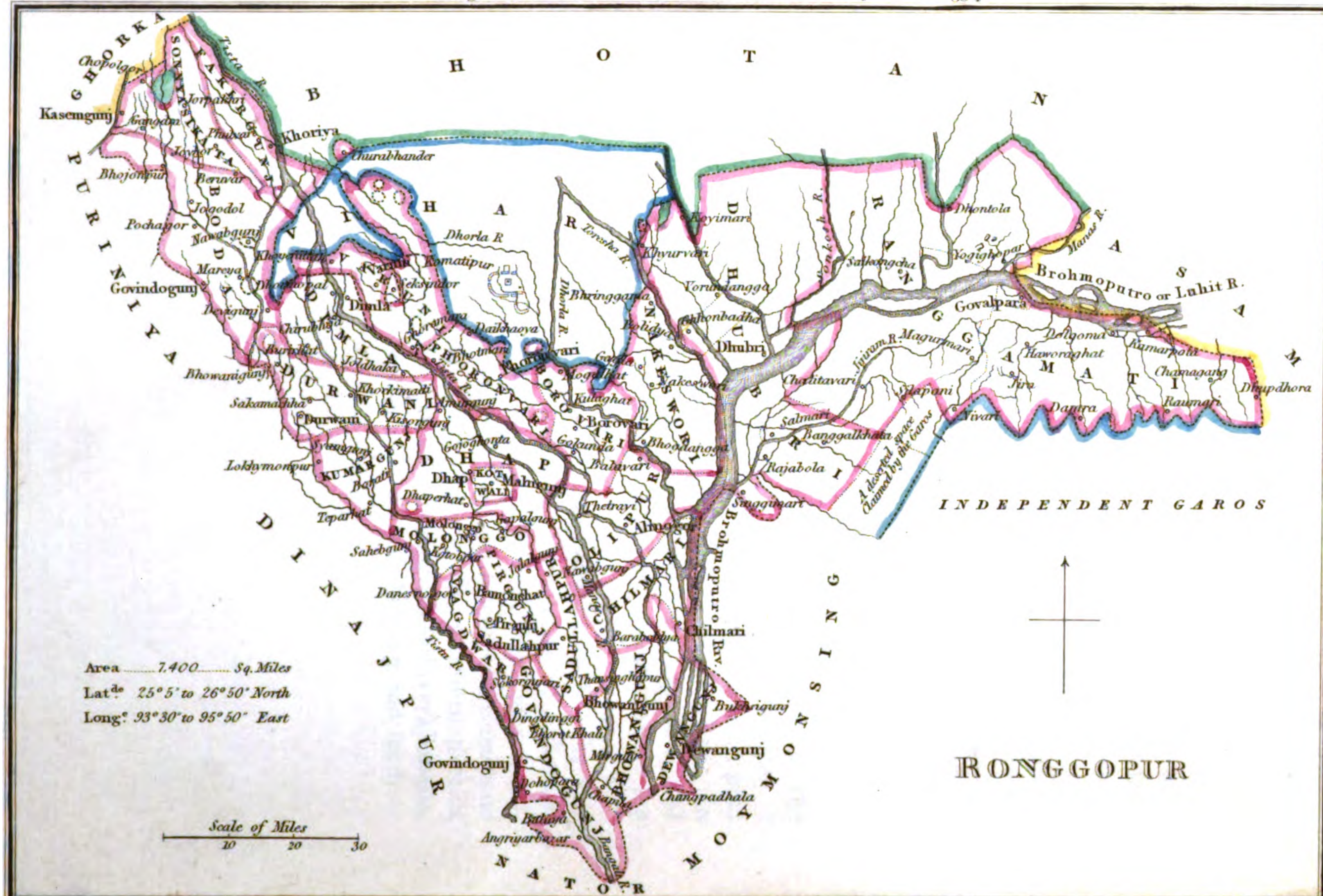
Very few live by keeping oxen for hire; but many who occasionally trade will let their cattle; in procuring which, however, there is always much difficulty, as indeed there is in finding any sort of conveyance. Oxen hired by the day in general, as in Gondwara, are allowed $\frac{1}{2}$ ana for every *man* they can carry, but in other places, as Kaliyachak, the hire is double. Scarcely anything except fish, vegetables, milk or such trifles, is carried to or from markets by porters, and such people cannot in most parts be procured. In the division of Kharwa, however, porters are the principal conveyance, and there are a good many (Bhariya) who carry on a pole passing over their shoulders, and often go to other places for service. Some of them who engaged with me were contented with 4 rs. a month. They carried about 60 lbs. weight, proceeding by very easy marches and long halts. In most other parts of the district the porters (Motiya), that can be procured, will carry only on the head. They are therefore chiefly employed in removing goods from the warehouse to boats, or from boats to the warehouse, or from one warehouse to another at a short distance. The Motiya, or man who carries on the head, it must be observed, can take a package 60 lbs. weight, and the Bhariya, who carries on a pole, must have this load divided into two equal portions; but then any number of Bhariyas may be employed on one package by suspending it to a pole, so many men going to one end and so many to another, while the Motiyas will not act in concert. A man of either class loses caste if he attempts to innovate in his manner of carrying.

No regulation respecting ferries seems to be observed. The Darogahs of the Thanahs in some places, indeed, compel the ferry-men to enter into agreements for the due execution of their office; but as I find, that on frontier rivers the prerogative is disputed with eagerness, I presume, that this anxiety after trouble chiefly arises from a desire to share in the fees of office; and I am pretty confident, that it does not extend to any superintendency of the stipulations in the agreement being executed.

When troops march, the native officers of police call on the Zemindars to furnish proper boats; but on common oc-

casions every thing is left to the Majhi's discretion, and the boats are very unsafe, and generally much overloaded. On the Ganges and Kosi the only proper boats are large fishing Dinggis, which as I have said are very safe, if not overloaded. On smaller rivers single canoes are most commonly in use; but on the Mahanonda and Nagar small boats of 40 or 50 *mans* are employed. Only one of these is, however, allowed for each ferry, so that they cannot be united to make a float for conveying horses or carts. No Dinggi of less than 200 *mans* burthen should be permitted on such rivers as the Ganges or Kosi. Such can take carts with great safety. A regulation of ferries by government seems to be much required. In this district no land seems to have been attached to them, or at least, whatever may have been formerly attached, has now been seized by the Zemindars. The owners of land or other rich men appoint Majhis Ghaliyals or ferrymen, who usually furnish the boats, and pay a share of the profit to the person, who pretends to give him a licence. I understood, for instance, that the ferries in Gondwara paid in all 365 rs. a year; one of them, Saptami, paid 105 rs. In Sibgunj again the ferrymen found boats and servants, and were contented with one-third of the fare, accounting to the landlord for the remainder.

In this district there is some accommodation for the traveller, besides the casual hospitality or charity of rich men. Those who retail provisions (Modis), as I have mentioned, may be said to keep inns, and they are much more numerous than towards the east. There are in the southern part of the district some of the kind of inns called Bhathiyarkhanahs, where strangers are accommodated with lodging and food.



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HISTORY, TOPOGRAPHY, ANTIQUITIES, &c.

OF

EASTERN INDIA.

BOOK II.

DISTRICT OR ZILA OF RONGGOPOOR.

CHAPTER I.

EXTENT, GENERAL APPEARANCE, SOIL, RIVERS, METEOROLOGY, &c.

The district or Zila of Ronggopoor, which forms the extent of the jurisdiction of a judge and magistrate, occupies the north-eastern part of Bengal. A collector also resides at Ronggopoor; but he collects the revenue of a part of the Moymonsing district that has lately been separated from Ronggopoor; and receives the tribute due by the Raja of Koch Vihar, whose territory is entirely independent of the judge and magistrate. In this account I shall confine myself strictly to the district placed under the authority of that officer. Its greatest length from the frontier of Assam to that of Nepal is 185 British miles, and its greatest width, crossing the above line at right angles, from the boundary of Nator on the Banggali river, to the frontier of Bhotan on the Sonkosh, is 116 British miles. This district extends from about 24° 52′ to 26° 44′ N. Lat. Its western extremity is about 2 minutes west of the meridian of Calcutta, and its eastern extends to 2° 50′ of E. longitude from that city.

By tracing the boundaries of the district, as nearly as possible, on the map in the Bengal Atlas, I find, that it contains about 7400 square British miles. The face of the country, however, since the time when Major Rennell made his most valuable survey, has undergone such wonderful changes from the alterations in the courses of rivers, that I can place no

very great dependance on the accuracy, with which I have been able to trace the boundaries either of the district, or of its divisions; yet this is the sole foundation, upon which my statistical calculations depend. Although, however, there may be considerable errors in particular places, yet as one error will in all probability nearly counterbalance another, the general result may nearly approach the reality.

I have in every case calculated the proportion of the various kinds of land, according to the information of the most intelligent natives that I met, and I rather have wished to keep the estimate of the extent of cultivation within the most moderate bounds. In the whole of the country west of the Chhonnokosh and Brohmoputro rivers. I carefully noted, as I passed along, the time occupied in going through the different descriptions of land, and the result does not differ very widely from the proportion given by the natives. Their calculation makes the cultivation extend to a very small fraction more than $\frac{10}{16}$ of the whole. My observation would give $\frac{23}{32}$ parts for the extent of what had last year been evidently either ploughed, or had produced things that pay rent, exclusive of fallow lands, although much of these also are rented; but I had no means of distinguishing such. I have, however, thought it safest to adhere to the more moderate calculation of the natives, lest I should lead to a result of advantages that could not be realized. With regard to the two eastern divisions, the quantity of cultivation is so small, and so much concealed among hills, woods, and reeds, that I judged the safest way would be to trust to such an account of the number of ploughs employed as I could procure. I have estimated the extent of cultivation upon that foundation, endeavouring to keep this calculation also as much within bounds as the other.

In this estimate of the extent of this district I have not included a tract of country containing about 140 square miles, which is situated on the south-east boundary. This, although situated below the Garo mountains, and claimed by the landholders under the Company's jurisdiction, is also claimed by the Garos, and is in fact little, if at all, occupied by either party; but is left to the wild elephants as an opprobrium to mankind, who rather allow it to remain useless, than agree to a division.

The form of this district is exceedingly irregular, and it extends from the capital in three long narrow branches somewhat like the letter Y. One stretches 67 miles south from the residence of the magistrate, a second reaches 127 miles east northerly, and the third extends 83 miles to the north-north-west, while Vihar takes a deep sweep between these two last branches, and reaches within 18 miles of the capital.

Soil.—The soil of this district differs considerably from that of Dinajpoor, and in general is greatly inferior. The clay lands form but a small proportion, and are chiefly confined to the parts, which are situated in a direction between Dhap and Ghoraghat. On the surface this portion of the district, when dry, is of a light ash colour; but, when moist, it becomes dark; and in most parts, immediately under this soil, at from one to three feet from the surface is found a stiff red clay, such as that in Dinajpoor, which is called Ranggamati. The clay here is by no means so stiff as in most parts of Dinajpoor, may be cultivated at almost the driest season of the year, yields all manner of rich crops, such as sugar-cane, betle-nut, and mulberry, and seems to produce a more luxuriant vegetation, than the lands which are of a looser nature.

By far the greater part of the district, however, consists of a mixed free soil (Doangs), and by far the greater part is of various shades of an ash colour; sometimes, however, when moist, very dark, and seldom so white when dry, as some of the land in Dinajpoor. In some marshes, indeed, and in some narrow vallies near the Garo hills it is nearly black, and continues very dark even when dry. This black soil is called Dol, and in digging wells is very often found at some depth; but it is only in a few places, chiefly in marshes, that it rises to the surface. Its quantity is so small, that it can scarcely enter as a part into any general estimate; for which reason I did not notice it in my account of Dinajpoor, although it is also found in that district.

The common ash-coloured free soil of this district is in many places very sandy and poor, and seems to have much less tendency to produce the luxuriant vegetation of trees and bushes, so common in Dinajpoor. In many parts, indeed, that are high, nothing will grow on it but a short miserable pasture, or a few stunted trees, so that the country is

perfectly clear without any exertion on the part of the inhabitants; and the advantage of having the country clear is evinced from the little annoyance that the people of such parts of the district suffer from destructive animals. Where the land is low, on the contrary, and inundated during the rainy season, and where in such situations cultivation has not been extended, every thing is overwhelmed with reeds, which shoot up with an astonishing vigor, and form thickets, that are almost impenetrable to man. Numerous destructive animals find there a secure retreat, and spread their devastation to a considerable distance.

In some parts of the district, towards the east, there is a great deal of a red free soil, which is called Ranggamati as well as the stiff soil of the same colour. The cultivation of this has been too much neglected, and indeed a great deal of it is too steep for the plough; but it seems to possess great powers for supporting vegetation, and produces the most stately forests, which are rendered very difficult of access by the enormous climbing plants, and by the undergrowth of reeds, which this soil nourishes in the utmost luxuriance.

In some places there is no soil, the naked rock comes to the surface. This is confined entirely to the hills in the eastern parts of the district, and its extent is very inconsiderable. Even this is not altogether destitute of vegetation, and in some of the largest rocks of granite, that I have ever seen, trees have found crevices for their roots between the blocks, and grow to very large dimensions. The higher lands of the eastern part of the district appear to have by far the richest soil; but hitherto their cultivation has been almost totally neglected.

Elevation.—On the west side of the Brohmoputro and Chhonnokosh rivers the whole country is more level than Dinajpoor, and on the whole much lower. The inundated lands of this part occupy about 36 per cent. of the whole; and, unlike those of Dinajpoor, are very well cultivated. By far the greatest part is of a mixed soil, but a little is clay, the proportion of which will be seen from the general in the Appendix.

On these inundated lands the early crop of rice, millet, or indigo is generally secured, before the rivers swell; and, after they fall, there is abundance of time for every kind of

winter grain (Robi). Such lands do not admit of sugar-cane nor mulberry; but they answer very well for Son. Where the soil is very sandy, after every two or three crops, it requires a fallow; but is then very productive. Of this land there is a great deal in the islands, and near the banks of the Brohmoputro, which are very low, and the whole level of this part of the district sinks gradually towards the east and south, and rises towards the north and west.

This inundated land is not, however, a dead level; but as in Dinajpoor rises into gentle swells, some of which almost emerge from the water, even at the height of the floods. These spots are selected by the inhabitants for their houses, and generally are surrounded by a ditch, the earth of which is thrown inwards to raise a spot for a garden, where bamboos and plantains can grow; but the country is bare, and has few trees, and vegetables are scarce. For two months in the year the houses in general have from one to two cubits depth of water on their floor, and are both very unhealthy and inconvenient. Notwithstanding this lowness of situation the custom of digging tanks has not become prevalent in this district, which does not contain one of any very remarkable size, and the number of small ones even is very inconsiderable.

The lands exempt from inundation in this western part of the district may form 64 per cent. of the whole, and are partly clay, partly of a good free soil, and partly very sandy. The clay soil, as I have already observed, is much looser than in Dinajpoor; and produces a more luxuriant vegetation than what contains more sand; but it by no means equals the rich lands on the banks of the Mahanonda and Jomuna, and more nearly resembles those nearer it on the Korotoya. The crops of sugar cane and mulberry in particular are very scanty.

In this part of the district the higher lands of a mixed ash-coloured soil are not favourable for trees, and many villages are sheltered by the bamboo alone. Grain is produced abundantly, but the sugar-cane is stunted, the crops of indigo are poor, mulberry is not attempted, and the only articles of importance, except grain, are tobacco, Pata, and ginger, which in the north-western parts of the district are most valuable objects of cultivation. In every part of the

district vegetables for the use of the kitchen, and fruit trees are very much neglected, and the quantity of pulse is small.

Where the soil is high and also sandy, it is considered as in a great measure unfit for cultivation, but it is extremely useful to the inhabitants, as affording pasture during the rainy season, and probably could not be in any manner better employed; for its poverty secures it from any rankness of vegetation that would harbour destructive animals, and forage is the most urgent want of the country. Some part, however, of this poor high sandy soil is occupied by houses, and a considerable part is cultivated after a fallow. It is on such land that most of the ginger is raised. To the east of the rivers, Brohmoputro and Chhonnokosh, the country may be said to be somewhat mountainous; but it is so in a manner that is rather uncommon.

The hills are in general small, none exceeding eight miles in length and two in breadth; and none of them, I am persuaded, exceeds 1200 feet in perpendicular height. I of course exclude the Garo mountains, where the Company has no sort of jurisdiction. Although two or three smaller hills are sometimes clustered together, they form nothing like continued chains; but are everywhere surrounded by level land, and that in general remarkably low, so that the inundation reaches to their very bottom, and in the rainy season boats or canoes can almost everywhere pass through between them, affording one of the finest views of uncultivated nature that I have seen.

Of all the level land east from the Brohmoputro and Chhonnokosh rivers it is only Porbot-joyar and part of Haworaghat and Mechpara that contain any considerable portions, except mountains, that are exempted from inundation, and these portions are almost entirely neglected by the natives, and are allowed either to remain altogether under forests, or are only cultivated occasionally after such long fallows, that the trees have time to grow to a considerable size; yet the soil is of an excellent quality, being a free mould with often some mixture of red in its colour; and where pains have been bestowed, produces excellent crops of betle-nut, vegetables for the kitchen, sugar-cane, rice, pulse, and cotton, and would no doubt produce also mulberry and wheat in great abundance.

This eastern part of the district, therefore, comprehends

land, which from its elevation may be divided into three kinds, mountains, or hills, land exempt from inundation, and land that is inundated. This last is usually called Chor, is situated near great rivers, has in general a loose sandy soil, is usually cultivated three years, is then deserted, and is allowed to remain fallow until new farmers can be induced to settle on it.

The low land exempt from inundation is of two kinds: first, such as is very level and fit for the cultivation of transplanted rice. The best of this is placed more immediately among the hills, and especially near the Garo mountains, where it is watered by fine springs and little rivulets, and has a very rich soil. It is only where there are lands of this nature that the villages are permanent, and in the vicinity of these lands the inhabitants have cleared some parts of the higher fields, which constitute the second division of this low land exempt from being inundated, have made neat gardens, in which they have a few fruit trees, and have as much sugar-cane as the manure they can obtain will raise. They also cultivate some fields of the higher land after a fallow, and these produce summer rice, pulse, mustard and wheat. These villages have comfortable situations for their houses; but those who occupy the inundated lands near the great rivers, generally remove from one place to another once in the three years, and cultivate fresh land until it is exhausted. These have little or no garden land. A few plantains, some tobacco and vegetables grow about the dunghills, which they are not at the pains to spread upon the fields, and the villages look miserably, having nothing to conceal the wretchedness of the cottages. Even such as are near hills, seldom choose to occupy these with their houses, being fearful of giving offence to the deity to whom the hill belongs, and like those in other inundated parts, pass two or three months of the year in houses, into which the floods enter. Not only some portion of the higher parts of the level land, but also a great part of the hills which has an excellent soil, is occasionally cultivated by the hoe for two or sometimes three years, and is then allowed to remain fallow, until the trees have grown to some size, which requires from 8 to 14 years. The quantity of land in actual cultivation in this manner is very trifling.

In addition to the woods mentioned in the Appendix, must

be added nearly the whole hills, which are almost everywhere covered with trees. Some part, however, of these woods are occasionally destroyed in the manner of cultivation just now mentioned, and in a few spots the seedling rice, for transplanting, is reared on the lower hills, that are near villages. On many parts of these hills the bare rock comes to the surface, and in some parts the soil is too dry for cultivation; but probably one-half of the whole might be cultivated like the provision grounds of Jamaica, and would produce a supply of food equally copious and salutary.

Rivers.—Since the survey was made by Major Rennell, the rivers of this district have undergone such changes, that I find the utmost difficulty in tracing them. The soil is so light, and the rivers in descending the mountains have acquired such force, that frequent and great changes are unavoidable; so that whole channels have been swept away by others, and new ones are constantly forming. The nomenclature is therefore exceedingly difficult. After tracing the name of a river from some distance you all of a sudden lose it, and perhaps recover the same name at a distance of 20 miles, while many large rivers intervene, and no channel remains to assist in discovering the former connection. The old channels have not only lost a current of water; but have been entirely obliterated by cultivation, or by beds of sand thrown into them by newly formed rivers. In some instances different portions of the same river remain, while others have been lost, and the intervals are filled up by new channels, so that apparently the same river has various names in different parts of its course.

The confusion that has arisen from these circumstances is so great, that Major Rennell seems to have been overpowered, or unwilling to waste time on the investigation; and owing to the contradictory accounts given by the natives, he seems to have altogether avoided giving names to many of the rivers. In the transient view, which I had an opportunity of taking, my difficulties have of course been greater, so that in my description I am afraid that there are numerous errors; yet, I enter into it with minuteness, the changes to which rivers are liable in a country of this nature, being a subject upon which naturalists have as yet but slightly touched.

Rivers west from the Korotoya.—Beginning at the west

we first find the Mahanonda, which according to the report of the natives, arises from the lower mountains of Sikim in the dominions of Gorkha, and for about five miles after descending into the plains forms the boundary between that kingdom and the Company's territory. It then for about six miles separates this jurisdiction from that of Puraniya, and then flows a long way entirely through that district, until it reaches the frontier of Dinajpoor, as formerly mentioned. So far as it continues on the frontier of Ronggopoor, the Mahanonda is inconsiderable. It has indeed a channel of no small size, being perhaps 300 yards wide; but in the dry season the quantity of water is trifling, and even in the highest floods does not rise over the banks. It rises suddenly and falls quickly, so that boats do not attempt to navigate it; and even in the rainy season it is only frequented by canoes, which ascend with difficulty, but aid in floating down a little timber. In dry weather its stream is beautifully clear.

From this district the Mahanonda receive three small branches, which arise from springs in the fields. The most northerly is the Trinayi, which joins the Mahanonda, a little south from Sonnyasikata. Next is the Ronchondi, which, arising in Sonnyasikata, afterwards separates this division from that called Boda. The third is more considerable, and takes its rise from the fields of Sonnyasikata by two heads, the eastern called Chokor, the western called Dayuk. After the junction this last preserves the name, and passing through the division of Boda, enters Puraniya, where I hope hereafter to find it. The next river, which I have occasion to mention is the Nagor, already described in my account of Dinajpoor. At present it takes its rise from a field just where the districts of Puraniya and Dinajpoor join with this; so that it may be considered as barely touching the division of Boda.

Rivers connected with the Korotoya.—The Korotoya, which at the commencement of this degenerate age (Koliyugo) formed the boundary between the dominions of Bhogodotto and those of Virat, now forms part of the boundary between this district and that of Dinajpoor. Its topography is attended with numerous difficulties, part of which have been anticipated in my account of Dinajpoor. It runs for about 45 miles through the centre of the north-west divisions of this district, and is

then swallowed up by the Tista. I shall first describe this part of its course. By the natives of Gorkha, it is said to rise from the lowest hills of the Sikim district, at a place called Brohmokundo; and immediately after leaving the hills it forms the boundary for a few miles, between Gorkha and the dominions of the Company. It then passes a mile or two through the latter, and enters a small territory belonging to Bhotan, through which it passes five or six miles, and re-enters this district as a pretty considerable river, which in the rainy season admits of being navigated. Its channel is not so wide as that of the Mahanonda, but it does not rise and fall so rapidly. More timber is floated down its channel than by that of the Mahanonda; and, when it has reached Bhojonpoor, a mart in Boda, it is frequented in the rainy season by boats of 400 *mans* burthen. During this part of its course it receives from the west a river, which rises from the low hills of the territory of Sikim with two heads, the Jurapani and Sango, which unite under the latter name in the division of Sonnyasikata, and in that of Boda fall into the Korotoya. Below this for some way, the Korotoya forms the boundary between Ronggopoor and Puraniya, when turning to the east it passes entirely through the former, and has on its southern bank a considerable mart named Pochagor, to which boats of 1000 *mans* burthen can come in the rainy season. It is however, only boats of 4 or 500 *mans*, that usually ascend so far. A little above Pochagor, the Korotoya receives from the north, a small river named the Chau, which rises from a field in the division of Sonnyasikata, and has a course of about 14 miles. Below Pochagor, the Korotoya receives from the same direction, a river named Talma, which, coming from the forests towards the frontier, has a course of double the length.

The Korotoya is now a very considerable river, and passes through the division of Boda, in part, however, separating that from detached portions subject to the Raja of Vihar, until it receives from the Tista a branch called the Ghoramara. The united stream for about two miles retains the name of Ghoramara, for the old channel of the Korotoya has become almost dry; but at Saldangga, a considerable mart, the Korotoya again resumes its name, and in the rainy season is usually frequented by boats of from 5 to 600 *mans* burthen.

The Korotoya then continues its course to the south-east for about three miles, when it joins the old Tista, and loses its name, although it is at present the most considerable stream; but the immense sandy channel of the Tista announces its recent grandeur. In fact when Major Rennell made his survey, the great body of the Tista came this way and joined the Atreyi; but in the destructive floods which happened in the Bengal year 1194, the greater part of the water of the Tista returned to its ancient bed, and has left this immense channel almost dry. I shall therefore proceed to give an account of this channel as forming a part of the Korotoya. It is called as I have observed, the old (Buri) Tista, although from the course of the Korotoya it is evident that the original direction of the Tista must have been somewhat near its present track that is to the eastward. This old Tista separates from the great river at a place called Fakirgunj, about 19 miles north from its junction with the Korotoya; and, except in the rainy season, is not navigable for canoes, nor even in the floods does it admit boats. Attempts have been made by orders of Government to restore at least part of the water, but the efforts have been vain, and the waters are still every year diminishing.

The water of the old Tista is soon still farther lessened by the separation of the Ghoramara, which joins the Korotoya, as I have before mentioned. The origin of this river is accounted for by the natives as follows. The deity of the Tista is supposed to be an old woman (Burithakurani), and is one of the common objects of worship (Gramdevata) among the simple pagans of the vicinity. This nymph being envious of the attention that was paid to a rival named Bodeswari, who had attracted the whole devotion of the people of Boda, detached a portion of her river to destroy the temple of her competitor for adoration. The river advanced in a direct line with the rapidity of a courser, from whence its name is derived; but through the influence of Bodeswori was swallowed up by the Korotoya. My informant, having been the priest of Bodeswori, may be reasonably suspected of a little partiality.

The Ghoramara receives two streams from the north. The uppermost named Pangga takes its rise from the woods of Sonnyasikata, and after passing for a considerable way

through the division of Fakirgunj, enters the Ghoramara soon after its separation from the old Tista. West from this is another unimportant stream called the Jomuni or Yomuni, which is now swallowed up by the Ghoramara, and thus falls into the Korotoya; but I shall hereafter have occasion to treat farther of this river, and it seems clear to me when these names were bestowed on the rivers of this country, that is in all probability when it was first inhabited, that the course of the Tista was entirely separate from that of the Korotoya, and that the country between them was watered by the Jomuni. It must also be observed, that the part of the channel between the old Tista and the mouth of the Jomuni is not called Ghoramara, but is called Gabura, that is young; for rivers are supposed to be animated, and therefore many new channels are called by this name.

The old Tista, after having sent off the Gabura or Ghoramara, continues a very trifling stream in an immense channel, until it receives the Korotoya at Devigunj, a large mart opposite to the mouth of the Korotoya on the east side of the Tista. At all seasons canoes can navigate this portion of the river, and boats of 1000 *man* are often loaded at this mart, but the vessels most usually employed contain from 400 to 600 *mans* of rice. The river continues nearly of the same size until it reaches the frontier of Dinajpoor about nine miles below Devigunj, and the name of old Tista continues to be given to it, until it reaches the mouth of the canal which connects it with the Dhepa, as has been described in my account of Dinajpoor. There it assumes the name of Atreyi, probably from some small stream that was there before the Tista burst through the Korotoya and forced its way to the south, which probably happened in a remote period, as no sort of fable nor tradition concerning the event is current in the vicinity.

A little below Devigunj, on the opposite side, the old Tista receives a small stream called the Bhulli, and still farther down a rivulet named the Pathraj or Pathoraj, which for some way separates Dinajpoor from Ronggopoor, and receives from the latter district two small branches, the Jhinaikhuri and Hathuri. It must be observed that the Pathraj is considered by the natives as an old channel of the Korotoya, which is gradually retiring to the north-east, and of course

the portion now between the Korotoya and the Pathraj is considered as a part of Kamrup. A little below the mouth of the Pathraj the old Tista receives from the west a small creek called Joyram, which forms part of the boundary between this and Dinajpoor.

I shall now return to the Korotoya, but I must previously observe that the floods of 1194 seem totally to have changed the appearance of this part of the country, and to have covered it so with beds of sand that few of the old channels can be traced for any distance; and the rivers that remain seldom retain the same name for above three or four miles in any one part of their course. The name of Korotoya, in particular, is completely lost for a space of about 20 miles, and is discovered a little south from Durwani, as will be hereafter explained. In the intermediate space are some small rivers which it will be necessary to mention.

About five miles below Devigunj the old Tista sends to the east a branch called the (Mora) dead Tista, an old channel, which, at the time of Major Rennell's survey, seems to have communicated with the Jomuna; but that communication is now interrupted, and this branch rejoins the old Tista a little farther down, sending through the Dinajpoor district, towards the left, a small branch named Bhulli, which also rejoins the old Tista, near where it takes the name of Atreyi. The dead Tista even in the floods is no longer navigable.

Immediately to the east of the dead Tista is a small watercourse called the Maumari (abode of Bees), which is probably some portion of the old Jomuna, a river that must be distinguished from the Jomuni, the one being on the right and the other on the left of the Korotoya, and the deities presiding over them are considered by the natives as of different sexes. The Jomuna now takes its rise from a field in the division of Durwani. It then for some way forms the boundary of Dinajpoor, and receives a small branch named the Bishdangra, which, when Major Rennell made the survey, seems to have been a communication between the Tista and Korotoya. The Jomuna then turns entirely into the district of Dinajpoor, and the remainder of its course has been already described. Near a market-place called Madargunj we again recover the name of Korotoya in a small channel formed by the junction of two others, named Khongra

and Sorbomonggola. The latter, after taking a bend round Durwani, goes towards the south-east, and, joining another small rivulet named Chikli, assumes the name of Mora Tista, to which we shall have occasion to return. The Sorbomonggola at no season admits of boats, contains no stream in the dry part of the year, and in floods the water according to circumstances goes sometimes one way and sometimes another.

The Khongra rises in a small stream from a tank about three miles from its junction with the Sorbomonggola, but soon after separates again from the Korotoya, leaving it a dry channel, and enters the Dinajpoor district, where it soon bends round to rejoin the Korotoya; but immediately below the junction that river sends the Khorkhorya into the Dinajpoor district, and is again left an empty channel. In this condition it passes for some way, until rejoined by the Khorkhorya, a little north from the great road between Dinajpoor and Ronggopoor. In my account of the former district I have given a description of the subsequent part of its course. I shall therefore only remark, that in the lower part of its course, nearly opposite to Govindagunj, it has in the year 1809 suddenly altered its direction, and has thus thrown a portion of the Dinajpoor district on its eastern side.

In my account of Dinajpoor I have stated, that the same river, which below Ghoraghat is called Korotoya, above that town, for the space of about 18 miles, is called the Stishta or Tishta, and forms the boundary of the two districts. About 18 miles above Ghoraghat the Tista is joined by a small river called the Ghinayi, which towards the north forms the boundary between the two districts, and above this both banks of the Tista are in the Ronggopoor district for about 16 miles, where the river apparently changes its name, and is called the Yomuneswori or Jomuneswori, but although the Jomuneswori contains the greatest quantity of water, and is in the same direction with the Tista, it receives from the west a small river called the Mora Tista, which has a course of about 12 miles, from where, as I have before mentioned, it is apparently formed by the union of two inconsiderable channels the Sorbomonggola and Chikli. I think, that we may account for these strange anomalies in the nomenclature in the following manner. On the irruption of the Tista into

the Korotoya, being by far the largest river and having deserted its original channel to the north, to which it has again returned, this immense body of water overwhelming all the neighbouring channels, retained its name, and then passed through the channel now called Mora Tista at Bhowanigunj, and passing Durwani came to the channel of the same name which passes Kaligunj, Radhanogor and Sahebgunj. There it received the Jomuneswori, then comparatively an insignificant stream. In process of time, the great body of water in the Tista having been diverted towards the Atreyi, the channel of the dead Tista became trifling, and being interrupted by other new streams was in some measure lost; but from the junction of the Jomuneswori to Ghoraghat, the quantity of water remaining still very considerable, the name of Tista was continued, until at Ghoraghat it joined the Korotoya, a river of the utmost celebrity in Hindu fable.

Having premised somuch concerning this middle Tista I shall now describe its course, and the rivers which it receives. The Sorbomonggola the most western of these, I have already described, I shall therefore proceed to the Chikli, by which it is joined to form the Mora Tista. In the division of Dimla, on the frontier of Boda, there arises a small river called the Jomuni, it afterwards for some way separates Dimla from Durwani, and then passes a little way entirely through the latter district, until it is joined from Dimla by the Kolondora, a small stream. The Jomuni, I imagine, was originally a continuation of the river of the same name, already mentioned as running between the great Tista and Korotoya in the upper parts of their courses; but its channel has been now entirely overwhelmed for above 18 miles in length. After a course of about 8 miles it receives the Kolondora, as above mentioned, but immediately sends to the south-west a branch named Ranggamati, which also is sometimes called the Kolondora or deep river. After a farther course of about 5 miles the Jomuni receives again the water of the Ranggamati, and in the rainy season becomes navigable for canoes. About 3 miles below this, at a place called Babrijhar, without any evident cause, its name is changed into Chongra, an appellation which is soon lost in that of Osurkhayi. This last name scarcely has continued 2 miles, when the river divides into two branches. The western called Chikli,

after a course of about 3 miles, joins the Sorbomonggola and assumes the name of Mora Tista. The eastern is called Nenggotichhira, and after a rather long course joins the latter river.

The Jomuni is therefore again lost, having in a second place been swept away by the Tista. We shall however find it again; but in the meantime I shall proceed with the (Mora) dead or middle Tista, which about 3 miles from where we recovered it, at the junction of the Sorbomonggola with the Chikli, receives the Nenggotichhira, as just now mentioned. About five or six miles below this, the Mora Tista receives from the north a small river called the Akhira, which arises in the south part of Durwani from the river called Jomuneswori, and in the rainy season is navigable for canoes. About four miles below the Mora Tista receives a very considerable supply of water from the Jomuneswori, is no longer considered as a dead river, and is called merely the Tista. Until the dry season of 1808-9 this river at all times admitted boats of 5 or 600 *mans* burthen; but this year it has suffered a very great diminution, and is no longer navigable; what will be its state in the ensuing floods cannot possibly be known; but there is great reason to apprehend, that the commerce of the south-east parts of Dinajpoor, and south-west parts of Ronggopoor will suffer a very material injury.

In passing through the division of Molonggo the banks of the Titsa have two marts, Sahebgunj and Gopalgunj. In division Vagdwar the Tista receives a large channel called the Mora Nodi, which at one time it has probably occupied. Soon after the Titsa has assumed the name of Korotoya at Ghoraghat, it receives from this district a small river named the Akhira, which may once probably have been the same with the Akhira already mentioned. In which case the Jomuni must have then joined the Korotoya somewhere about Nawabgunj in Dinajpoor. At present this Akhira rises from a marsh in the division of Molonggo, and on the southern boundary of that division receives a small branch of the Ghaghot named the Horolayi. After this junction the Akhira passes about eight miles through the division of Vagdwar, and then, on the boundary between that and Pirgunj, receives from the north-west a small channel called

Sonamoti, which comes from the same marsh, that gives rise to the Mora Nodi above mentioned. Immediately after this it communicates with a lake called Borabila, by a channel named Kholisajani. In the dry season, when I saw this, the water flowed through it from the lake to the Akhira; but below this, about 18 miles, in the time of the inundation the reverse is said to be the case. The Akhira joins the Korotoya, and in the rainy season small boats frequent it, so that it has on its banks a mart named Sokongujari, from whence the produce of the vicinity is exported.

Under Dinajpoor I have mentioned the numerous marts, that are on the west side of the Korotoya below its junction with the Tista. In this district Govindogunj is the only mart on this part of the Korotoya, but it is very considerable, and is the second town in the whole district. North from Govindogunj the Korotoya sends off a creek (Dangra) to join the Noliya, which will be afterwards described. South from Govindogunj the Korotoya sends off a branch named the Bhimti, which after a course of about 15 miles joins the Banggali, a river that will hereafter be mentioned. South from the Bhimti the Korotoya sends off a branch named Gojariya, which passes through this district, and then through Nator. On its bank is a very large market for fish, called Songkorpoor.

I now return to the Jomuni or Jomuneswori, which we lost, where it divides into two branches, the Chikli and Nenggotichhira. If we go east from thence about three or four miles to a market place called Boruya, we find a pretty large river, which is called the Jomuneswori, and which no doubt has once been connected with the river of the same name by a channel that now is obliterated. This Jomuneswori comes as a considerable branch from the great Tista, where that passes through Vehar, and enters the Company's territory in the division of Varuni, through which it passes for three or four miles, under the name of Kheruya. It then passes for about fourteen miles through the division of Dimla, where it is called Deonai. In this division it receives a small stream from the north-west called Salki, and sends off a branch called Gongjkata, which soon rejoins the parent stream, after having received a small but perennial rivulet named Hangrigosha, near which are some remarkable antiquities.

The river then passes for about 12 miles through the division of Durwani, in the northern parts of which it is called Changralkata; but in the southern, as I have before said it assumes the name of Jomuneswori, which it retains in passing 13 miles through the division of Kumargunj, when it loses its name in joining the Mora Tista, as before mentioned. The Changralkata receives two small streams from the north-east, the upper named Chhatnai or Guptobasi, the lower called Sui. Both arise from marshes in the division of Dimla.

The Jomuneswori receives first the Bhogerkungra, which is a branch of the Dhaijan, a small river that rises from a marsh in the division of Dimla, and which, after having sent off the Bhogerkungra in division Durwani, joins the Jomuneswori in Kumargunj. About four miles before it joins the Mora-Tista the Jomuneswori receives a branch from the great Tista, which separates from that river in the division of Dimla under the name of Auliyakhana, and passes through it for about 12 miles, running nearly parallel to the parent stream. It then inclines more to the South, and passes through the whole breadth of Durwani, which in some parts it separates from Dhap. In the upper part, where it passes entirely through Durwani, it is called Bullai, but where it forms the boundary between Dhap and Durwani, it takes the name of Khongra Ghaghot, and becomes navigable in the rainy season for boats of 500 *mans* burthen. South from Durwani it forms the boundary between Dhap and Kumargunj for about 10 miles, but about 4 miles above its junction with the Jomuneswori it changes its name to Kharubhangj, having joined with a small river of that name, which arises from Durwani under the name of Bullai, having formerly, in all probability, had a communication with that part of the Khongra Ghaghot, which is now called Bullai. On these rivers are several small marts, for the exportation of the produce of the country. I have already observed, that the middle Tista has suffered a very material diminution, since the floods of 1808-9, and the same is the case with the Jomuneswori, Changralkata, Deonai and Kheruya, which may be considered as the same river.

The Tista and its branches.—Having thus detailed all the rivers of this district connected with the Korotoya, which is in general its western boundary, I shall proceed to give an

account of the Tista, the principal river by which the central parts are divided. The Sangskrita names of this river are said to be Trishna and Trisrota, the former implying thirst, the latter three springs. According to the Pandit of the survey, the origin of this river as stated in the Kalipuran was as follows. Parboti the wife of Sib, was fighting with an infidel (Osur), who would only worship her husband. The monster becoming very thirsty prayed to Sib, who rather unreasonably ordered his wife to supply her enemy with drink. In consequence this river sprung from the breast of the goddess in three streams, and has ever since continued to flow. It is said, that in the more polished dialect of Bengal these Sangskrita names have been corrupted into Stishta: but the people, who inhabit its banks, according to the plan of orthography which I have adopted, pronounce the word Tista. It indeed appears to me, that the word could not possibly have been better expressed in the English character, than it has been written (Teestah) by Major Rennell, and it is only for the sake of uniformity, that I have ventured to alter the orthography. I presume, that this is the original and proper name, and that the other appellations are corruptions, suited to answer the fictions of poetry, or to accommodate a derivation from the sacred language; for the names of rivers and mountains are those which are usually most carefully preserved, among the changes that take place in the languages of mankind.

According to the accounts of the Nepalese the Tista has its origin in Thibet, and after forcing a passage through the snowy mountains, which form the boundary of the Chinese empire, it enters the mountainous country to the South, and separates the present dominions of Gorkha from that part of Bhotan which is subject to the Dev Raja. The river, as it comes from the hills, falls down the precipices of a mountain called Rongdhong, beyond which the Bengalese never ascend. It is said to be 30 coss north from Jolpayiguri. The Tista enters this district at its northern extremity, where it is bounded by the country of Sikim subject to Gorkha; and continues for about 23 miles from thence to the boundary between the Company's territory, and that of the Dev Raja. It is there an exceeding large channel, from 600 to 800 yards wide, and at all seasons contains a great deal of water and a

rapid stream; but its course is somewhat interrupted by stones and rapids. South from Rong-dhong the wood cutters can float single logs to within ten or twelve miles of the Company's frontier, and to where canoes at all seasons can ascend; and with the assistance of these canoes floats are constructed for bringing down the timber. In the dry season boats of 150 *mans* burthen ascend to Paharpoor, near the frontier of Gorkha, and in the rainy season boats of 1000 *mans* burthen could go to the same place.

The Tista begins to swell in spring, and usually rises two or three inches between the 12th of April and the 12th of May, owing in part probably to the melting of the snow; but no considerable change takes place, until the rainy season. Immediately below Jolpayiguri the Tista has the Company's territory on both sides, and receives from the West a small river named the Korla, on the western bank of which Jolpayiguri is situated. It arises from the lower hills of the Sikim territory near the sources of the Korotoya, and passes through this district for about 24 miles. Canoes frequent it in the dry season, and in the floods large boats could ascend it a considerable way.

Below this a little way the Tista on its west side has Madargunj a small mart. Although it is there a very large river, boats of a greater burthen than 150 *mans* cannot ascend it in the dry season. In the rains those of any size may come. A little below this the Tista sends off a branch already described under the name of Buri Tista, and which in the time of Major Rennell's survey was the principal channel. Even then, however, the former channel, to which the river has now returned, was not obliterated, and the names of Teeshtah river, and Teestah nullah are given in the large manuscript copies of his survey, although he has left them out in his Bengal atlas, probably distrusting all the appellations given by the natives to the rivers of the vicinity, owing to the apparent confusion of their nomenclature. In the published maps, however, we find the remains of the lower part of the channel under the name of the Teestah creek.

On sending off the old Tista, the great channel turns to the East, and passing Byangkro, a mart in division Fakirgunj, it receives the Koya a small stream, which arises in

Bhotan, and has on its banks a place of some trade called Jorpakri. The Tista then enters Vihar, through which it passes for 9 miles, and sends off the branch called Kheruya, that has already been described. The Tista then passes 4 miles nearly south through Varuni, where there is a mart called Khoyerullah. It continues running nearly in a south direction through Dimla, for about 7 miles, forming an island opposite to the town of that name, which is a place of considerable trade. Here the Tista is joined by a rivulet named Singgahara, which comes from the North.

At a market place named Chirabhija the Tista turns suddenly to the east, and soon after sends off a small branch named the Auliya khana, that has already been described. About 4 miles below this the Tista receives from the north a small river named the Layutara, which rises in Varuni, and in some places forms the boundary between that and Dimla.

About 13 miles below this the Tista receives a small rivulet called Dhum; and 7 miles lower down a more considerable stream called Kumarlai, which has a course of 18 miles, and in the rainy season is navigable for canoes. About 10 miles from the Tista it receives the Dadai. This arises with two branches, the Dadai and Sui, from the great forest of Singhesworjhar on the frontier of Vihar, has a course of about 12 miles, and in the rainy season is navigable in canoes to Khorivari 16 miles from the Tista. About 4 miles below Khorivari the Dadai receives another small river named the Soniyajan, which rises in Vihar, and has a course of about 14 miles, but is not navigable. About 5 miles from where it joins the Dadai the Soniyajan receives a river of great length named the Singgimari, which enters Fakirgunj from Bhotan, and from thence has a course of above 24 miles, partly through the Company's territory and partly through Vihar. The Kumarlai joins the Tista with two mouths, immediately above the uppermost of which is Ghoramara one of the most considerable marts in the vicinity. Below the lower mouth of the Kumarlai the depth of water in the Tista increases considerably, and boats of 250 *mans* burthen can frequent it at all seasons.

Opposite to this the Tista sends off a branch, which when Major Rennell made his survey was a considerable river. In

the language of the vulgar it is called the Ghaghot; but its Sangskrita name is Ghorgora. The word Ghagot has no meaning, having probably been derived from a language spoken before the introduction of the Bengalese. The Ghorghora may be considered as an alteration, made in order to procure a name, that has a meaning in the sacred tongue. I shall now describe this river, although it has lost much of its importance.

In the dry season the Ghaghot, where it separates from the Tista, is not at all navigable, even for canoes; but in the floods boats of 500 *mans* burthen can pass. It first forms the boundary between Dhap and Varuni for about 7 miles, during which it sends to the east a channel called the Bherbheri, which is dry except in the rainy season, and after a course of about 10 miles joins the Manas.

The Ghaghot, after having sent off the Bherbheri, passes through Dhap and Kotwali for 19 miles, during which space it has on its banks Amirgunj, Betgari and Mahigunj, all marts from whence there is a considerable trade; and it has also on its banks the capital of the district, of which indeed Mahigunj forms a part. At Dhap the water has deserted the channel of the Ghaghot, which in most parts is quite dry, except in the rainy esason, and the stream now follows a channel called the Ghorjan, which reunites with the Ghaghot, about 4 miles below Mahigunj. A little below this reunion the Ghaghot, on coming to the boundary of Molonggo, divides into three branches, the easternmost of which retains the name, and is soon rejoined by the middle one, which has various names, and includes an island and a market place between the two branches, into which it subdivides. In different parts of its course it is called the Bokra, Chomka and Burail. The western branch called Horolayi goes to join the Akhira, and has been already described. From the place where this separation takes place the Ghaghot runs about 9 miles easterly, forming the boundary between Dhap and Molonggo. It there receives the Alayikungri, a branch of the Manas, which has a course of about 15 miles, passes through the eastern skirts of the town of Ronggopoor, and in the rainy season is navigable for canoes and small boats.

From this junction with the Alayikungri the Ghaghot runs about 18 miles southerly. About 5 or 6 miles below the

junction is a mart called Jalalgunj, where the river acquires an increase of size merely, so far as would seem, from the lowness of the country. Even in the dry season it is there navigable for canoes; and for four months in the year it is frequented by boats of from 200 to 500 *mans*. Before the 1194 Bengal year it was navigable for such vessels throughout the year. For some years after that period it gradually diminished to its present size, and has been since stationary.

A very little below Sadullahpoor, which is twelve miles below Jalalgunj, the Ghaghot separates into two branches, the eastern of which is called Pagla. After a course of about ten miles this falls into a river called Kornayi, which is a branch of the Manas, and in fact now contains by far the greater part of the water of that river. About six miles after receiving the Pagla, the Kornayi joins the western branch of the Ghaghot, and loses its name, although it is a large river, and joins one of comparatively little consequence.

From the separation of the Pagla to the junction of the Kornayi the Ghaghot runs about eighteen miles, during which it sends off a small branch called Molongkhali, that in the lower part of its course is called Alayi, and will be hereafter described. In this part of its course the Ghaghot has a large mart named Bhorotkhali.

On the junction of the Ghaghot with the Kornayi both names are lost, and the continuation of these rivers is called the Banggali, which after a course of about 20 miles enters the Nator district. About midway it receives from the west a small river named the Noliya, which arises from the northern boundary of Pirgunj, and after a course of 10 miles receives a supply of water from a large marsh called Athrayi, by means of a rivulet named Domjam. About 20 miles below that the Noliya is joined by a small channel from the Korotoya, that has been already mentioned. About six miles farther down the Noliya receives the branch of the Ghaghot called the Alayi, which has a course of about 20 miles, and has been lately noticed. The united streams, about two miles below, join the Banggali. About five miles below this, the Banggali receives a branch of the Korotoya named the Bhimti, which has a course of 15 miles, but is little applied to the purposes of commerce. Nor indeed in this district

have the banks of the Banggali a single mart of any importance.

To return to the Tista. About four miles below where the Ghaghot separates, it sends towards the south the Kolagechhe, which, after running parallel with the great channel for seven or eight miles, rejoins it with some of its water, for the greater part is sent to the south, and forms a very considerable river, the Manas, which I shall now describe. The word Manas, I am told, has no meaning in either the Sangskrita or Bengalese languages. Soon after leaving the Kolagechhe, the Manas receives from the Ghaghot the insignificant creek called Bherbheri, which has already been mentioned, and soon afterwards repays this accession, by sending a similar channel the Alayi Kungri to join the Ghaghot. On this part of the Manas is Gojoghonta a mart, to which boats of 100 *mans* burthen can come at all seasons, and during the floods it is usually frequented by those carrying from 3 to 500 *mans*, although larger vessels might reach the place. The Manas runs through Dhap for about 17 miles, but except that just now mentioned, has no other mart on its banks. It then enters Olipoor, previously sending off a small channel named Bamon-kundo, which for some way forms the boundary between Olipoor and Dhap. This river, where I crossed it, was deep, and its channel muddy, which is almost the only instance of this kind of channel in the district. The rivers almost universally run on a fine firm sand, and towards the north are clear. The southern part of the Bamon-kundo I have not been able to trace, and I am uncertain whether it rejoins the Manas, or is connected with the Ghaghot. Scon after the junction of Gaburhelan, the Manas has shifted its course to the east, and has left a large empty channel called the Dead (Mora) Manas, which in its middle is divided into two branches, the Naotana and Paotana. A little below the lower end of the Dead Manas, this river sends to the east a very considerable branch which is said to have been recently formed, and which is called Gorkata, from the encroachments that it is making on an old fortress. In the rainy season this is navigable for boats of 200 *mans* burthen.

The Manas passes through Olipoor for about 15 miles, and in that space has on its banks Nawabgunj, a considerable

mart, to which boats of 300 *mans* burthen can come in the dry season. Not that the Manas is there comparable in size with the Tista above Ghoramara, although it admits of vessels of double the size; for this circumstance is owing to the extreme lowness of the south-eastern parts of the country, in which the water is almost stagnant, whereas towards the north and west the declivity is considerable, and the rapidity of the stream diminishes the depth of the rivers.

The Manas then passes for about 14 miles to the south without either receiving or sending off a branch, when the greatest part of its water goes to join the Ghaghot through the Kornayi, as has been already described, nor has it in this space any mart of importance except Baroboldya to which boats of 400 *mans* can come at all seasons. The diminished stream of the Manas continues to run through this district for about 20 miles, when it enters Nator. In this part of its course it is not navigable even for canoes in the dry season, and possesses no mart. A branch called the Ghorbhanggi or Dilayi separates from it, surrounds a considerable extent, and again rejoins.

I again return to the Tista, which in the space between its enlargement at Bhotmari to where it is rejoined by the Kolagechhé, a distance of about 12 miles, has four marts, Bhotmari, Bhullagunj, Kangkinya and Govordhon. The last is surrounded by a small branch of the Tista called Devnatherdoba, or Polasi, and this communicates with another branch called Galandi, or Monirdangra, both including two islands about 10 miles in length. By means of a short canal named the Bohonta, the Galandi communicates with a very large channel, which in the dry season has no stream, and even in the floods admits only canoes. It runs nearly parallel to the Tista, at about four miles distance towards the north, and extends about 16 miles above its connection with the Bohonta, and as far below, where it ends in a large marsh of the Boro Vari division, which is named Deyula. This large channel is named Mora Sungti, and seems to me to be an old channel of the Tista. Near its western end it communicates with the Maldo, hereafter to be described, by a short channel called the Dhoyolayi. South from that junction is a large marsh called Pungthimari; from this runs a small stream called the Buksula, which soon falls into another marsh called

Haugrisa, and that sends forth a stream named Bhengteswor, which joins the Mora Sungti, a little above where it sends the Bohonta to join the Galandi, and which carries away all the water that the Mora Sungti had received from the above-mentioned marshes. About six miles below the mouth of the Galandi, the Tista becomes a less considerable stream, and sends half its water by a new and more direct channel, named on that account the Gaburhelan, which after a course of about six miles joins the Manas, on the boundary of Olipoor division.

The Tista during this diminished part of its course, is still farther reduced by sending off the Bamni, a dirty crooked branch, which after a course of about 15 miles joins the Brohmoputro. About the middle of its course it receives by two mouths at a considerable distance from each other, a dirty channel called Potiyar Dangra. There is reason to think, that the Bamni may have formerly been a continuation of the Mora Sungti, as the upper part of the river between Durgapoor and the Tista is called the Gidari. Durgapoor and Onontopoor on this river are small marts, and in the rainy season are frequented by boats of 300 *mans*.

A very little below Thetrayi, a small mart about nine miles below the separation of the Gaburhelan, the Tista sends off a dry channel called Nephra, which joins the Gorkata above described, and then the Tista continues to wind with a bend to the north-east for about 10 miles, where it receives the Gorkata. On the Tista in this space, are five small marts, Olipoor, Ranigunj, Onontopoor, Sorarhat and Borobangk. In the rainy season vessels of 1000 *mans* burthen ascend; but in the dry season it is by no means navigable for larger vessels, that it is at Bhotmari.

I am persuaded, that formerly the channel of the Tista in this part of its course ran considerably more to the south; for very numerous large channels remain in that direction, and approach an old fortress, which seems to have terminated a line of defence, that extended from the Ghaghot at Sadullahpoor, and which probably reached the Tista; but in the present condition of the river this line of defence would have been totally useless, as there is nothing to prevent its eastern extremity from being turned.

From the junction with the Gorkata, the Tista inclines to

the north-east, and when Major Rennell made his survey, joined the Brohmoputro about five miles distant; but this was neither its old, nor is it its present channel. This is now very small, or at least in the dry season contains very little water, and runs south, parallel to the Brohmoputro, for about 15 miles, leaving between a narrow neck of land, on which is situated the town of Chilmari. Above that place this Tista communicates with the Brohmoputro, by means of a channel called the Mora Dhorla.

Farther down the old Tista is separated from the Brohmoputro by an inhabited island, and sands, through which there are several openings, and at its lower extremity receives the Soruyi, one of its most considerable branches, of which I shall now give some account. Immediately after the junction with the Burail, the Soruyi sends off a large branch called the Konayi, which is of great size, and formerly went with a winding course into the Nator district; but between the towns of Bhowanigunj and Dewangunj the Brohmoputro has made an irruption, and has carried away a great part of its channel. In return the Brohmoputro gives a large supply of water to the lower part of the Konayi, which now passes behind Dewangunj scarcely inferior to the mighty river, and threatens to sweep away the whole intermediate country.

Concerning the Dhorla.

Having now traced the Tista through all its wanderings and branches, I proceed to another river, which, although by no means so large, is still considerable. The Pandit of the survey says that its Sangskrit name is Dhovla, which signifies white, and he writes the vulgar name Dholla, which has the same meaning; but the word, as universally pronounced by the inhabitants of its banks, seems to have been accurately expressed by Major Rennell's orthography, Durlab. This word the Pandit, acccording to the orthography that I have adopted, writes Dhorla, which for the sake of uniformity I shall employ. As this word has no meaning either in the Sangskrit or Bengalese languages, it is considered by the Pandit as an impure corruption, while I consider it as the original appellation of the river. *White*, it must be observed, is by no means an epithet well suited to the river. In the upper part of its course it is a clear stream, in the lower it is very dirty.

Concerning the upper part of the Dhorla's course I received no intelligence on which I could depend. From Vihar it enters the Company's territory of Patgang as a river with a large winding channel, which in the dry season contains a small clear stream, not at all navigable; but which during the floods is occasionally frequented by boats of 200 *mans* burthen; if however a few fair days happen, the boats are liable to be left dry. It passes through the Patgang division for about 15 miles, and then re-enters Vihar, from whence it returns very much enlarged into the division Borovari; for soon after the time of Major Rennell's survey it would seem to have received the greater part of the Torsha.

For some miles it forms the boundary between Borovari and Vihar, and there has on its right bank a considerable mart named Mogulhat. The river at this mart has for some years been diminishing, owing to part of the Torsha having been directed to other channels; but still boats of 300 *mans* burthen can at all seasons ascend so far, although the channel and quantity of water which flows past seem to be very inferior to those of the Tista, which admits only of smaller vessels. From the place where both banks of the Dhorla belong to the Company, the river passes 14 miles through the division of Borovari, but winds exceedingly in its course.

The banks of the rivers in this district are scarcely any where higher than the other parts of the country, on the contrary they are in general very low; and the inundation, far from raising the ground by a deposition of sediment, seems gradually to be sinking the rivers deeper and deeper below the level of the plains, which in a country so well supplied with rain, as Bengal, is a fortunate circumstance. In this part of the course of the Dhorla, I had a most satisfactory proof of this circumstance. I saw three different channels, which the river has occupied, each gradually lower than the other, somewhat as represented in the sketch, No. (5.) The river now occupies the channel, (No. 3.) The channels, Nos. 1 and 2, together with the country to (a b), are now cultivated. The level spaces (c d) between the channels are in fact much more distant in proportion than is exhibited in the figure, which, by observing the exact proportions would have been extended to an inconvenient length.

On this part of the course of the Dhorla is a large mart named Kulaghat. Immediately above this the Dhorla receives a pretty little river the Rotnayi. This rises in Vihar, where it receives a branch called Gidari. On arriving at the frontier, it receives from the west a river called Maldo, which, for some way forms the boundary between Vihar and the division of Phoronvari. In its upper part the Maldo communicates with the Sungti by means of a channel named Dhoyolayi, which has already been described, and, so far as I know, is the only anastomosis between the branches of the Tista and Dhorla. In the rainy season boats of 100 *mans* burthen can ascend the Maldo for a considerable way, but there is no mart on its banks.

From the junction of the Maldo with the Rotnayi, this river passes about 12 miles through the divisions of Phoronvari and Borovari, and enters the Dhorla by two channels, the northern of which is named Baromasiya. After having passed through Borovari, and having reached the boundary of Nakeswori, the Dhorla receives a river that is wider than itself, but its stream is not so rapid, and is very dirty. It is indeed said, that it is a dead river, and that in the dry season many parts contain no water. It is called Nilkumar; and, in the time when Major Rennell's map was constructed, seems to have received most of the waters of Vihar; but from its name, signifying "the blue youth," I suspect, that it was then a new river, and the greater part of the waters have gone to other channels, which perhaps were the original courses. In some parts the Nilkumar is called the Old (Buro) Dhorla, which would imply, that at one period it has been actually a channel of the Dhorla. There is no mart on its banks, and after it enters the Dhorla, that river proceeds by a very circuitous course to join the Brohmoputro, distant about 15 miles.

A few miles below the junction with the Nilkumar the Dhorla communicates with the Girayi, a small river which will be next described by means of a canal named the Kodalkati, which from its name (cut with a hoe), would appear to be artificial, although it would be difficult to say for what use it could have been intended. Immediately below this the Dhorla divides into 2 channels, which after a short course, re-unite and form an island opposite to Kurigang.

On this lower part of the Dhorla's course are 5 marts, Bhogdangga, Pangchgachhi, Mogulbachah, Kurigang, and Beguya, from which goods are imported and exported at all seasons. The river does not increase in depth of water, as it approaches the Brohmoputro, and at its mouth has a bar, which in the dry season prevents the entrance of large boats.

Concerning the rivers, which fall into the Brohmoputro from the north, or from Uttorkul and Dhengkiri. The Girayi is a small river, which falls into the Brohmoputro, about 6 miles east from the Dhorla, and has a course of about 22 miles. It has very frequently shifted its channel, and has left many pools and water courses, some of which in the rainy season are navigable, and are in general called Mora Girayi. Of these the two most remarkable pass Nakeswori and Bhowanigunj, both considerable marts, to which, owing to the low situation of the country, boats of 500 *mans*, or even larger, can come in the rainy season. The Girayi arises with 2 heads, between which is situated Gagla, another considerable mart, that enjoys similar advantages for exporting goods. The Girayi communicates with the Dhorla by means of the Kodalkati, as above mentioned, and enters the Brohmoputro by 2 mouths.

North from thence about 12 miles is a small creek, which after a short course ends in the Brohmoputro, and is called Dudkumar, having probably been at one time the continuation of the river of the same name, that will hereafter be mentioned. The great Sunecoss of Major Rennell has an orthography that seems to me to express very accurately the common pronunciation of the name, as it does also the name of a river farther to the east, which will hereafter be described. The Pandit of the survey, however, says, that the eastern river should be written Sonkosh, and that Chhonnokosh, (ortum e testiculis Dei Vishnu ducens), is the proper name of the western, a distinction which I shall adopt in order to avoid the ambiguity of two rivers of the same name in the same vicinity.

Major Rennell has called the upper part of this river Surradingah, and the lower Sunecoss, probably owing to his having been unable to trace its course through the northern parts of Ghurla (Goollah R.), which were then covered with

forests. Tracing the river according to the ideas of the natives, I found, that its commencement consisted in a large sandy channel; which in the spring was dry, and which separates from the Godadhor, about 6 miles above Koyimari (Quemary R.) This channel proceeds south west for some way, when it receives some water from the north by a channel called the old Chhonnokosh, and it seems difficult to assign a reason for its not being considered as the origin of the river, for at all seasons it is navigable for canoes.

Some way below the junction of the old Chhonnokosh, the river sends off a small branch named Sanas, which in the spring is a large sandy channel, that contains a small clear stream. At a little distance from its separation it receives from the east side a winding channel, in most places deep and marshy, which arises with two heads to the north and west of Koyimari. It is called Khali, which implies merely creek. Some way below that the Sanas divides into two branches. The one which goes to the west is named the Ghoriyal, and soon after rejoins the Chhonnokosh. The other has a very short course, when joining a very inconsiderable stream, that proceeds from a marsh, it takes the name of Duba. The Duba at this junction with the Sanas has on its banks a mart called Kaldoba, to which boats of 300 *mans* burthen can ascend in the rainy season. It joins the new Torsha, which will hereafter be described, about four miles north from the Brohmoputro.

On the banks of the Chhonnokosh, about five miles from the separation of the Sanas are two marts, Dimachora or Dimakuri, and Khyarvari. At all seasons boats of 100 *mans* burthen can reach Khyarvari. Immediately below Khyarvari the Chhonnokosh receives from the north-west a very large river, which the people called to me the Kalgani. It is, however, evidently the Surradinga of Major Rennell, a name which I could not pronounce so as to be understood by the natives of the place; but I am informed by a relation of the Raja of Vihar, that the Kaljani is formed by the junction of the Suraidangga and Gorom. A small river, named the Dipok, enters the fork between the Kaljani and Chhonnokosh. The former, being by far the larger river of the two, Major Rennell, as usual with European geographers, seems to have considered as the proper Chhonnokosh, which pro-

bably induced him to curtail the territory of the Vihar Raja by about 200 square miles. He probably was informed, that the boundary extended along the Chhonnokosh, and therefore made it terminate on the Kaljani, whereas it goes along the Chhonnokosh to the Godadhor, and ascends the right bank of that until it reaches the same parallel of latitude as the other northern frontier of his territory.

The Kaljani is said in the 1801 or 1802 to have received a very large addition from the Torsha, which deserted its usual channel near Vihar, sent a large branch to join the Kaljani a little before that unites with the Chhonnokosh, and produced a very great change on the face of the country below. About 16 miles below the junction, the channel being unable to retain this immense body of water, a new branch broke out, which almost equals the Tista in size. It takes a retrograde motion for about four miles to the north, and then turns to join the Brohmoputro between three and four miles above the mouth of the Chhonnokosh, having in its course swallowed up the lower part of the Duba river, as above described. This great new channel, being considered, not unnaturally, as arisen from the waters of the Torsha or Toyorosa, as it is called in the sacred language, has received that name. It is said that since the floods, 1807-1808, a great part of the waters of the Torsha have returned to their former channels, but still in Spring, 1808, I found both branches of the Chhonnokosh vast rivers, and I suspect that the information is not well founded, as the people on the banks of the Dhorla and Nilkumar still complained in 1809 of a diminution of their water. On the low part of the Chhonnokosh are three marts, Subolpat, Birnachhora, and Patoyamari; and on the Torsha is Chhonbadha.

Several alterations seem to have taken place since the time of Major Rennell's survey, in the rivers by which the Chhonnokosh and Nilkumar are connected. The connection then seems to have been formed by a river running nearly west and east; but this is now interrupted near the east end. A marsh, called Khorgi, sends out a small water course of the same name, which joins the Chhonnokosh in the direction that Major Rennell represents, and this sends to the south a branch named Bolidya, which joins the Chhonnokosh some miles lower down.

A river, called Phulkumar, or the "tender flower," comes from Vihar, and may be a branch of the Nilkumar or "blue youth," as represented by Major Rennell. It sends a branch to join the Nilkumar. The upper part of this does not seem to have been laid down by Major Rennell, and is named Gaimara, but its lower part is named Ghorar Dangra, and seems to be the west end of the channel, which existed at the time of Major Rennell's survey, while the middle portion of his river is now a dry channel that connected the two branches of the Phulkumar, and is called Voginisukha, or "the dry channel of herons." On reaching this the Phulkumar changes its name to Dudkumar, or "the white youth," which goes to join the Chhonnokosh at the same place with the Bolidya. In the rainy season, owing to the lowness of the country, these creeks and channels admit boats of considerable size, and Phulkumar, Bolidya, Rayigunj, and Muriya, are marts for the exportation and importation of goods.

Near the Brohmoputro the Chhonnokosh sends off a branch named Ichchamoti, which takes a bend to the west, and joins the Brohmoputro immediately below the mouth of the Chhonnokosh.

The Chhonnokosh joins the Brohmoputro, where that immense river, after having long run from east to west, takes a sudden bend to the south, and the two rivers, from the source of the Songkosh to 40 or 50 miles below its junction with the Brohmoputro, form a boundary that is very remarkable. The degree of knowledge and the customs that have been communicated to the people of Bengal, both by Brahmans and Muhammedans, have made comparatively little progress beyond this line, the inhabitants to the east of which are many centuries behind their western neighbours.

Between the Chhonnokosh and the Godadhor are many very large water-courses, in which most probably one or other of these large rivers has formerly flowed. Although several of these at all seasons contain a great deal of water, yet in some places they are quite dry, and they have never any stream, and are now considered as lakes.

The Godadhor is said to derive its name from one of the titles of Krishno, which implies "the wielder of a mace;" but in order to suit the name for such a far-fetched derivation it has probably been altered, and Guddada, the manner in

which Major Rennell writes it, seems to me to express the sound as pronounced by the inhabitants of its banks better than the orthography adopted by the Pandit, who is probably a good deal influenced by the sound of Godadhor, the river at Goya being familiar to his ear.

This river reaches the boundary of Vihar, has a large clear stream, and soon after receives from the west the Raydak, which is said to be the largest. Immediately below the junction, the dry channel called Chhonokosh is sent off, as I have already described. The Godadhor forms the boundary between Vihar and Bhotan for some way, and then for about seven miles forms the boundary between the possessions of the Company and those entrusted to the management of the Dev Raja. It then has the Company's possessions on both sides, and where it enters, receives a small river, the Bayonayi, which arises from a marsh called Chakma. This marsh and river form the boundary between the Company's possessions and those under the Dev Raja.

From thence the Godadhor proceeds about 14 miles, and receives from the forest of Porbot Joyar a small river arising with two branches, the Silayi which retains the name, and the Sijdoho which joins it some way before it falls into the Godadhor. In the rainy season both the Bayonayi and Silayi are useful for floating the timber of the forests into the Godadhor, and the same purpose is served by three water-courses, named Joldhaka, Dukhisukhi, and Shangreswor, which enter the Godadhor in the intermediate space, but which by the natives are called Bils, and do not receive the title of rivers.

About five miles below the mouth of the Silayi the Godadhor receives a very considerable river, the Sonkosh (little Sunecoss R.) This enters the Company's territories from Bhotan, in an exceedingly wild country, and there receives the Gorupala, which for some way separates Porbotjoya, belonging to the Company, from Raymana belonging to Bhotan.

From the frontier the Sonkosh runs south, between Porbotjoyar on the west, and Khungtaghat on the east, for about 15 miles, and then receives from the east a small river named Dipok. Immediately below this the Sonkosh has lately formed a new channel towards the north, and has de-

serted its old channel, and the remainder of its course runs very much to the west, in order to join the Godadhor, while it separates Porbotjoyar from Changpoor and Jamira.

During this space the Songkosh receives from Porbotjoyar two small streams, the Tipkai and Chhatakungri. Nearly opposite to the latter it sends off a branch to join a channel of the Brohmoputro, which at some distance below joins the Sonkosh, and thus forms two islands. The Sonkosh, on approaching the Godadhor, does not join it by a straight course. It sends forward a branch named the Sulimara, which joins the Godadhor, and forms a third island. The Sonkosh then takes a large bend to the south, and enters the Godadhor about two or three miles from the Brohmoputro. The united streams fall into this great river, winding rapidly past the rocky shores of Dhubri, by a passage which is rather dangerous for boats, although within they afford the waterman an excellent shelter. In the rainy season both the Godadhor and Sonkosh are navigable beyond the Company's territory, and afford a ready means for exporting whatever may be produced in a very great extent of fertile country, and for supplying its inhabitants with whatever foreign luxuries they required; but the state of society encourages the growth of little else but reeds and forests, and the thinly scattered inhabitants are able to purchase no foreign commodity except a little salt and iron. Koyimari, however, Vorundangga, Metyabo, and Dhubri on the Godadhor, and Parli on the Sonkosh, are insignificant places, from whence some of the rude produce of the country is exported, and where salt and iron are sold. The Godadhor is at all seasons navigable to the frontier for boats of 100 *mans* burthen, but the Sonkosh is somewhat smaller.

The next river to the Sonkosh is the Gauranggo, or Gourong of Major Rennell, which orthography I would prefer, were it not for the sake of uniformly expressing the name as written by the Pandit by the same combinations of our letters. It is a beautiful little river, at all times navigable for canoes to the frontier of Bhotan, and in the rainy season would admit boats of a large size; but a little timber exported from Varshi is its only commerce. At that place, in the spring, it has a rapid clear stream, running in a bed of sand, and its

banks being finely adorned with little hills, and better cultivated than the vicinity, are extremely beautiful.

Proceeding a little farther east, we come to the Diblayi, a smaller river, which in the spring is almost stagnant, but even then it is deep. It passes through a country, consisting of little hills, and swelling grounds covered with sal forests, and serves to float a considerable quantity of that timber into the Brohmoputro, which it enters to the west of a hill of the same name.

The next river that enters the Brohmoputro is the Champamoti, a river nearly of about the same size with the Godadhor, that is like the Thames at Windsor; and like this last the two Indian rivers are rather turbid. It enters the territories of the Company a little north from Dhontola, where there is a little commerce. It then passes between two hills, and turns east to receive a small tribute from the Tuniya. Afterwards it has a large bend to the south, passing the residence of the Changpor family, and then turns west parallel to the Brohmoputro until stopt by the hill called Dhir, when it turns south, and joins the Brohmoputro. At the angle, where it turns south, it receives from the sal forests of the north a small river, the Jonoray, by means of which the merchants of Salkongcha bring down some timber. Immediately west from Yogighopa, a small river named the Horipani, enters the Brohmoputro. It derives its sources from several marshes or lakes, especially from the beautiful pieces of water called Toborong, and after a very winding course enters the Brohmoputro.

The next river that I shall mention is the Manas, which reaches the boundary of the Company's territory, as separating the district of Vigni, paying a tribute to the prince of gods (Dev' Raja), from some districts now subject to the Lord of Heaven (Sworgodev); that is to the civil governor of Bhotan, and the nominal prince of Asam; and the river continues from thence to be in general the boundary between this said Lord of Heaven and the more powerful merchants of Leadenhall Street, until it joins the Brohmoputro at Yogighopa, a distance of about 17 miles; but both parties possess on each side of the river some portions, that are not contested; and some other portions on both sides are keenly

disputed by the owners of the lands, although no sort of interference, so far as I have learned, has ever been made by the superior powers.

Exactly where the Manas begins to form the boundary between Asam and Bengal, it receives from the north a river, that the natives call Ayti, which in the language of Kamrup signifies 'mother.' I could not make the people understand Barally, the name which Major Rennell gives to this river. The Ayi in the rainy season is navigable, and forms the boundary between Vijni and Khungtaghat, both the property of one person; but the former tributary to the Dev Raja, and the latter subject to the company.

The Manas in the dry season is navigable for boats of 50 or 60 *mans*, as far as Vijni, where the proprietor lives; but there is very little commerce carried on by its means. About 5 miles from its mouth it receives a small river named Kongjiya, which arises a little beyond the northern frontier of Khungtaghat, and passes through almost its whole breadth. The Manas enters the Brohmoputro by two mouths, the eastern of which is the boundary of Asam and some dry seasons of late for the western, which was formerly the largest, has been closed by a bar at its mouth.

Brohmoputro.—Having now reached the part where the Brohmoputro enters the territory of the Company, I shall proceed to give an account of that great river, so far as it passes through this district; but as it is of too vast a size for a cursory view from its banks to give any accurate notion of its various channels and islands, and as these have suffered almost total change since the survey made by Major Rennell, I am satisfied, that what I can say on the subject will prove very unsatisfactory.

The name Brohmoputro signifies the son of Brahma, the creator of the world, and from its grandeur, and from its being one of the greatest works of the creator on earth, it might in a figurative sense be entitled to that appellation; but such is not the derivation given by the learned. According to legend it owes its origin, to an adventure of Brahma with Omagha, the wife of an holy man named Santonu. The particulars are so extravagantly indecent, that I shall entirely omit them, and only state, that the affair ended in the

production of a holy pool or lake, called Brohmokundo. For many ages this remained in obscurity, until Porosuram had occasion to pass, while he was stained with the blood of the kingly race, whom he had murdered. On account of the bloody actions of this incarnation of God the battle axe clung to his hand, nor could he separate this instument of death from his grasp, in order to wash away the gore. While resting on the Brohmokundo, he observed a young black bull come up to his mother, who was alarmed at his appearance, and said, my son, in what manner have you lost your purity, and become black. The calf replied, mother, I have killed a Brahman. Then my son you must bathe in Brohmokundo, which has great efficacy in removing sin. The Calf immediately went into the pool, and was restored to his natural white colour. On seeing this, Porosuram immediately followed his example, the battle axe fell from his hand, and all his stains were removed. Such is the manner, in which the profound sages of the east instruct the gaping multitude in the valuable duties of pilgrimage; and from what they say, I am inclined to believe, that, even among the Pandits, there are many black calves, who have no doubt of the truth of such relations. This history goes on to represent Porosuram in a more amiable light. In order to supply mankind with water of such admirable efficacy, he cut the hills with his battle axe, and allowed the river to flow through its present channel. Brohmokundo, I have no doubt, is in the mountains of Thibet, near the sources of the Indus and Ganges, although the people of Kamrup imagine, that it is much nearer, in the north-east parts of the kingdom of Asam. This however, I have no doubt, is a mistake, as in Nepal I heard from several persons, who had visited the spot, that the Brohmoputro, arises from the region called (according to their pronunciation) Manas-sarovar, which is a frozen territory containing numerous hills and lakes. The Brohmoputro of the Hindus is therefore the Sanpoo of the Chinese, as Major Rennell supposed. I should not indeed have thought it becoming to have given any confirmation to the opinion of a geographer so justly celebrated, had not he expressed to me his uneasiness concerning the doubts of Mr. Dalrymple, who in arranging the geopraphical materials

which I brought from Ava, seemed to think with D' Anville, that the Sanpoo was one of the heads of the Ayrawati or river of Ava.

The Brohmoputro reaches the frontier of the Company's territory with a channel at least a mile broad, and where not divided by Islands continues nearly of the same width; but in several places these subdivide the channel into many branches, and enlarge its size, so that from bank to bank there are often five miles. In the dry season the water no where fills the channel even where narrowest. In the rainy season the river, except where there are a few scattered hills on its banks, every where overflows the country for some miles, and in many places deluges an extent of 20 or 30 miles in width, and insulates such small hills as are in the vicinity. It usually begins to rise in April, and in the beginning of May it increases still farther. This may in part be owing to the melting of snow, but in general I observed, that the swelling of the river, and the inundation were chiefly affected by the rains in the immediate vicinity of where I was. A few fair days always diminished its size, and it never rose much, except after a very heavy rain. In June the rapidity of the river, as well as its size increased very much; and it is about the highest in the beginning of August. Towards the end of that month it generally falls considerably, and its current diminishes greatly in force. In the beginning of August and end of July, I observed, that, in passing over a rock at Goyalpara, where there was then a depth of at least 16 feet, the rapidity of the current occasioned the most violent whirlpools accompanied by a considerable noise, while in the beginning of October, although the rock came near the surface, the water glided smoothly over it. The inundation subsides in the end of August, and although the river usually rises once or twice in September and the beginning of October, it has never in these months been known to pass beyond its channel, which is both very wide, and deep.

The Brohmoputro in this district, is no where fordable at any season; but its navigation is not very easy. In the rainy season its current is remarkably strong, and below Dhubri is rather tempestuous, while the wilds above that place render the tracking by ropes difficult. In the dry season the vast number of sands render the navigation ex-

ceedingly tedious, and a great many trunks of trees, half buried in its channel, occasions some danger. At Goyalpara it is the most placid water that I have ever seen, and during the six months that I resided there, I did not above two or three times see its surface ruffled by wind; and even in very strong squalls not a single wave rose so high as to break. Except however its magnificent size, and the grand scenery of its bank, it is a disgusting river. Its water is the dirtiest, that I have ever seen; and in the floods is almost entirely covered with a scum of dusky foam intermixed with logs of wood, vast floats of reeds, and all manner of dead bodies, especially those of deer and oxen, which are almost as offensive as the half burned carcases on the banks of the Ganges.

The islands of the Brohmoputro and its low banks are undergoing constant changes. Wherever its current is directed against their sandy sides, they are undermined, and swept away: but as the force of the current is always confined to a small portion of the channel, the sand thus carried away is deposited the moment it happens to escape out of the most rapid parts of the stream, and the deposition increases rapidly, whenever from the accumulation of sand the stream is more completely diverted to other parts. The sand is often so rapidly deposited, that it rises almost to a level with the inundation, and in such cases must always continue barren. In general however, when the water over a new formed sand becomes entirely stagnant, the clay and earth, that are suspended in the muddy stream, immediately subside, but this does not usually happen in the first year, at least the quantity of soil then deposited is usually small, and only enables tamarisks and reeds to take root, which they do with astonishing vigor, and give some degree of stability to the new land. The quantity of soil deposited in 3 or 4 years is usually sufficient to render the soil fit for cultivation, and brings it within a foot or two of the level of the floods. It is evident, that a deposition from the river can never raise it higher, although the dust collected by wind round bushes often raises some few spots a few inches above the high water-mark. The surface, however, of these islands and banks is by no means level; but swells, so that some parts are near the level of the water in the highest floods,

while others are covered to a depth of 20 feet; nor can this occasion wonder, if we consider the irregular manner in which the deposition must take place, owing to differences in the stillness of various parts of the water. Subsequent floods, if continued for ages, would no doubt bring the whole to a level, by gradually depositing much mud, where the depth of water was great, and none where the earth had arisen to the level of the high-water mark; but time is no-where perhaps allowed for such tedious operations, and there are probably very few spots in these inundated parts, that have continued for a century without having been swept away. These depositions in the common dialect of Bengal, when they are of a small size, and do not admit of cultivation, are called *Chora;* but when they are large. and especially when they are covered with soil so as to be fit for cultivation, they are called *Chor.* In the proper dialect of Kamrup, these cultivable lands are called Changpoor.

The Brohmoputro, after reaching the frontier of the Company's territory, for upwards of 20 miles has the kingdom of Asam on its northern bank, while the southern forms part of British India, and part of the islands belong to the one power, and part to the other. In this space I have little to observe. The appearance of yellow cliffs on the south side of the river at (Commerputah and Baanati R.) Kamarpota and Bohoti as mentioned by Major Rennel, seems now little remarkable, or indeed distinguishable from the common high abrupt bank of all other rivers. Above Goyalpara, on the same side, all the low land between the hills and river (Bengal atlas map. 18), since Major Rennell made his survey, has been separated from the continent by a channel, and now consists chiefly of Choras and islands, and the Krishnayi river (Keestny R.) now enters the Brohmoputro immediately below Bibi Paingli (Bibby pointa R.), while the principal channel of the river comes between the sands laid down by Major Rennell as E. from Goyalpara, and the ruins of the adjacent low lands.

Immediately below Goyalpara, the sands laid down as on the opposite side of the river, have been forced to the south, and have formed between the town and river an extensive Chor, now partly cultivated, and the current is now washing away the opposite part of Asam where it has opened a new passage

for the Manas, and in the dry season the old one contiguous to Yodighopa, (Jughigopa R.) is shut, as has been mentioned.

From thence to near Ranggamati I had no opportunity of observing the river, but I understood, that the long channel on its southern bank opposite to the hills called Dhir and Dudkumar, (Deheer and Doodkoar R.) still remains: as do also the three islands between Kanggomati and Dhubri (Rangamatty and Dubarye R.); only that the Jinnamary creek of Major Rennell has diminished greatly in size, and the islands seem to be more cultivated than in his time. Immediately below the mouth of the long channel, which I have lately mentioned, the left bank has received great additions, and of course the right has suffered corresponding losses. I shall first mention the accessions of the left. These accessions are still surrounded by channels, which when small and dry, except during the floods, are usually called Songta. But, if these channels contain a stream throughout the year, the vulgar of Bengal call them Dangra. In the sacred language, naturally less copious than the Bengalese in a nomenclature of this kind, both are called Srot.

Beginning immediately below the situation of Bosotandy in Major Rennell's map, we have a chor occupied by a small collection of farms called Bhanggonmari. This is separated from a larger chor by a channel called Songta Khaoya, which at all seasons contains a small stream. On the other side this chor is bounded by a larger channel called the Pagla. It contains three collections of farms, Bhakuyamari, Baoshkata and Basarchor, part of which however is on a still larger chor, situated on the other side of the Pagla. A little below the Songta Khaoya is lost in the Pagla, and this channel is joined by a river from the interior called Koliya, which will hereafter be described. Where it now joins the Pagla, its channel is dry; but soon after its name is recovered, passing out on the opposite side of the Pagla to join an old channel of the Jijiram, a river that will be hereafter described. The old Jijiram soon after sends a branch to the Brohmoputro, which is named Songta Khaoya, and together with the Jijiram Koliya and Pagla encircles a large chor, on which, as before-mentioned, is situated a part of the collection of farms

called Basar chor, together with Pochar chor, Madarer chor, and Chandar chor, which, when Major Rennell made his survey, was far to the south-west on the opposite side of the Brohmoputro.

A new channel called Bangskatarsongta, which now conveys the water of the Koliya into the Pagla, together with the old channel and the Pagla include a small chor not inhabited, but violently disputed between the neighbouring landholders.

South from thence an old channel of the Jijiram, its present channel and the Pagla include a chor, that is well occupied; and when Major Rennell made his survey, seems to have been on the banks of the Brohmoputro, being apparently the grove of trees represented north-east from Rajabella, on what he calls the Monee creek. Now, however, two very large chors intervene between it and the Brohmoputro.

The first is bounded on the east by the present channel of the Jijiram, which occupies nearly the situation of Major Rennell's Monee; on the north and east by a channel, which is called the old (Buri) Jijiram; for in the short period, since Major Rennell surveyed the country, we have not only the formation of a river called the Jijiram, but here is one channel, and we shall soon find another that have acquired the name of old. This old, and the present Jijiram uniting form the southern boundary of the chor, which is intersected by an old branch of another old Jijiram called the dry Khyartola. On this chor are several collections of farms, among which is Rajabola, in which we trace the Rajabella of Major Rennell. This is on the east bank of the old Jijiram, which must therefore be the Monee creek.

Beyond the old Jijiram, and between it and the Brohmoputro, is another chor bounded on the north by a channel connecting the two rivers, and called Songta Khaoya; and on the south by the present Jijiram. This chor is still inhabited, but the Brohmoputro has begun to return upon it. North from that Songta Khaoya, and bounded on the other sides by the Brohmoputro and Pagla, is a very large chor, and among its hamlets we trace the Barabanga of Major Rennell in the Berabhangga of the present day, and the origin of the name Monee creek may be discovered in the village Monirchor. Both villages have moved far north, the inhabitants of these regions having no fixed abode. Indeed the

lower part of the Monee creek has been swept away, and the Brohmoputro now approaches within less than two miles of Singgimari, which is situated at the north end of the southernmost of the hills, which seem to have been called Rajabella to Major Rennell, from his having viewed them over that village, when he asked their name.

South from the old Jijiram before mentioned, east from the present Jijiram, and west from another channel called also the old Jijiram, is another large chor, bounded on the south by the junction of the last mentioned old Jijiram and the present channel of this river. This chor also is divided into two portions by a branch of the Jijiram called Khyartola, which here contains much water. This was a fine country until the late disputes of its proprietor with the Garos, since which it has been nearly deserted.

Such are the encroachments and concessions, which the Brohmoputro has made on its left bank in passing through this district; for Singgimari is now on the boundary of Moymonsing. On the right the Brohmoputro proceeds almost straight west from Dhubri, until it is joined by the Chhonnokosh, and has carried away many islands, chors, and villages. The Putyamanri of Major Rennell has been removed to the bank of the Chhonnokosh, seems now to stand nearly where Poonkur did then, and is within half-a-mile of the Brohmoputro. Below the mouth of the Chhonnokosh, again, the right bank of the Brohmoputro has been gaining, and the channels on that side have been diminishing, so that many of the chors and islands have united with the main, but I had no opportunity of being able to trace the alterations in a particular manner. Near Chilmari, again the right bank begins to lose, at Bhowanigunj the loss is more considerable, and at present, as I have said before, the river threatens to carry away all the vicinity of Dewangunj, and perhaps, to force its way through the Konayi into the heart of Nator. On the left bank, of course, the river is here gaining ground, several large chors have formed and add to a corner of the district that is situated on that side of the river, and which has not been separated, when all the adjacent lands of Kurigang were lately annexed to the Moymonsing district.

Concerning the rivers which fall into the Brohmoputro from the south or from Dokhyinkul. I shall now return to

the frontier of Asam, and describe the rivers, which join the Brohmoputro from the hills on its left bank.

The Marki, which the Pandit says, should be pronounced Markori, is a small river that arises from the Garo hills towards the frontier of Asam. It flows north through the whole breadth of the Company's territory, and entering Asam, soon after joins the Dev'sila.

The Dev'sila is a more considerable, and a very beautiful little river like the Trent at Newark. It arises from the east side of the highest of the Garo hills, that are seen from the plain, and loaded canoes can at all seasons pass up almost to the foot of the mountains. Near this is Chamagang, a place where some trade is carried on with the Garos. This river is called Dev'sila, and passes into Asam, where, after receiving the Marki, it runs a considerable way parallel to the frontier. During this course, its receives from the Company's territory a small dirty stream called Juriya or Jholjhola. On coming within a few miles of the Brohmoputro, it joins a river of Asam named the Kailasi, which is alleged to have formerly been the boundary, as Major Rennell seems to have supposed; but now no part of the Kailasi passes through any territory that is subject to the Company. This encroachment of the Asamese is said to have happened sometime between the years 1770 and 1780, when six small districts (Mauzas) were taken by force from the Vijni Raja, then only, I believe, tributary to the Company.

Immediately before entering the Brohmoputro, the Kailasi receives another less considerable river, named Kornayi, which arising from the west side of the same great mountain, that gives rise to the Dev'sila, has on its bank a place of trade named Raumari; and runs north until it passes all the hills, when it separates into various branches, and forms a diminutive delta in the low banks of the Brohmoputro. Its eastern branch preserves the name; and, after enclosing a considerable piece of land by a branch called Jibarangga, falls into the Kailasi. The western boundary of this delta is called Geruya, which runs north-west until it reaches within about a mile of the Brohmoputro, when it separates into two. One branch runs east, forming an island by means of a channel called the Kusarvarirdangra, and then joins the Kailasi, where that river receives the Kornayi. The other branch of the

Geruya runs west, and joins the Phulnayi near its mouth. The Geruya, near where it separates from the Kornayi, receives from a large marsh on the frontier a channel called Odlar, which seems to have been an old course of the Kornayi.

The Phulnayi is a still smaller river than the Kornayi, and runs north and west to join the Brohmoputro, which it does by a deep and wide passage, very difficult to cross with cattle, as its bottom is a soft mud. On its upper part is Ronggojuli, a mart for trading with the Garos.

Next is a somewhat more considerable river, which arises from the Garo mountains with four heads, the Rongronga, the Chungchiya, the Chipna, and the Kochudhoya. These uniting form the Habiri, which joins the Brohmoputro at Bohoti (Baahati R.) and in the rainy season admits of the transportation of goods in canoes. It communicates with large old channels, which extend a considerable way west, parallel to the Brohmoputro.

The Dudnayi contains a turbid stream, but deeper than any hitherto mentioned in these parts, as at all seasons of the year canoes can ascend to a place called Dhepa, which is among the Garo mountains, and it has on its bank a place named Damra, where the Garos export and import some goods. Soon after leaving the mountains it receives another turbid stream called the Chila, and its runs almost straight north to join the Krishnayi, near where that river falls into the Brohmoputro.

The Krishnayi comes from a deep recess in the Garo mountains, has a pretty large stream, which at all seasons of the year is navigable for loaded canoes. In proceeding north it receives the Kordong, a little stream from the west, immediately below which is Jira, one of the chief marts for dealing with the Garos. South from this it receives from the east another small river named the Kirang. It then passes Haworaghat, once the chief place of the vicinity, and which still retains a little trade. It then runs a considerable way nearly east, joins with the Dudnayi, and immediately after falls into the Brohmoputro, a little below Bibipaingti.

The Jijiram, by far the most considerable river of these parts, which the then impenetrable nature of the country prevented Major Rennell from observing, but which I was

able to trace, partly from the country having become somewhat clearer, and partly perhaps from my suite being more adapted for overcoming difficulties. The Jijiram comes from the south-end of the lofty Chorehachu, which forms the north-western extremity of the Garo mountains. It is there a pretty considerable river, and its source is said to be at a great distance towards the east; but this is doubtful, the Garos being reserved, and the Bengalese rarely venturing to visit the country. The Jijiram enters the low country in a waste relinquished to elephants; but soon flows into a beautiful valley in which is situated Nivari, one of the chief marts of the Garo trade. At all seasons loaded canoes can reach thus far. At Nivari the Jijiram receives a fine clear stream, the Islami named after a Moslem saint. It rises from the hills above Jira, and passes through a richly cultivated valley which in beauty equals the finest of Malabar. The Jijiram then passes through a wide low valley above 14 miles in length; but the river winds exceedingly. About the middle of the valley is Magurmeri another Garo mart, above which the Jijiram receives from the south-west a rivulet named the Rongkhati. Near the lower end of the valley the Jijiram divides into two branches. In the dry season that which goes towards the south-west for some way, contains no water; but having been the original channel of the river, it retains the name, and in the rainy season loaded canoes can pass through to Singgimari.

I shall now however proceed to describe the eastern branch, by which in the dry season the whole water of the river passes, and which is named Bolboli. Soon after separating from the dry Jijiram, this channel enters Urpoterdola a very large marsh, and turning east joins a very small rivulet named the Jhiniri, which however, gives its name to the united stream, the Bolboli being in all probability of a very recent date. The Jhiniri rises from the south end of the Jira hills, and runs south, until it is receives the Bolboli. It then is enlarged by the draining of the marsh, through which it passes to the east, and joins the Brohmoputro about six miles above Goyalpara. When Major Rennell made his survey, it would appear, that a large extent of low land bounded the Brohmoputro in this part, and brought the united streams of the Krishnayi and Jhiniri close to Goyalpara; but now the two

streams enter the great river about three miles from each other, and do not approach the town.

The other branch of the Jijiram, which retains the name, after having continued some way as a dry channel, passes between two hills Agriya and Paglijhora; but, before entering the passage, receives some drainings from the large marsh called Urpoterdol, and acquires a little stream, which is gradually increased by numerous rills that fall from the mountains, among which it passes for about 22 miles, through a most beautiful valley. The most considerable of these rivulets are the Tisompoor, Borojhora and Dailong, and afterwards it winds through the inundated country; but in general at no great distance from the hills, until it reaches the Brohmoputro, soon after having washed the rocks of Singgimari, which are the only staple part in this long course of between 30 and 40 miles. Its channel of course is constantly undergoing changes, both from the action of its own water, and from that of the Brohmoputro. Most of these have already been detailed, I shall therefore at present confine myself in mentioning the rivers, which it receives from the hills.

The first of these is the Dherchi, which passes west from Hatogong, at present the chief place of Michpara. About 12 miles below its entrance into the low country, the Jijiram has increased very much in size, and at Chalitavari, a Garo mart on its banks, boats of 200 *mans* burthen frequent it at all seasons.

Some way below Chalitavari, a very considerable river comes from the desert in several branches, named Ojagor, Ojanggor, Ghangoya, Kukurkata and Dhordhora, which wind about and intersect each other in a manner that I could not exactly comprehend, in passing through a country where the reeds often intercepted my view, although I rode on an elephant. Of these branches the Ojanggor is the most considerable. Among them are situated the original seat of the Mechpara family, and Silapani a Garo mart. Opposite to where the Jijiram receives the Ojanggor is another Garo mart named Singgadubi.

A few miles below Singgadubi, a river named Ronggai enters the left side of the Jijiram, and has on its side a Garo mart Banggalkhata, to which boats can ascend at all seasons. A little below this the channel of the Jijiram has twice shifted

its course, as formerly mentioned. On the present channel are Teltari and Rajabola, two Garo marts. A little above Singgimari hill it receives the Kolongki, a considerable river which separates Kalumalupara of this district from Koroyivavi, now annexed to Moymonsing. A very little below the mouth of the Kolongki the Jijiram receives a small creek, the Ghoramara, which for some way also separates this district from Moymonsing, and then it enters the Brohmoputro by two mouths.

General remarks.—The numerous gradual changes, that are constantly taking place in the rivers of the district, are attended with much inconvenience. One person's property being carried away, and another's enlarged, while the tax of both continues the same; the one becomes unable to pay what the government demands, and the other is suddenly enriched, and acquires habits of expense, which on the next change of the rivers he is unable to relinquish. No one thinks of raising buildings of a durable nature on so precarious a foundation; so that the wealthy have little comfort in their dwellings, and the country is destitute of ornament. Still however the people in these changes sustain no violent injury. A village of Bengal is removed four or five miles with very little inconvenience indeed, and such a change of place may be considered as nothing more than an usual casualty, such as an inconvenient shower which produces on the people no effect of consequence; for even in common there are very few houses, that last three years, partly from the slightness of the materials, and partly from the frequency of fires.

It is only when very sudden changes take place that great evils arise, and none such has happened since the year of the Bengal era 1194, or for 20 years before this year 1809. The change which then took place in the Tista, owing to a great storm, was accompanied with a deluge, by which one half of both people and cattle were swept from the whole of the country near the new source, which the river assumed. The means, that I have proposed in the account of Dinajpoor, for preventing sudden changes in the course of rivers, can only, it is evident, have a considerable effect on those of a moderate size; and to prevent the changes, which take

place on bodies of immense power as the Brohmoputro or Tista, may be considered as far beyond the effects of human industry.

Lakes and Marshes.—In this district there are several bodies of water, that are entitled to the appellation of lakes, although they are not so clearly distinguished from marshes as the more beautiful lakes of the northern regions of Europe and America. It may also he observed, that since the time of Major Rennell's survey they would appear to have diminished both in number and size. In the numerous changes, that take place in the rivers of this district, many of these lakes have been drained; and by the natural deposition, that takes place from the waters of a muddy inundation, when these reach a stagnant lake, it must gradually be filled; while the operation is assisted by the most vigorous vegetation of aquatic plants, which often form a crust, that is capable of supporting cattle, and gradually converts the lake to a marsh. Indeed the same name (Bil) is by the natives given to both.

The numerous changes, that happen in the courses of rivers, and the great size of those in this district, have left very numerous pieces of water, which in the language of the natives are called Jhils; and in this district which is moister than Dinajpoor, and seems to contain more numerous springs, these channels are in many places filled with water throughout the year, and often resemble small lakes, some of which are very beautiful. They no doubt are gradually obliterated; but where there are many springs this process seems to advance slowly; and when in the course of the process, the water of the springs begins to be confined, and exceeds the quantity that can be evaporated from a small surface, it again assumes the appearance of a stream, which forces a way to the nearest river.

Air and Weather.—Although the air and weather of this district must have a strong general resemblance to those which prevail in the adjacent district of Dinajpoor, that occupies nearly the same parallels of latitude; yet the greater proximity to the mountains has a considerable effect, especially in comparing the eastern parts of this district with the western parts of Dinajpoor.

The first and most essential difference as most affecting the productions of the two countries is, that the springs of Ronggopoor are moister and earlier than those of Dinajpoor. In both of the seasons, that I have past in the country, there has been a great deal of rain in the end of March, in April, and in the beginning of May, not in short irregular squalls from the north-west, although these occasionally happen, but in very heavy showers, often without wind, and more frequently with moderate winds from the east. Hail seems less common, although I observed one very heavy shower. The dews also continue throughout the spring, and indeed at all seasons when there is no rain. Neither are the heats of spring so scorching and parching in this district as towards the west. Even in its western parts, what are called the hot winds seldom continue more than 8 or 10 days in the year, and in the eastern parts are so little known, that the natives could not comprehend what my Calcutta people meant, when they described these oppressive gales. The heats of May are tempered by the eastern winds, especially towards the frontier of Asam; and at Goyalpara the thermometer during that month was often so low as 70° and never rose above 80°. From the beginning of June until the end of October the sensation of heat was great; but this was owing to the calmness of the weather, for I never observed the thermometer higher than 84°. About the middle of October the nights there became tolerable; but the days continued hot until December. In that part of the country easterly winds prevail 10 months in the year; but for four months after the middle of October they incline to the northward. Westerly winds prevail from about the middle of February, until the middle of April, when the east winds recommence, and refresh the earth with coolness and gentle showers; but they often alternate with southerly breezes.

During the cold season fogs are exceedingly prevalent at Goyalpara, and the natives pretend from their abundance to foretel the quantity of rain that will fall in the ensuing year; heavy fogs are followed by heavy rains, and on the contrary light fogs are succeeded by scanty rains.

In the western parts of the district the weather approximates nearer to that of Dinajpoor, or rather is in an intermediate state between the weather of that place and that of

Goyalpara. Mr. Gibson has had the goodness to furnish me with the observations which he made on this subject, while surgeon to the station, and which, as more certain and satisfactory, than the vague opinions of the natives, I have copied in the appendix, although it is much to be regretted, that his observations do not even complete one year, much less do they extend to a length, which would enable us to draw general averages, on which full dependence could be placed.

In the north-west part of the district, the east winds prevail as much as at Goyalpara, and the west winds are common only for two months; but north winds are rare, except squalls accompanied by thunder and rain; and in the violence of the rainy season southerly winds are common. Towards the frontier of Dinajpoor, in that part, the hot winds are stronger than in most parts of the district; but towards the boundaries of Bhotan and Gorkha they are not known; and if I understood the natives rightly, they occasionally have hoar frost in winter.

Earthquakes are very frequent. Some years indeed there are none, but in others, as this year, (180$\frac{8}{9}$) there have been three, or even more. They have always been slight, so as to do no manner of injury; and by the simple natives of the eastern part of the district are considered, as a clear proof of the country being a favourite residence of the Gods; for it is supposed to be the heavy tread of these powerful beings, that occasions the motion of the earth.

CHAPTER II.

GENERAL VIEW OF THE HISTORY OF RONGGOPOOR.

The history of this district is perhaps involved in still greater obscurity than that of Dinajpoor. Almost the whole of it is included in the ancient Hindu territory of Kamrup, which extends east from the Korotoya, where it joined the kingdom of Motsyo, to Dikkorbasini a river of Asam, which enters the Brohmoputro a little to the east of the eastern Kamakhya, which is said to be 14 days journey by water above Jorhat, the present capital of that kingdom. I have not been able to learn that the ancient Hindus mention any kingdom as intervening between Kamrup and China. Those whom I have consulted seem to think, that Kamrup is bounded on the east by Chin', by which, however, it must be observed, is probably meant the country between the Indian and Chinese empires; for, as Abul Fazil justly observes, the Chinese empire is the Maha-Chin' of the Hindus. He indeed calls Pegu the China of the Hindus; but in this he is only to be considered as mentioning for the whole, what was then the principal kingdom; as now we might say, that the empire of Ava is the proper China of the Hindus; and in fact it now separates Kamrup from the Chinese empire or Maha Chin'. On the north Kamrup extends to Kongjogiri, the frontier of Modro, the kingdom of Sailyo, which comprehends Bhotan. I have not however, been able to learn where this mountain is placed, and the Bhoteas seem to have made large encroachments on the whole northern frontier of Kamrup. The southern boundary of Kamrup is where the Lakhya river separates from the Brohmoputro, and there it is bounded by the country called Bonggo. Kamrup, according to this description, includes a portion of Moymonsing (north part of Dacca R.) and of Srihotto (Silhet R.) together with Monipoor, Jaintiya, Kachhar, and Asam.

The earliest tradition concerning the history of Kamrup,

is, that it was given by Krishno to Norok, the son of the earth (Prithivi). This Norok, although an infidel (Osur), was for some time a favourite of the god, who appointed him guardian (Dwarpal) of the temple of Kamakhya (granter of pleasure), who naturally presided over the region of desire (Kamrup). This deity is by the Hindus considered as female, and her temple situated near Gohati, the place where Norok resided, is still much frequented.

Kamrup is said to have been then divided into four Piths or portions, which may naturally be expected to have appellations suitable to its name, and tutelary deity. They are accordingly called Kam Pith, Rotno Pith, Moni Pith, and Yoni Pith, alluding to desire, beauty, and some circumstances not unconnected with these qualities, which our customs do not admit to be mentioned with the plainness that is allowed in the sacred languages of the east. In fact the country by the natives is considered as the principal seat of amorous delight, and a great indulgence is considered as allowable. I have not learned the boundaries of these divisions; but am told, that Rotnopith is the country now called Vihar.

Norok did not long merit the favour of Krishno. Being a great oppressor, and a worshipper of the rival god Sib, he was put to death, and was succeeded by his son Bhogodotto. At the time of the wars, which are said to have placed Yudhishthir on the throne of India, this prince engaged in the great contest on the losing side, and followed the fortunes of Duryodhon. There can be little doubt, that this is the same person with the Bhugrut of Mr. Gladwin's translation of the Ayeen Akbery, "who came to the assistance of Jirjoodhun, and gallantly fell in the war of the Mahabahrut." By Abul Fazil this prince is said to have been of the Khyetri Khyotriyo caste, and this is supported by the opinion of the Brahmans; but here a considerable difficulty occurs; for it is generally allowed, that Bhogodotto was the son of Norok, who was not a Hindu. We shall however soon see, that in Kamrup many other personages have been adopted into the princely race, whose claims to a Hindu descent are at best exceedingly doubtful.

In the great war, Bhogodotto fell by the hands of Orjun, brother of Yudhishthir, but according to the Ayeen Akbery 23 princes of the same family, continued to govern after his

death. The authority of this work is however diminished by its supposing that these princes governed the whole of Bengal, which seems entirely without foundation. It is however very likely, and is said indeed to be mentioned in the Purans, that for some time, the descendants of Bhogodotto retained the government of Kamrup. I cannot indeed adopt the chronology, which places Yudhishthir about 3200 years before the birth of Christ; on the contrary, I am persuaded, that this prince lived considerably after the time of Alexander; for in every part of India there remain traces of the family of Yudhishthir, or of the princes who were his contemporaries, and of many dynasties, that have governed since his time; but all these later dynasties so far as I have learned, may be ascertained to be of a comparatively late period; and making every possible allowance for the reigns of the families of Yudhishthir and of the dynasties that have succeeded, we shall not be able to place the former much beyond the time of Augustus. I am happy to acknowledge, that I have derived this manner of reasoning on the subject from a conversation with my worthy friend Major Mackensie of Madras, who has formed more accurate notions on Indian history than any person whose opinions I know, notions founded on a careful investigation of the remains of antiquity, and not on the fictions of Indian poets, who in the extravagance of invention exceed even the fertile genius of Greece.

In the part of the Yogini Tontro, which I have procured, and which is considered as the highest authority concerning everything relating to Kamrup, the Pandit of the mission says that there is no mention of Bhogodotto, but that the god Sib prophecies that after the infidel Norok, and at the commencement of the era of Laka, that is about the end of the first century of our era, there would be Sudro-kings of Kamrup. The first Raja mentioned is Devyeswor, in whose time the worship of Kameswori or Kamakhya, the knowledge of which had hitherto been confined to the learned, would be published even to the vulgar, and this would happen at the very beginning of the era of Saka, or in the year of our era 76. This Raja is said to have been of the tribe called in the Sangskrita language Dhivor, which is usually applied to the Kaibortos of Bengal; but it may be doubted whether the prince belonged to that tribe, which is not one of Kamrup.

The worship of the Linga according to the prophecy would begin in the 19th year of Saka. Some indefinite time after that period a Brahman born of the Korotoya river, and named Nagosongkor, would be king, and extend the doctrine. After him, but at what interval is not mentioned, would be a Raja named Jolpeswor, who would still further encourage that worship, and who would build the celebrated temple of Jolpis. Very considerable ruins are at no great distance from that place, as will be hereafter described; but they are ascribed to a Prithu Raja, who may however have been a person of the same family.

This Prithu Raja, from the size of his capital, and the numerous works raised in the vicinity by various dependents and connections of the court, must have governed a large extent of country, and for a considerable period of time. Although he is in some measure an object of worship among the neighbouring Hindus, they have few traditions concerning the place from whence he came, nor at what period he lived; and I heard it only mentioned by one old man, that he governed before the time of the dynasty, which will be next mentioned.

As usual he is considered as having been a very holy personage, who was so much afraid of having his purity sullied, that, on the approach of an abominable tribe of impure feeders named Kichok, he threw himself into a tank, and was followed by all his guards, so that the town was given up to plunder and the family ceased to reign. At present the Kichok are a kind of gipsies that are thinly scattered in the northern parts of India, and live by snaring game, telling fortunes, and it is usually supposed by stealing.

It would not appear that during the dynasty of Adisur any part of this district was comprehended in the Hindu kingdom of Bengal. On the contrary about that time or not long after, the western parts of this country as far as the Brohmoputro, seem to have been subject to a family of princes, the first of whom, that has left any traces, was Dhormo Pal. Whether or not from his name we may suppose that he was one of the Pal family which preceded the dynasty of Adisur, who in the wreck of his family may have saved a portion, I shall not venture to determine. From the works that are attributed to Dhormo Pal, he would appear to have been a

person of some power; and even the works attributed to relations and dependents of his family possess some degree of magnitude. He is said to have had a brother named Manikchondro, who seems to have died early, and to have left the management of his son and estate to his wife Moynawoti. This lady makes a conspicuous figure in the traditions of the natives, and is said to have killed Dhormo Pal in an engagement near the banks of the Tista; at least the Raja disappeared during the battle of his troops and those of his sister-in-law. Moynawoti's son, Gopichondro, succeeded his uncle, and seems to have left the management of his affairs to his mother, and for some time to have indulged himself in the luxury of 100 wives, among whom the two most celebrated for beauty and rank were Hudna and Pudna, one of whom, if not both, was daughter of a person of considerable rank named Horischondro. When Gopichondro had grown up, and probably when he had been satiated with the pleasure which women bestow, he wished to interfere in business. His mother had then the art to persuade him to dedicate his life to religion; and having placed him under the tuition of her spiritual guide (Guru) Haripa, a religious mendicant (Yogi) of remarkable sanctity, this prince changed from voluptuousness to superstition, adopted the same manner of life with his instructor, and is supposed to be now wandering in the forests. The people of Kamrup are still frequently entertained by the songs of itinerant bards of the low caste called Yogi, who repeat the poem called Sibergit, which gives an account of Gopichondro, of his pious resignation of power, and of the lamentations of his hundred wives, who by no means approved of his change of life. This song is in the vulgar language, and its repetition occupies four or five Hindu hours for two days.

As the father is praised by the Hindus for his piety, his son Hovochondro, or Bhovochondro, as his name is here more usually pronounced, is given as an example of stupidity, who with his minister Govochondro did nothing like other people, and turned night into day, and day into night. Many examples of their stupidity are related to serve as amusement to the youth of Bengal; but the Raja seems to have lived in considerable splendor, and without fear, while the works of his relation Lora, and of his tributary Binna show, that his

dependents had considerable power, and did not require fortresses to enable them to live in security. After the death of Bhovochondro there came a Pala Raja of the same family, who is said to have been destroyed by a dynasty, that I shall have next occasion to mention; although it is more probable that a period of anarchy intervened.

The princes of the dynasty of Dhormo Pal are supposed to have been Khyotriyos, yet this seems doubtful. The lady Moynawoti had not a Brahman for a spiritual guide; but this important office was held by a Yogi, that is a Sudro dedicated to a religious life; and there is great reason to believe, that the Yogis, who repeat the songs, are descendants of this kind of priesthood, who were degraded by Songkor Acharyo, and who reject the Brahmans as spiritual guides, although in order to procure a miserable existence they have now betaken themselves to weaving, burning lime, and other low employments. In the south of India they collect and vend drugs, and pretend to practise physic, but are equally obstinate in rejecting the instruction of the sacred order.

With regard to the next dynasty there is greater certainty, although as usual the chronology is attended with many difficulties. According to tradition there was a Brahman, whose name is unknown; but who had a servant that tended his cattle, no one knows where. According to some this servant was an infidel (Osur), most probably from the mountains of Tripura; but concerning this, different persons are not exactly agreed; and some allege, that it was his mother who was of the impure race, and that she bore her son while in the service of the Brahman. Many complaints were lodged against this fellow; and his master one day was desired to view him asleep, while his cattle were permitted to destroy the crops of the neighbours. The Brahman was advancing with a determination to bestow the merited punishment, when he observed the lines on the naked feet of his servant, and immediately, by his profound skill in the most noble science of Samudrik Jyotish, knew that the sleeper would become a prince. On this discovery the Brahman paid him all due respect, rendered it unnecessary for him to perform any low office, and showed him still more kindness by disclosing the certainty of his future greatness; for the servant in return promised, that, when he became a prince, the Brahman should

be his chief minister (Patro). Accordingly some time afterwards it is not known how he became king, and is said to have destroyed Pala the successor of Hovochondro. This, however, as I have before observed, is rather doubtful; and Kamrup in the interval had probably fallen into a state of anarchy favourable for an upstart; and was overrun by various rude tribes, Koch, Mech, Garo, Kacchari, Rabha, Hajong, Tripura, Bhot, and Nepcha, who neither spoke the language of Bengal, nor had adopted the religion of the Brahmans, although numerous fugitives had taken refuge from the violence of Sultan Jalaludin, as mentioned in my account of Dinajpoor, and had diffused some degree of instruction, or at least had preserved the little improvement that had been made in former dynasties.

The new Raja seems to have been much guided by his minister the Brahman, assumed a Hindu title, Nilodhwoj, and placed himself under the tuition of the sacred order. For this purpose a colony of Brahmans were introduced from Maithilo, and from thence we may perhaps infer the country of the minister. There is no trace of an earlier colony of Brahmans in Kamrup than this from Maithilo, and the great merits of the Prince were rewarded by elevating his tribe called Khyen to the dignity of pure Hindus. It is indeed contended by the Rajbongsis, that Nilodhwoj was of their caste, and that the Khyen were only his servants begotten by Rajbongsis on prostitutes of the Khyotriyo tribe; but it seems highly improbable that the Raja would procure the dignity of pure birth for the illegitimate offspring of his servants, while his own family remained in the impure tribe of Rajbongsi, the origin of which seems to me of a later date. The Raja having settled his government, built a city called Komatapoor, and he and his successors took the title of Komoteswor, or Lords of Kometa, while the title of Komoteswori, or lady of Komota, was bestowed on the family deity, a female spirit as usual delighting in blood.

As each Raja of this family claimed his right to govern on the authority of some miracle, it was discovered by Chokrodhwoj, the second prince, that Bhogodotto had received from Sib an amulet (Koboj), which rendered him invulnerable, and which he usually wore on his arm. In the hurry of preparation for battle this amulet had been left behind on

the day, when Bhogodotto was killed, and lay concealed near Hostinapoor, until the time of Chokrodhwoj, when this prince was informed in a dream how the amulet might be found, and that it was to be worshipped as representing Komoteswori, as it is to this day.

During this dynasty the office of chief minister (Patro) seems to have been hereditary, as well as the regal dignity, and the Brahman and his descendents occupied a fortress contiguous to the walls of the city; but the government does not seem to have been very secure, as not only the royal palace and the residence of the minister, but several houses of inferior personages seem to have been fortified, although situated within the immense works by which the city was surrounded.

Chokrodhwoj was succeeded by Nilambor, the third and last prince of the family. His dominions are said to have extended over the greater part of Kamrup, and included part of Motsyo; for the fort at Ghoraghat is said to have been one of his erecting. Numerous public works, especially magnificent roads, are attributed to this prince, who from thence seems to have governed his country with attention; but the circumstances related concerning his overthrow are accompanied with traits of the most savage barbarity.

Whether from a natural suspiciousness of temper, or from an uncommon accuracy of observing such circumstances, the Raja on entering his womens' apartments, one day, observed traces, which convinced him, that a man had been there. He was immediately inflamed with jealousy, and having sent people to watch, a young Brahman, son of Sochi Patro the prime minister, was soon caught attempting to enter the royal apartments, and to dishonour his master. He was taken before the king, put privately to death, and part of his body was prepared for food. His father, having been invited to a grand entertainment given by the king, eat of his son's body; for in Kamrup the Brahmans are allowed great liberties in their diet. After he had satiated himself with this monstrous food, the king showed him his son's head, and informed him of the crime, and of what he had been eating. The minister is said to have acted with a presence of mind well suited for such an occasion. He said that his son had no doubt deserved any punishment; but, as the king had made him eat

such a horrid repast, that he could no longer continue in his service, but would retire from the world, and dedicate himself to the duties of a religious mendicant. By this stratagem he was allowed to retire, and having assumed the habit of a Sonnyasi, immediately left Kamrup. His first object now was to procure revenge, and he proceeded without delay to Gaur, where he laid before the Moslem king information, that was followed by an attack on Nilambor. For sometime, however, the invasion, did not seem likely to terminate in success, for after a siege of 12 years the Moslem had made no impression on the works of Komatapoor. Although the length of the siege is probably exceedingly exaggerated by tradition, its issue probably continued long doubtful; for the invading army has evidently fortified its camp with much care. The place is said to have been taken at length by stratagem, or rather by the most abominable treachery. The Muhammedan commander informed the king by message, that having lost all hopes of taking the place, he was desirous of making peace, and of leaving the country on the most friendly terms. This having been accepted, it was proposed, that the ladies of the Moslem chiefs should pay their respects to the queen. This also was received as a mark of polite attention, and a number of covered litters were admitted into the womens' apartments within the citadel. In place of Moslem ladies these litters contained arms, and the bearers were soldiers, who, immediately on gaining admission, seized their weapons, and secured the person of the Raja, who was put into an iron cage, in order to afford amusement for the Sultan and populace of Gaur. On the way he contrived to escape, and has ever since remained concealed.

The Muhammedans of Ghoraghat attribute the destruction of Nilambor to their favourite saint Ismael Gaji, of whom I have given an account in the report concerning Dinajpoor. By the Moslems of this district he is considered as the chief of saints, and several places of worship are erected to his memory, or over precious relics that belonged to his person. But this reverence has probably induced them to magnify the conquests of Ismael, who governed Ghoraghat in the reign of Nusrut Shah; a prince whose reign commenced about the year of our era, 1523, which seems to be somewhat too late for the destruction of Komotapoor.

In the manuscript account of Bengal, which I procured at Maldeh, it is said, that the Sultan Hoseyn, immediate predecessor of Nusrut, conquered Kamrup, and killed its king Harup Narayon, son of Malkongyar, son of Sada Lukhymon, and I have no doubt, that these are the same persons with the three princes of Komotapoor; for the Hindu Rajas have so many titles that one person may choose to call them by a name totally different from that which another person may choose to employ; and the time of the events will not admit of our supposing, that a dynasty intervened between that destroyed by Hoseyn, and the one which now governs the small portion of Kamrup, that retains some degree of independence.

In the short account of Asam, published in the second volume of the Asiatick Researches, which seems to me more accurate than the commentator is willing to admit, it is stated, that "Huseyn Shah, a king of Bengal, undertook an expedition against Asam, in which he had at first considerable success. The Raja retired to the mountains, and the son of the king was left with a large army to keep possession of the country. In the rainy season the Raja descended into the plains, and destroyed the whole invading army, who were all either killed or made prisoners (A. R. vol. 2, p. 180). It was probably this rash expedition, which frustrated the conquest of Komotapoor, and rendered it necessary for the Moslems to retire, after a possession of one or two years. Indeed the tradition of the Hindus state, that they made no stay at Komotapoor, but retreated immediately with what booty they could procure. This, however, seems improbable, and I shall have occasion to show, that within the walls of Komota, there are probable traces of the Moslems having begun very considerable works, which have been broken off unfinished. It is therefore probable, that Nilambor was destroyed by Hoseyn Shah in person, and he began to reign about 40 years before the usurpation of Sheer Shah, or about the year 1496 of our era. The conquests therefore of Ismael Gaji must be confined to the vicinity of Ghoraghat, and perhaps he did no more than retain these small portions of the conquests made by the Sultan Hoseyn, where he founded the city named after Nusrut, the successor of that prince.

The overthrow of Nilambor is looked upon by the natives as a most unfortunate event. In the Yogini Tontro, it is told, that in the time of Norok, a most holy person Vosishtho Muni went to the temple of Kamakhya, and was refused admittance by the infidel guardians. As such persons, conscious of their worth, are sometimes apt to be a great deal too irascible, Vosishtho prayed that the temple might be deprived of all dignity, which accordingly would have immediately happened, had not the goddess of love (Kamakhya) made a complaint to Sib, who although he could not entirely prevent the effects of the holy man's imprecation (Sangpon); yet postponed the completion until the destruction of Komotapar; and he ordered that this degradation should continue only until the restoration of the Komoteswor, who, as I have said, is supposed to be still alive, and his return is anxiously and eagerly expected by the people of Kamrup, as some of the events, which are prophesied to precede the restoration, have already come to pass. On that happy occasion the goddess of delight will be restored to full glory, and the four nations of usurpers, who now share Kamrup, will be extirpated by mutual slaughter. These nations are the Plov or Bhoteas, the Saumar or Asamese, the Kuvach or Koch, who govern Vihar, and the Yovon or barbarians of the west, who, according to the excellent authority of the Yogini Tontro, are descendants of Haihoyo and Taojongghol, two Khyotriyos, who, on account of cowardice, were degraded and prohibited from eating pure food, and from following the doctrine of the Beds.

Two brothers, named Chondon and Modon, after the overthrow of Nilambor, established a short government of eight years, at a place called Morolavas, which now is under the government of Dev' Raja, and is about 30 miles north from Komotapoor. Their power was not only transient, but seems to have extended to no great distance, and the parts of Kamrup, that were not retained by the Moslems, seem to have fallen again into anarchy under the chiefs of the rude tribes which I formerly mentioned. Among these, by far the most powerful were the Koch, who had a number of chiefs, at first independent, but who gradually united under the authority of one of themselves named Hajo. He seems to have been a person of great vigour, and reduced under his government the

whole of this district, except Ghoraghat, together with most of that portion of Asam, which is included in the government of Ghohati or Kamrup. He had no children, except two daughters, Hira and Jira.

Hira, before the rise of her family, had been married to a certain Herya, who is said to have been of the impure tribe called Mech. Whether Jira was married or not is not known; but she had a son named Sisu, while her sister bore a son named Visu. The former is said to be ancestor of several branches of the family that are now subject to the Company; but Visu succeeded to the whole power of his grandfather. As he was not contented with the instruction of the Kolitas, who seem to have been the original priesthood of his tribe, nor with the learning of the Brahmans of Maithilo, who had been formerly introduced, he procured some men of piety (Baidiks) from Srihotto, and gave them the title of Kamrupi Brahmans, and these form the second colony of the sacred order that has settled in this country.

To this era may probably be referred the composition, or, as the Hindus would say, the publication of many, or most of the books called Tontros, which are supposed to have been communicated by the God Sib to his wife Parboti about 5000 years ago. One of the most celebrated of these compositions, the Yogini Tontro, I am indeed informed, mentions the amours of Hira and the government of her son; nor is there any doubt that Kamrup is usually considered as the grand source of this system of magic, and the period between the time of Visu and of his great grandson Porikhyit seems to have been the only period when the learning of the Brahmans flourished in that country. The doctrines contained in these works admit of many indulgencies necessary for new converts, and to enable the Brahmans to share in the pleasures of a most sensual people; and they inculcate chiefly the worship of the female spirits, that are appeased with blood, which was the original worship of the country, and which has now become very generally diffused among the Brahmans of Bengal, with whom these Tontros are in the highest request.

It was now discovered that the Raja was not a son of the poor barbarian Herya; but that his mother, although born a Koch, was not only of a celestial origin, but had been the peculiar favourite of the God Sib, who had passed much

time in amorous dalliance with the damsel, and was the actual father of the prince, who took the name of Viswo Singho, and bestowed on the son of his aunt Jira that of Sib' Singho; and this prince also claimed for his mother the honour of the most intimate favour of the God, whose name he bore.

Although the Yogini Tontro calls the father of Hira a barbarian (Melechchho); yet it has discovered, that the Koch were not in fact an impure tribe, as had been in general supposed; but were descended from some Khyotriyos, who had fled into Kamrup and the adjacent country of Chin, in order to escape from the violence of Porosuram, when that deity pursued the kings of the earth, and gave their territories to the Brahmans. In this exile the descendants of the Khyotriyos had departed from many parts of the Hindu law, and on this account were considered impure. This seems to be exactly the same story which Sir William Jones quotes (A. R. 2, page 368) from the institutes of Menu, and on the authority of which he deduces the origin of the Chinese from the Hindus. The features both of Chinese and Koch seem to me insuperable objections against that theory; and I have no doubt, that both the passage of Menu and the fable of the Koch are equally founded on national vanity, which however unbecoming in a lawyer or philosopher like Menu, is excusable enough in the Koch, who among the people with whom it is their fortune to live, are naturally desirous of procuring some means of being raised from the dregs of impurity. On this pretended descent the Koch, or at least all of them that have adopted the Hindu religion, and have relinquished their impure practices, assume the title of Rajbongsis, or descendants of princes, and the other rude tribes of Kamrup and Chin', such as Mech and Hajong, who have followed their example in religion, have assumed the same title. All the descendants of Hira, still farther elated by their supposed divine origin, assume the title of Dev' or lord, and all the reigning princes of the family claim the title of Narayon, which among the Hindus is one of the names of the supreme deity.

Viswo Singho was so weak as to divide his dominions between two sons, Noro Narayon and Suklodhwoj. The former obtained the country west from the Chhonnokosh, the latter

obtained the country east from that river, together with both sides of the Brohmoputro. I shall now proceed to give an account of this branch of the family, which was the most considerable.

Suklodhwoj seems to have governed without any remarkable event, and left his dominions to his son Roghu Dev Narayon. He had two sons Porikhyit Narayon and another, who as an appanage, obtained Dorong, which his descendants still retain under the kings of Asam. Porikhyit, however, prudently retained the sovereignty of the whole, and lived at Gialjhar on the west side of the Godadhor, where the only remains to be seen, although the place is also called Atharo Kotha, or 18 castles, clearly evince the small improvement which his people had made in the arts; but his court seems to have flourished in learning, and 700 Brahmans are said to have resided at his capital.

When Abul Fazil composed the Ayeen Akbery, the subdivision of the kingdom of Viswo Singho was not known at Delhi, although in all probability it had recently taken place. From prudential motives it had perhaps been carefully concealed, and the two branches of the family lived in an amity, that was absolutely necessary for their safety. Abul Fazil says that "North from Bengal is the province of Coach (Koch), the chief of which commands 1000 horse and 100,000 foot (the usual oriental exaggeration). Kamrup, which is also called Kamtah (Komota the old capital), makes a part of his dominion." Soon after this, however, it is said, that the Muhammedan governor of Dhaka discovered the real state of affairs, and became very urgent with Porikhyit for tribute. The Raja being afraid, did not absolutely refuse to comply; but, in order to procure favourable terms, was advised to undertake a journey to Agra, where he was kindly received, and procured an order from the king directing the governor to take whatever tribute the Raja chose to offer. On returning to Dhaka the Raja, who was totally ignorant of human affairs, and of the immensity of the sum, offered 20,000,000 of rupees, and returned to his capital highly satisfied with his conduct. When his minister (Petro) explained to him the nature of the promise which he had made, the poor Raja was thrown into consternation, and again set out for Agra, taking his minister with him, in order to avoid such

mistakes. Unfortunately he died by the way, and the Moslems, in the mean time, took possession of the country, in order to recover the money that had been promised. The minister proceeded to court, where after some trouble he was appointed Kanungoe or register of the country, which was divided into four Sirkars. Uttorkul or Dhenkiri north of the Brohmoputro, Dokhyinkul south of the same, Banggalbhumi west of the Brohmoputro, and Kamrup proper, called so as containing Gohati, the most ancient capital of the country. The brother of Porikhyit was confirmed in his government of Dorong, and Chondro Narayon and the son of the unfortunate Raja, received very large estates, which his descendants still retain as subjects. These I shall afterwards have occasion to mention. Large estates were also given to the new Kanungoe, from whose family papers these accounts are taken.

The Moslem army took possession of the country about the year 1009 of the Bengal era, that is A. D. 1603, or two years before the death of Akber. A Mogul general (Fouzdar) resided at Kanggamati, and the country is said, for many years to have undergone considerable improvements, especially under the government of a certain noble Hindu named Mano Singho. The usual desire of encroachment, however, induced the Moslems, in the reign of Aurengzebe, to invade Asam, the limits of which were then very narrow; but the people were fierce of their independence, were invigorated by a nourishing diet, and strong drink, and their princes still retained their energy of mind, and had not sunk under the enervating and unceasing ceremonies of the Hindu doctrines. The Mogul army under Meer Jumla was completely destroyed, and they were compelled to cede to the Asamese the whole of Sirkar Kamrup, and a portion of Uttorkul and Dokhyinkul, which have ever since been placed under the management of a great Asamese officer, and form the government of Kamrup, which is about a third part of the whole kingdom. After a residence of 73 years, the Muhammedans withdrew the (Fouzari) government of Ranggamati, and placed the station of the governor of the frontier at Ghoraghat, as I have mentioned in my account of Dinajpoor. Still however an officer dignified with the title of Nawab resided at Ranggamati, with some troops; but it seemed to have been the

wish of the Mogul government to encourage the growth of forests and reeds, which might serve as a check to the incursions of the Asamese; and nothing was required of the chiefs descended from Porikhyit, nor from the Zemindars of the hilly countries, but a tribute in a great measure nominal.

The conversion of the Kings of Asam to the doctrines of the Brahmans of Bengal, which happened soon after the overthrow of Meer Jumlah, seems to have put a total stop to their enterprise, and the petty chiefs, who remained nominally under the authority of the Nawab of Ranggamati, would have been entirely uninterrupted in cutting each others throats, and in reducing the country to a desert, had not they been assisted by the Bhoteas, who brought several of them under their authority, and continued advancing, when the Company's gigantic power put a stop to all petty attacks of that nature. A tolerably settled frontier has been obtained, there are some appearances of a regular government, and cultivation is again beginning to revive, although it is still much retarded by the constant squabbles of the chiefs, and the liberty which they take of dictating to all who reside on their property.

I shall now finish this historical view with an account of the western division of Viswo Singho's dominions, which fell to the share of his son Noro Narayon. This division comprehended the whole northern parts from the Chhonnokosh to the Mahanonda, and from Serkar Ghoraghat to the mountains of Bhotan, being a very fertile tract of country about 90 miles from north-west to south-east, and 60 miles from north-east to south-west. The north-west extremity of this territory was settled on the descendants of Sib Singho the son of Jiru the grand aunt of Noro Narayon, from among whom the Rajas were bound to choose their chief ministers (Raykot). This portion, as producing an income of 32,000 rs. a year, was called Bottrishazari (Bootishazary R.) but the general name given to the principality was Vihar, as having been the scene of the voluptuous intercourse between Sib, and the daughters of Hajo. In order to distinguish this Vihar from the large territory of the same name near Patna, it has been usual to call it Koch Vihar (Coos Beyhar R); but all remembrance of the Koch is disagreeable to its princes, and at

their capital all additional appellations given to Vihar are considered as exceedingly uncourtly.

The following is the succession of these princes; but among these, after the fifth generation are some sons by adoption, and some collateral, and it is alleged, illegitimate successions, of which I have been able to procure no satisfactory account. 1. Noro N. 2. Lokhymi N. 3. Vir N. 4. Pran N. 5. Mod' N. 6. Vosudev' N. 7. Mohindro N. 8. Dino N. 9. Rupo N. 10. Upendro N. 11. Devendro N. 12. Dhairjyendro N. 13. Rajendro N. 14. Dhorendro N. 15. Vijendro N. 16. Khogendro N. 17. Horendro N. the reigning prince, by the natives he is considered as a very pious person; for he pays no attention to business, but passes the whole of his time in retirement, and as is supposed, much of it in prayer, and as he lays out much money in supporting men dedicated to a religious life. Of course his temporal affairs are not flourishing; and his people would probably suffer less, were he more attentive to their government; for he is said to be desirous of rendering justice. At present the whole management of the country is left to strangers, who are alleged to be mere sharks; but all the chiefs of the Rajbongsis are like their prince; no one is said to be either able or willing to attend to business. It is supposed by the natives, that the gods have bestowed an extraordinary reward on the virtue of the Raja. He has fifty wives. The accounts which I have heard of this chief from Europeans, who were well acquainted with him, differ a good deal; and represent him as a poor creature exhausted by drunkenness and debauchery.*

The Vhar Rajas reckon by the era of their ancestor Viswo, and suppose, that he began to govern in the Bengal year 916 or A. D. 1509. This is scarcely reconcilable with the supposition that Hoseyn Shah destroyed Komotapoor after a long siege, as he began to govern about 1496; especially if we suppose, that a long anarchy took place between the governments of Nilambor and Viswo. I can only suppose, that Hajo immediately after the retreat of the Moslems began to acquire great power, and that the era begins with the independence of the country, in place of being reckoned from

* The details given in this and other instances exhibit a melancholy picture of vicious propensities.—[ED.]

the reign of Viswo, the impure Hajo being considered by the descendants of the gods, as an unworthy connection. It must farther be observed, that from an inscription on a temple erected by Pran Narayon, the great great grandson of Viswo, that prince was alive in the year of Sakadityo 1587 or A. D. 1665, so that five reigns, according to the era of Viswo, occupied 156 years; while the 12 following reigns have only occupied 144 years. It must be also observed, that the era of Viswo does not appear to have been in use in the year 1665, and is a recent invention, which can have no great authority; yet I do not think it much antedated, as the government of Porikhyit, a great grandson of Viswo, was destroyed in the year 1603.

After the division of their territory into two principalities, the Koch sensible of their weakness, are said to have erected a line of fortifications along their southern frontier. This still remains, and is attributed to Mod', the fifth prince of Vihar; but it proved an effectual protection to his part of the country for only a very short period. About the beginning of the 18th century, the Muhammedans under the command of a certain Ebadut Khan were able to wrest from his descendants, the districts which in the Bengal atlas are called Boodah and Ronggopoor; and, as if they had conquered the whole, erected them into a new Serkar called Koch Vihar or Kochar. Indeed it comprehends at least a third of the whole principality, and that by far the most improved, although this is probably owing in a great measure to its change of masters.

The confusion that ensued in the Mogul government, secured the Vihar family from farther encroachments on that side; but their reduced state now exposed them to the depredations of the Dev' Raja, who deprived them of one-half of their remaining territories. The attack indeed was on the point of proving entirely ruinous, when Dorpo Dev', the Raykot or hereditary minister, having laid aside all regard to his duty, rebelled against his sovereign and kinsman. He entered into an alliance with the Dev' Raja, and ceded to him a considerable portion of the Bottrishazari, on condition of being supported in overthrowing the Raja, to whose titles in fact, there were some objections. Having procured troops from Bhotan he invaded Vihar. The Raja in despair applied

for assistance to the Company, and to secure protection, engaged to pay one-half of his revenue. Accordingly in 1772, Captain Jones with a battalion of sepoys routed Dorpo Dev', who took refuge in Bhotan. Captain Jones followed, and in 1773 took the fortress of Dalim Koth', on which the Dev' Raja and Dorpo sued for peace. This was granted, and the parts of Bottrishazari, that had not been ceded to Bhotan, were restored to Dorpo; but he was placed exactly on the same footing as an ordinary Zemindar, and a revenue was fixed on his lands; while he lost all authority in the remnant of Vihar, which does not now exceed one-third of its original dimensions, and pays as a tribute, what is supposed to be one-half of its net revenue. In settling the frontier, great favour and lenity seems to have been shown to the Bhoteas, probably with a view of gaining their friendship in an acceptation of commercial advantages, that would appear to be chimerical. Some favour, however, has also been shown to the Raja. When the Moslems settled their new conquest of Serkar Koch Vihar, they gave the Zemindaries or management of the soil to various officers and servants of the Raja, by whose treachery they probably had been assisted. Among these, three considerable estates were in the possession of a branch of the family, from among the members of which, the Nazirdev' or commander of the troops, was always appointed; and these estates had been granted as a part of the means by which the expense of the army was to be defrayed. The descendants of the Nazirdev' had enjoyed these estates from the time of the Moslem conquest; but on the British army being bound by treaty to defend the country, the Raja represented that he had no occasion to support a military establishment, and that therefore the general had no pretence for keeping lands to enable him to maintain soldiers. It has been thought just, to allow the Raja to enjoy these estates as a Zemindar, and to receive whatever profits may be derived from their management. The possession which the Nazirdev' had obtained from the Moslems, seems to render the case doubtful; but the claim of the Raja is certainly possessed of great weight.

CHAPTER III.

TOPOGRAPHY AND ANTIQUITIES OF THE DIVISIONS OF RONGGOPOOR.

For the benefit of etymologists, before I proceed to give an account of each division that is placed under the care of an officer of police named Darogah, I shall previously observe, that in this district a great many of the names of places terminate in *Mari.* The natives, whom I have very frequently consulted on the occasion, have uniformly agreed in stating, that these names were first given by a Mogul chief, who was a very great sportsman, and who gave a name to every place where he killed any game, thus Chilmari "the death of a kite," Vaghmari "the death of a tiger." Not to mention the silliness of such a conceit, there are strong difficulties in adopting it. Mogul chiefs seldom attack small fish, yet 'we have Singgimari, Koyimari, Bhanggonmari, and the like; and we can scarcely suppose, that even one of their fiercest Serdars would by way of mere amusement kill a Bhotea, yet we have Bhotmari. These are however possible events; but it is still more difficult to imagine, that the Mogul hunted flowers and plants, yet we have Phulmari, Chalitamari, &c. I am persuaded therefore, that Mari is the old or Kamrup pronunciation of Vari, house or abode; and the present occupants of the country apply this to the abode of inanimate as well as of living things. Salvari for instance signifies "a Sal forest," and Khagravari means "a thicket of reeds."

Division of the Kotwali.—The town of Ronggopoor is placed under the care of an officer of police named Kotwal, to whose vigilance is entrusted a district called the Kotwali, which extends about eight miles each way, and may comprehend about 64 square miles.

The town of Ronggopoor is considered as composed of Mahigunj, Nawabgunj, Mirgunj and Nurdigunj, although these are much scattered, and are separated from each other even by fields. The houses (Vavis) in the whole are said to be about 3000. The number of separate buildings or roofs

may be 10,000, and the inhabitants may be from 15 to 20,000 persons. It is only near the police office in Mahigunj, that there is any appearance of a town. At that place there are a few houses built with brick, and a few covered with tiles. There are in the whole 42 brick buildings; six houses belonging to landholders who occasionally reside, and eight to landholders who constantly reside, and were formerly engaged in trade, 10 warehouses or shops, seven chapels (Thakurvari), three public temples (Mot'), two monuments of Moslem saints (Durgahs), and six mosques. On the whole it is still a more miserable place than Dinajpoor. The roads in its vicinity are in tolerable repair. The police office (Thanah) is constructed of brick, is suitable enough for the purpose, and is the only public building, except the places of worship, and some very small bridges of the same material.

The two most remarkable places of Moslem worship are the monuments (Durgah) of two persons reputed saints, Jalal Bakhari and Ghorasahid. The former has some rude brick buildings of a considerable size, and all strangers Moslems and Hindus make an offering on their first arrival. The other has no building; but is considered as very holy, and is much frequented. There is a pretty large mosque and Imanvari at Nawabgunj, both within the same enclosure; but as these were constructed by an ordinary man, who is still alive, they are little respected. The places of Hindu worship are still less conspicuous, and indeed are altogether insignificant. The Moslems had a fort at Mahigunj, but no traces of it remain. Still less are there any traces of the palaces to which we might imagine, that Bhogodotto retired for pleasure; as the name of the place is said to indicate.

Thanah Dhap.—Dhap is said to retain the name of the principality of Hovochondro, which was called Dhah Rajyo; but the appellation is now confined to the portion of the territory where the public offices of the district are situated, where the European officers of government reside, and which may properly be considered as the capital. Dhap also enjoys one of the privileges of a capital of a district in the jurisdiction of the native officer, who determines small suits, being more extended than usual, and reaching to suits of 100 rs. in value. This division is of great extent, containing

about 344 square miles, and is somewhat of a square form, but towards the south-east a corner runs out in a very irregular manner. This division contains no lake nor marsh of remarkable size. The houses of the Europeans extend along an excellent road leading from the police office of this division to Nawabgunj in the Kotwali, and bordered on each side by a row of very elegant trees (*Mesua feraia*). Each house having a lawn tolerably well kept, they have a beautiful appearance in a country, where there is so little done to adorn nature; but the houses in themselves are almost as bad as those of Dinajpoor.

Twelve proprietors of assessed estates (Zemindars) reside, and six of them are women. Besides those of the Europeans, six houses are constructed entirely of brick, and an equal number have at least the family place of worship of that material, $\frac{3}{16}$ of the dwellings have in some part of their premises, buildings composed of wooden posts, mat walls, and grass thatch; $\frac{1}{4}$ of the dwellings are constructed in the same manner, but have only bamboo posts; the remainder have rude hurdles for walls. None are thatched with straw, which is very inferior to grass. Dhap, the residence of the native officer of police, may, in this district, be considered as a good town; as it contains 43 regular shops, and perhaps 300 houses, tolerably closely built.

The Moslems have no place of worship deserving notice. They chiefly frequent the Durgahs in Kotwali. Near Kaligunj ten miles east from the Thanah is a tank, which is supposed to have been formed by the Gods, and many people, especially women, bathe in it on the thirteenth of the waning moon in Chaitro. On the same day, and also on the eighth of the increasing moon in the same month, several people bathe in a branch of the Manas at a place called Kalidoho. There is no temple of the least note; that most frequented is a thatched hut in the town of Dhap, where it is supposed, that holy men may meet with god, on which account the place is called Siddhopith; there is no image. The most common village gods (Gram devatas) are Pangthari and Burithakurani or the old naiad of the Tista. The only remain of antiquity is a small fort situated on the west side of the Ghaghot and called Monthonakoth. It is a small oblong fortification, sur-

rounded by an earthen rampart on three sides, and by the river on the fourth, and contains no traces of brick buildings. Its construction is attributed to the kings of Komotapoor.

Phoronvari, where the police office of this division is situated, is said to derive its name from being a place where several kinds of seasoning, included under the general name of Phoron are cultivated. The district is of an oblong form. The country is not so well cultivated as Dhap, and contains more trees in proportion to its bamboos. In one place is a small forest of stunted sal, which is about a mile in length and half a mile in width.

Two Zemindars, both sudras, reside, and give some encouragement to learning. In their premises they have some brick buildings; and Ram Rudro of Kangkinya is a very respectable old man, who is among the few Zemindars of this district, that show any real politeness to strangers. His residence, although plain, is neat, and this valuable quality extends to a considerable distance round, not only in roads, gardens, and avenues, but even to the neighbouring villages. The greater part of the houses are thatched with grass (Ulu), and by far the greater part of them are constructed of bamboo frames, and of hurdles (Tati) made of reeds or grass, which serve for walls. About 500 huts may have walls made of bamboo mats, and 100 may be supported by wooden posts. There are some among the poor, who cannot afford to thatch their houses with grass, and use rice straw.

Bhotmari is the only place, that can with propriety be called a town, and may contain 150 houses (Varis). The Zemindars have erected some small brick temples, but in the whole division there is no place of worship in the least remarkable either for size or elegance; nor is there any place considered as of remarkable sanctity. Kali is the most common deity (Gram devata) of the villagers. The only remarkable remain of antiquity is a fine road attributed to Nilambor. It passes south from Komotapoor to Ghoraghat, sends off several branches, and proceeds of course through several divisions of this district, such as Dhap, Kotwali, Molonggo, Pirgunj, and Vagdwar, where it will be needless to mention it again. Where the country is low, it is raised to a very great height, and is a broad grand work worthy of a magnificent prince; but as it consists entirely of earth,

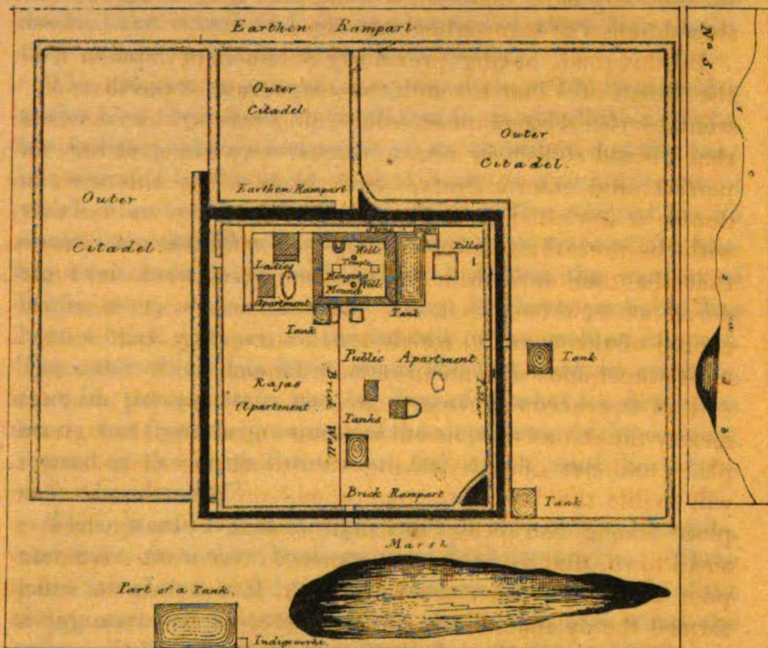
without any hard material, it would not long resist the continued action of many wheel carriages.

By this road, having previously obtained permission from the Rajah of Vihar through the magistrate of the district, I went to visit Komotapoor, concerning which, the accounts, that I could collect in remote places, were as usual very imperfect, and contradictory. Strictly speaking this was, no doubt, a deviation from my instructions; but as my visit, with the precautions I took, could give no offence, I thought that the four days, which I thus employed, would be considered as well bestowed, the place having once been the capital of the country, which I was surveying, and being a most stupendous monument of rude labour.

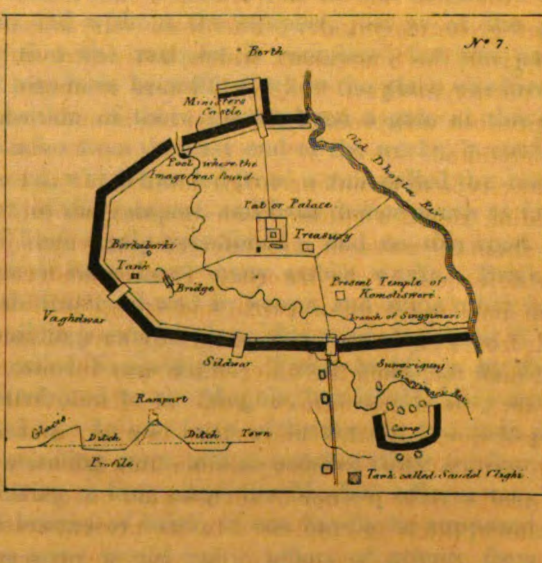
The two accompanying plans, (No. 6 and 7) although merely formed as sketches in walking and riding through the place, and not done by taking either bearing or measures, will enable the reader to comprehend my description. The place among Europeans is usually called Lalbazar from a small town, that is at some distance to the west. Komotapoor was situated on the west bank of the Dhorla, which formed the defence of one side. The river has now shifted its course farther east, but the old channel, which now occupies the east side of the old city, shows, that formerly it was of great magnitude. The town was intersected by a small river, the Singgimari, which has destroyed a considerable portion of the works, both where it enters, and leaves the city, but was probably kept within bounds, when the city was inhabited.

The city is of an oblong form; and, so far as I could judge by riding round it on the inside of the inner ditch, is in that line about 19 miles in circumference, of which perhaps five were defended by the Dhorla. The remainder was fortified by an immense bank of earth, and by a double ditch. The earth from the inner ditch seems to have formed the rampart, and that from the outer ditch was thrown towards the country, so as to form a kind of glacis, but without a covered way. By this means the rampart and outer ditch were made of the greatest possible dimensions, with perhaps the smallest labour; nor in such a kind of fortification would the inner ditch be useless. In its present state the inner ditch is of very various widths, and never seems to have

Komotapoor.



No 5. Section of Dhorla. — No 6 Kormolo Pal.



London, W.H.Allen & Co. 7 Leadenhall Street.
J. Netherclift, Lithog.

been regular; but the encroachments of agriculture, no doubt, have occasioned an appearance of more irregularity than existed, when the works were perfect.

The rampart at present is in general about 180 feet in width at the base, and from 20 to 30 feet in perpendicular height, but it has probably lost much of its elevation, and the base has widened by the earth washed down on a counterscarp, of which however there is now no trace. The rampart has no doubt been chiefly of earth, and there is no trace of its having even been faced with brick; but from the number of bricks every where scattered about it, there probably has been a brick parapet, on the summit of the earthen rampart. The outer ditch has been about 250 feet wide, no estimate, from its present state, can be formed of what its depth has been; but from the greatness of the slope towards the country, formed of the earth thrown out, the depth must have been very considerable.

These works run in straight sides of very unequal lengths, and have no towers, bastions, nor flanking angles. Three gates are shown, and I thought, that on the west bank of the Singgimari I could trace remains of a fourth, near where the camp of the besiegers was formed. At that place, there were no ditches, but in their stead several additional works both within and without the rampart, just as at the gates. It is true, that the rampart is complete; but the passage through it may have been filled, when the place was invested. The supposition of there having been a gate at this place, which is 3 miles from the east end of the works, is confirmed by an old road, which has led from a ruin called the treasury to this part of the rampart, and from thence south to Ghoraghat, as I have lately mentioned; and on this road there would seem to have been many public works. Bricks and stones, both scattered and in heaps, and some other indications of buildings extend along this road, for about 3 miles, to a tank, called Saudoldighi. These buildings by the natives are attributed to the Moguls, but in this they are probably mistaken. In one heap of bricks are two rude pillars of granite standing erect, and in another there are four; and although during a long siege the Moslem officers may have built small houses of brick, it can hardly be supposed, that a besieging army would carry pillars of granite from such

a distance as would be requisite. It is very likely indeed, that in making their approaches the besiegers occupied these buildings.

About 2 miles west from what I suppose to have been a gate, and from the Singgimari river is an evident gate, which has been strengthened by many works, both without and within the rampart, in order to supply the deficiency of ditches; for draw bridges form no part of Hindu military architecture. Both the gate and these additional works have been constructed of bricks, and the gate has been supported by stone pillars, on which account it is called Siladwar. The stones are quite rude and contain no carving.

Rather more than 2 miles from thence is another similar gate, Vagdwar, which is said to have derived its name from its having had over its entrance the image of a tiger. On the north side of the works there is only one gate, about a mile from where they terminated at the Dhorla. This gate is also constructed of brick, and is called Hokodwar, probably after some barbarian; for many of the people of Kamrup have names, which cannot be referred to any of the languages, that are considered by the Hindus as belonging to their polished race; and among these names Hoko is very usual.

Immediately contiguous to this gate, placed between a road leading north from it, the city wall, and the Singgimari, is the fortress, in which the Patro or chief minister resided, and its extent has been somewhat less than a mile square. The fortifications are very inferior in strength to those of the city, by which it has been entirely commanded. Beyond the residence of the minister, at a little distance farther north, I was led to visit what is called the kings bath, which I found in a field, cultivated with tobacco, at a place called Sitolvas, a name that implies coolness. There is no trace of buildings, so that the bath may be supposed to have been placed in a shady grove. It consists of a large mass of grey granite hollowed out in the form of a rude goblet. The sides are 6 inches thick at the brim; the total diameter at the brim is $6\frac{1}{2}$ feet, and the cavity is $3\frac{1}{2}$ feet deep. A small projection on the inside seems to have served, as a step, to facilitate the descent into this rude bath, which, as there is no step on the outside, was probably sunk in the ground to the level of the surface. It is totally destitute

of the least elegance of form or beauty of workmanship, but must have cost a great sum in the carriage. These are all the objects of curiosity, that I observed in viewing the outer parts of the city.

Within, the chief object is the Pat, citadel, or royal residence, which is situated near the centre of the city. It is of a quadrangular form, and is surrounded by a ditch about 60 feet wide, about 1860 feet from east to west, and 1880 from north to south, Within the ditch has been a brick wall, without has been a rampart of earth. On the north and south faces the wall has been immediately contiguous to the ditch; but on the east and west sides there has been a wide counterscarp. Without the rampart at the south-west corner are several small tanks, and a long marsh, once probably a river, has extended along the remainder of the southern front. On the other three sides this inner citadel has been surrounded by an enclosure about 300 yards in width, this also was defended by an earthen rampart, and was divided into three different spaces of very unequal magnitude, which probably served to accommodate the various departments of the Raja's domestics. In these outer enclosures there are some small tanks, but no traces of buildings; the domestics indeed were probably lodged in huts.

Within the brick wall of the inner enclosure the most striking object is a large mound towards its northern face. It is about 360 feet square at the top, and 30 feet high. The faces have evidently been lined with brick, and have had a considerable slope. At the south west corner some part of this facing is pretty entire: having been defended from injury by a small tank, which is very deep. The interior of the mound consists of earth, which seems to have been taken from a number of small tanks, that are near, and one of which seems to have been intended as a defence for the south-east angle of the place, as it is surrounded by a wall. In the mound I dug to some depth in order to know the nature of its structure; for many bricks are scattered on its surface. I found only earth and sand; and I observed, that the same was the case in a large semicircular opening, that had been made on the northern face, probably by some person who was in the idle search of hidden treasure. Towards the north and south faces, there are two wells about 10 feet in

diameter and lined with brick, which of course went through the whole depth of the mound, and perhaps 20 feet lower, until they reached the springs; but even then they would not be of a depth, that would be very inconvenient.

I could only observe two places on the mound, that had any appearance of having been buildings; but many bricks have been removed in order to construct an Indigo factory. Towards the east side is a small square heap, and it is said to have been the temple of Komoteswori, which I think is exceedingly probable. The other ruin situated towards the west side has been paved with stones, and is supposed to have been the Raja's house; but this I suspect is not well founded. Such an approximation to the God of the empire would not have been decent, the place is exceedingly small, and totally unfit for the residence of a prince, and seems to me more suitable for the situation and size of a building in which Moncho the image of the God would have been on days of great solemnity placed.

It is said, that the bricks taken to build the Indigo factory were of a very large size, and as smooth as the best made in Europe. Those that I saw were rude such as are commonly made in India. The space south from the mound has been divided into two rather unequal divisions by a brick wall running south from the mound. In the eastern of these divisions are several heaps of bricks, which seem to me to have been the foundations of wooden, or perhaps thatched halls, in which the Rajas transacted business, or gave audience. In this division, immediately east from the mound, is a tank of the same length with the mound, and of more than half its width. It is said, that the Rajas amused themselves by keeping some tame crocodiles in this tank, which sent off a branch to surround a small mound at its north-east corner. This mound contains many bricks, and has probably been another temple. On the east side of this tank is another small mound of bricks, which is said to have been the armoury, and must have been a pretty large building.

The western division of the area below the great mound is the smallest, and probably contained the Raja's more private apartments; in the southern part, where he entertained his friends, and in the northern where he kept his women. In that quarter is a considerable space bounded by the great

mound on the east, by an earthen rampart on the west, and by brick walls on the south and north. A large irregular heap in the middle of this was probably the private chapel for the ladies, and there are two tanks, that have probably been lined with stone. The accommodations were probably of wood or bamboos, as were those also in the southern quarter of this division. The Raja's own private chapel was probably in what is now a shapeless heap contiguous to the tank, that bounds the south face of the great mound at its western angle.

Near the west end of the northern face of the brick rampart, near what I suppose to have been the women's apartment, there has been a large building of brick, that has fallen outwards, and filled the ditch. This was probably the station of the guard, to the vigilance of which the Rajas entrusted their own personal safety, and the honour of their bed. Immediately north from the great mound, near the ditch, there are some irregular heaps, which have probably been formed by people who were digging for the bricks of some building of note.

Stones are to be found in several places of these ruins, especially in the tanks that are situated in what I have supposed to have been the apartments of the women, and in what I have supposed to have been a temple, in which the image of Komoteswori was exposed at festivals. Most of these stones, that remain, are entirely rude, and uncut, and the marks of wedges, by which they have been split are very evident. This circumstance, however, I attribute to the Moslems, who seem to have been breaking down the materials in order to form new works; for we can scarcely suppose, that any people, who had the desire of bringing stones so far as an ornament for their buildings, should have been ignorant of the art of at least cutting them square. I however observed only two stones, that retained marks of the chisel. One was apparently part of an entablature of red granite, much but very rudely carved. It was lying below the north-east corner of the great mound, from which it had probably fallen. The other was a fragment of a column of grey granite, about 8 feet long, and eighteen inches in diameter. It is very rudely carved, the shaft is an octagon, the pedestal or capital is square. The people say that it was one of the dumb bells

used by Nilambor; and so apt to be caught by the marvellous are the people of this country, that a Moslem Luskur (lascar) attached to my tents, who had lived much in fort William, and had been in the habits of seeing large pieces of ordnance moved, declared, that the works here could only have been performed by God. Most of the natives of this vicinity attribute the building of the citadel to Viswokormma, the God of artists; and I am credibly informed, that at Calcutta a similar origin is now not uncommonly attributed to Fort William. As for the great outer rampart of the city it is universally agreed, that on the approach of the infidels it was built by Komoteswori; and the reason assigned for its not being completed on the side towards the Dhorla, is that the Raja was ordered to fast four days on the occasion. He fasted three days; but, being unable to endure hunger any longer, he eat on the fourth day, and of course only three sides of the work were completed.

A great road led through the city somewhat in an east and west direction; but not in a straight line. Its east end passed to the Dhorla, its west end to Vaghdwar, and it passed a few hundred yards south from the residence of the king. The whole way between these two last-mentioned places, but at considerable intervals, may be traced the foundations of square enclosures or fortifications, which in all probability, and according to tradition, were the abodes of the chief persons in the state. In most places in this direction, which seems to have been the fashionable part of the town, there are many scattered bricks; but there is nothing to indicate, that there ever was any large building of that material.

About a mile from the royal residence in this direction, is the present channel of the Singgimari, which is constantly changing its course, and may have carried away many ruins; as all the southern parts of the town are miserably torn by its old courses. It is navigable in the rainy season, and in the dry has a fine clear stream of water. Beyond the Singgimari is another small channel, over which had been a bridge of two small brick arches. These were of a rude gothic form, and have partly fallen. A little way from Vaghdwar is a small area paved with stone and called Gauripat, where the female part of the indecent image of Sib' remains, but

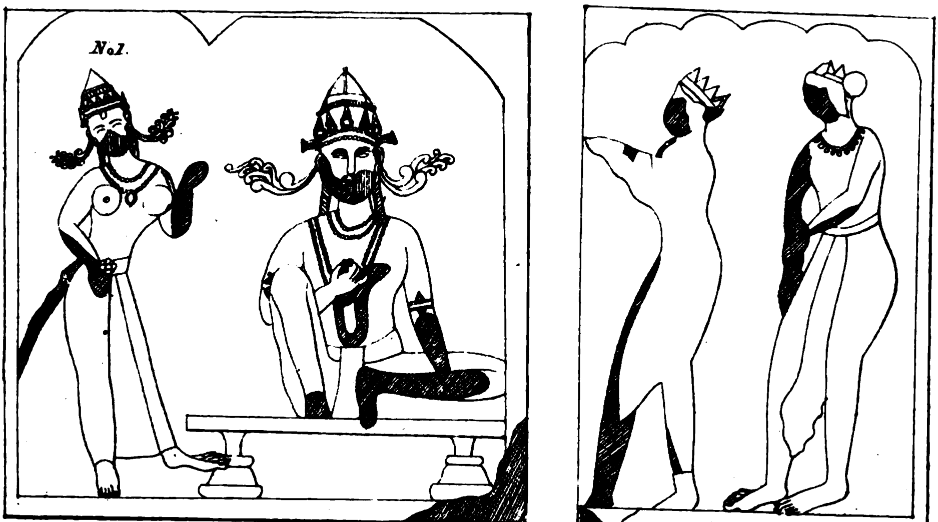
the male has been removed. Around there are many bricks and foundations, and probably this has been a temple, which was violated by the zeal of the Moslems, especially as these appear to me to have been erecting considerable works in the vicinity.

The chief of these works is a tank lined with brick. It is about 300 feet from east to west, and 200 from north to south, and is surrounded by a terrace enclosed by a brick wall. On each side there is a descent, both to the terrace, and from thence to the water, by very fine steps of cut granite, among which are two clear indications, that the stones have been taken from ruins. One is, that in one place a column has been used for a step, and another is, that a stone containing carved figures has been built into the stair, and from a total neglect of symmetry with the adjacent parts, could not originally have been intended for the place, which it now occupies. Besides, near the tank there is a stone, which contains an image in alto relievo of a Nagini, an object of worship, which in its upper parts resembles a woman, and in its lower a serpent, and which was probably brought as a material. Although I suppose that this tank is the work of Moslems, and found my opinion on the greatest length of the tank being from east to west, which the Pandit of the survey assures me, is totally contrary to Hindu custom; yet it must be confessed, that the natives of Vihar attribute the work to a certain Bhonath Karjyi, an officer of one of the Vihar Rajas. They allege, that the Hindu law is little known in Kamrup, and that a tank at Vihar, undoubtedly constructed by a Hindu within the memory of man, has its greatest length from east to west. I am still however inclined to think, that the tank is of Muhammedan workmanship; for on its south side, near the west corner, are the traces of a building in the Moorish style, and near it is another dwelling house built of brick, which is said to have been for some time the residence of a certain Lalbayi, who was a favourite concubine of the conquering Moslem chief, and who was probably left here, when he undertook the rash expedition to Asam. The building is small, and evidently of Moorish architecture. As its numerous arches, gave its fickle inhabitant an opportunity of peeping at the passengers, now from one window, then from another, the natives of

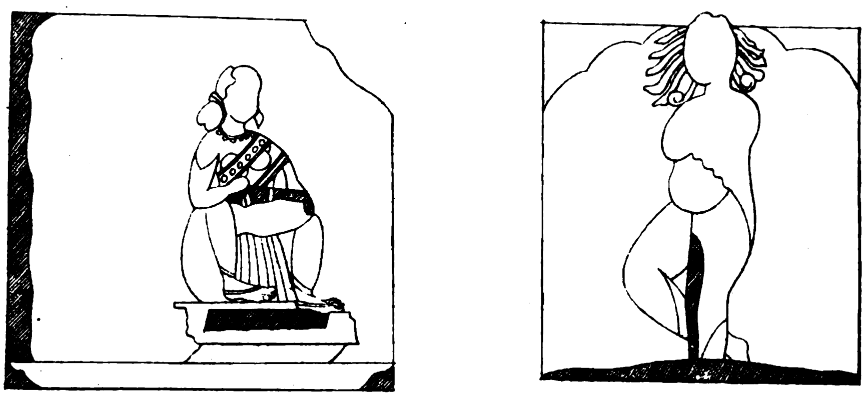
Kamrup, not accustomed to such proceedings, called the building Bhorka Bhorki, a word similar to our Bopeep. To this same lady is attributed the foundation of Lalbazar, the town nearest to the ruins.

Whoever built the tank attributed by me to the Moslems, there can be little doubt, but that the materials came from the royal residence, and that much greater buildings were intended, for the road about half a mile from the tank is for a considerable way strewed with large stones very much carved, which I have no doubt formed part of the ornaments of Komotapat. The same European, who told me of the fine bricks, informed me, that on these stones were some characters, which no one could read; and the Pandit, who had been sent to the place, said, that one stone contained a kind of character, which had no sort of affinity either to Sangskrita or Persian. I therefore hastened to the spot in full expectation of making a grand discovery, when to my utter confusion the characters proved to be a running ornament of a kind of chain work, that was rudely carved on a block of red granite. In other respects also this stone was much carved, and evidently intended for the lintel of a door. Near it were three other large stones, two of which seem to have been the sides of the door, and the third a threshold. Many other of the stones have been carved in alto relievo, and have been surrounded by a high margin, to prevent the figures from being injured. These stones are exactly in the style of that containing the Nagini at the tank, and have evidently been ornaments of a Hindu building. The drawings (No. 1.) accompanying this report, are representations of several of these carvings. The most perfect has been placed upright against a tree, is called Vaishnov-Vaishnovi, and Nakkata-Nakkati. The former name is given to it, because it is supposed to represent a religious mendicant and his wife, and it has obtained the latter appellation, because it is supposed to have passed under the merciless sword of Kalapahar, of whom I gave an account in my report concerning Dinajpoor. I should rather suppose, that the figures represented a Hindu chief admiring a female dancer; and that the mutilations were performed by the soldiers of Sultan Hoseyn.

Concerning these stones there are two traditions. The



Vaishnov Vaishnovi, & Nakkata – Nakkati.



Figures at Komolopus.

London 1838. W. H. Allen & Co. 7, Leadenhall St.
J. Netherclift Lithog.

first states, that Raja Nilambor was collecting materials for a grand building, when the Moslem army came before his capital. The other is, that the stones formed part of his palace, and were taken away by the Muhammedans for some of their works, when these invaders were compelled to evacuate the country. This last appears to me to be most probable. It is not however to the Moslems alone, that the dilapidation of the royal abode can be attributed, the Rajahs of Vihar have performed a part, and have carried away many stones. In the counterscarp of the east face of the citadel the present Raja discovered a very large pillar, with which he attempted to adorn his capital. He succeeded in placing it upon a wheel carriage, and it had reached within a short distance of the place, which it was intended to ornament, when the carriage gave way, and in the fall the column was broken. It is said to have been 22 cubits in length, but only 2½ cubits in circumference.

Besides the great road leading east and west, others led from the palace to each gate; but near these I observed no traces of buildings. In all probability the great space within the ramparts was chiefly occupied by scattered huts and gardens, and probably in many parts there were cultivated fields. The only other building, that I observed, was a large square enclosure near the principal road, about three quarters of a mile east from the palace, where it is said the treasury, or rather the office of the receiver-general was situated.

It might have naturally been supposed, that the zealous followers of the Koran would have destroyed the idol of Komoteswori; but by her worshippers they are not accused of such an action. On the fall of the city the fortunate amulet of Bhogodotto retired to a pond, near where the Singgimari enters the city, and there remained, until a favourable time for re-appearing occurred. This happened in the government of Pran Narayon, the fourth Raja of Vihar, when Bhuna, a fisherman, threw his nets into the pond, and could not draw them out. He was informed by a dream of the cause, and directed to instruct the Raja of the manner in which the deity expected to be received. A Brahman was sent upon an elephant, having with him a silken purse. Having found the amulet under water, it was there placed in

the purse, and having been thus concealed was placed on the elephant; for it is quite unlawful for any person to behold the emblem of the goddess. The elephant went of his own accord to a place on the banks of the Singgimari, near where that river leaves the old city, and there halted at Gosaingnimari, where Pran Narayon built a temple for its reception, as appears from an inscription in the year of Sakadityo 1587. (A. D. 1665.) The Raja naturally enough appointed priests to the temple from among the colony of Brahmans that had been introduced by his ancestor Viswo; but he was soon informed by a dreamer, that this was not agreeable to the goddess, and that her priests must be selected from among the Maithilos, by whom she had been formerly served. It is probable, that the Raja found the Maithilos more accommodating, as ever since that manifestation of divine favour they have been the Purohits of the family, and superintend all its ceremonies; while the Baidiks of Kamrup have only been able to retain the office of Guru, or religious instructor, which in Kamrup is not so profitable. The Baidiks of Kamrup, have lately suffered a great misfortune. The present Raja's father dismissed them from the office of Guru, and chose a Karhi Brahman for his spiritual guide. Indeed the Kamrupis never seem to have been well established, as some of the Rajas have chosen to return to the ancient guidance of the Kolitas: The first of the Maithilo priests informed the Raja, that every night he blindfolded himself, went into the temple, and shut the doors, and played on a drum (Tublah), to the sound of which the goddess danced naked in the form of a beautiful girl, as she informed him, for he had never presumed to look. The Raja's curiosity was raised to the highest pitch, and the compliant priest allowed him to look through the door. The goddess was exceedingly angry, that she should have been seen in such a situation, discontinued her dancing, and informed the priest, if any of the Narayon family presumed afterwards to come within sight of the temple, that he would certainly die. The Rajas therefore abstain from visiting this temple, although they have erected considerable buildings; and have bestowed on the priests a proper endowment. The buildings are of brick, with a few stones evidently taken from the ruins of Komotapat, and are surrounded by a brick

wall, with an octagonal tower at each corner. The area is planted with elegant flowering trees, which intermixed with the white domes and buildings, look very well, when viewed from a distance; but on a near approach, every thing is found rude, and destitute of taste, and as usual the structure is debased by a figure in the plaster work, of the most gross indecency. The shrine is covered with a dome, and the architect has therefore, in all probability, been a Muhammedan, no Hindu of the place being then acquainted with the science of brick and lime. The priests are remarkably accommodating. I was led up to the threshold of the shrine without even being desired to take off my shoes, the doors were thrown open, and I was allowed to see the small tawdry image in which the amulet is concealed from view. Had my curiosity equalled that of the Raja Pran Narayon, I have no doubt that a few rupees would have procured me permission to enter, and view the sacred emblem naked. There are a few gold and silver utensils placed under the wooden throne, on which the image is placed; but their value could render them an object of plunder to only a common thief. In one of the towers at the angles of the wall, is a stone containing an image of Vasudev, exactly in the same style of carving as that of the stones lying between the residence of Nilambor and Vaghdwar. It was found in the first year of this century on the great mound, which would seem clearly to ascertain the place from whence the others have been taken.

I shall finish this account by describing the remains of the camp of the invaders, as it is called by tradition, and I have no doubt that this is a well founded opinion. It is called Barogori from its being supposed that it contained 12 houses of brick in which the Moslem chiefs were accommodated. In fact there are many bricks scattered everywhere, and there are several heaps in which bricks are contained; but it is probable that some of these heaps, especially two to the south of the works and on their outside, were buildings belonging to the inhabitants, the materials of which were employed to raise redoubts for the defence of the camp. The attack seems to have been directed against the place where the Singgimari leaves the town, and the invaders, probably despairing of forcing their way over the rampart, waited for some opportunity of entering by the channel, either in very

dry weather, or when after a great flood, it had overthrown some of the defences. The camp is on the bank of the Singgimari, about a mile from the town, and is defended towards the place by this river, which takes a semicircular bend. Between this bend and the town is a large mound, which served as a redoubt, and the side of the river next the camp is strengthened by four other such works. The rear of the camp is surrounded by a strong rampart of earth and a wide ditch. This fortification, which is only about three miles in circumference, could merely serve as a depot to secure a moderate detachment of the army, while the greater part went in search of forage and provisions. The plain between the camp and town is called Sawarigung, probably from its having been the place, where the Moslem cavalry paraded.

Varuni is very ill contrived; two detached portions are scattered through the most remote parts of Patgang, and one is surrounded by the territory subject to the Raja of Vihar; while two parts of Dimla are surrounded by the remote parts of this district, and a third portion of the same division is hemmed in between this and the Tista, by which it is cut off from all convenient communication with its own officers. Farther a long narrow portion of this division is hemmed in between Dimla on the south and Vihar on the north. In fact the two jurisdictions of Varuni and Dimla, when I visited them, were totally undefined, and the authority in several places of some note was claimed by both officers.

In the north-west corner of the district is Singheswor Jhar, a considerable forest, which extends far into Vihar proper, where indeed the greater part is situated. It contains a great variety of large trees and climbers, of which many are nondescripts, and in one day afforded me a greater number of acquisitions to my list of plants, than any other place of the district in so short a time. None of the marshes nor lakes are remarkable. The soil in many parts rests on sand intermixed with water-worn pebbles, mostly of granite or schistose mica, which would seem to indicate that the Tista at one period has passed farther towards the north than it does at present, and has gone through the Mora Sungti of Phoronvari, which is a very large channel. The channel of the Tista has no pebbles lower down than this division, nor does any other river contain these bodies so far from the hills.

There is no dwelling house of brick, and only one family has a domestic chapel of that material. This belongs to a Sonnyasi, or man who has forsaken the world, and who took the vows of chastity when a child. He has acquired a fortune by commerce, and has purchased an estate on which he occasionally resides; but he has also a house in Ronggopoor which he calls a convent (Akra). No other landholder resides. A few of the poorest houses are thatched with the reed called Birna, which serves to make the walls of the greater part. The remainder are thatched with grass (Ulu), and supported by a frame of bamboos, and 50 or 60 have walls of bamboo mats. Of these, notwithstanding the vicinity of the forest, 30 or 40 only have wooden posts. The greater part of the walls that are composed of reeds are plastered on the inside with clay.

Ghoramara is the only place that can be called a town, and may contain about 200 families. There is no place of worship either Muhammedan or Hindu that is at all remarkable, either for its supposed sanctity or for its buildings. Formerly a collection of people (Mela) assembled to bathe in the river on the feast of Varuni, near the place where the office of police now stands, from whence the name of the place is said to be derived. This custom however has long been disused, probably ever since the Tista or some other large river has deserted the place; but of this no tradition remains, although the pebbles in the soil and the largeness of the channels seem to me convincing proofs of the circumstance.

The only ruins are those of a mud-walled fort of inconsiderable size, and called Chornargor after the chief of a village named Chorna, by whom it was built, when the country was subject to the Rajas of Vihar.

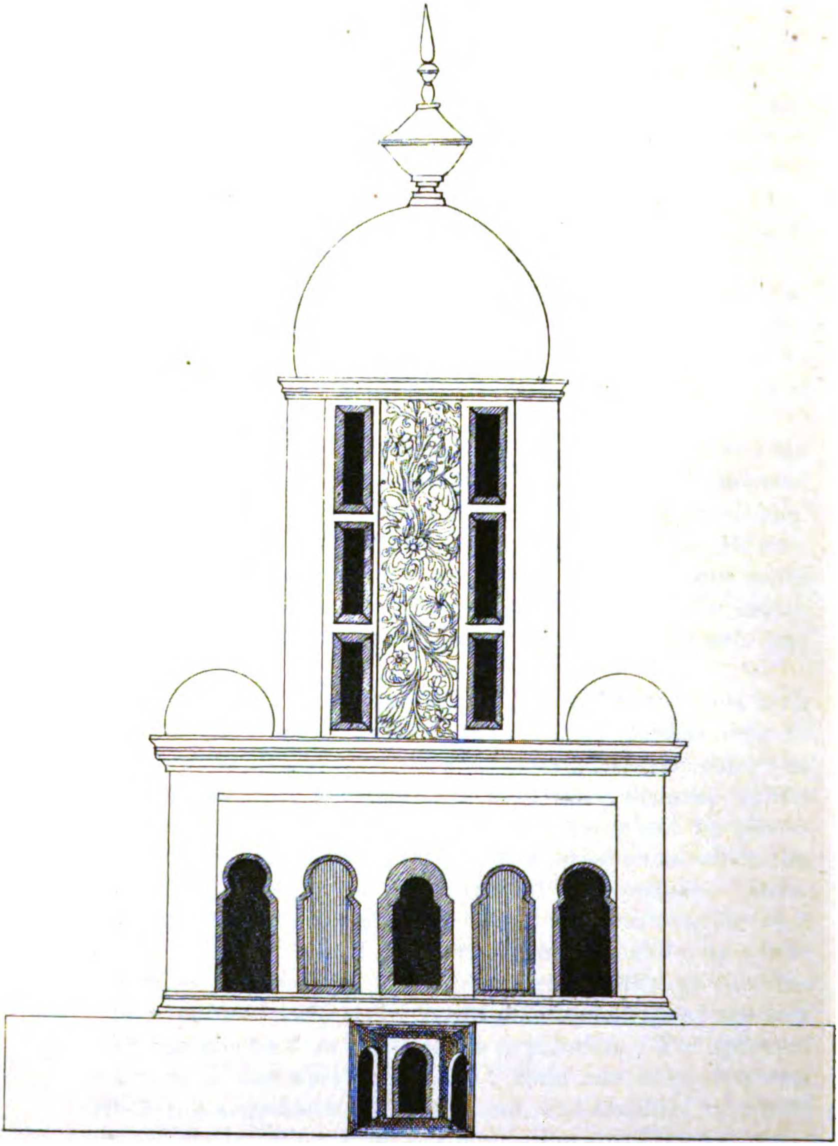
Patgang.—This petty jurisdiction contains only about 82 square miles, and except at one corner is everywhere surrounded by the territory of the Raja of Vihar. This is perhaps on the whole the highest part of the district, and in the great floods of the Bengal year 1194 suffered no inconvenience, although not far from the Tista. The soil is remarkably light, so that iron is never used in the plough. No Zemindar resides. There is no brick house, and only one person has a mosque of that material. Ten or twelve houses have wooden posts, one-sixteenth may have walls of bamboo mats, two-six-

teenths walls of split bamboos, and the remainder have walls of reeds in general plastered on the inside with clay. Except a few of the poorest that are thatched with reeds (Birna and Kese), all the others are covered with grass. No place in this division is entitled to the appellation of town. The two most celebrated places of worship are: first, a hut called Kudom Rasul, in which there is no mark of the prophet's foot, as one would suppose from the name; but it is frequented by all persons in distress both Moslems and Hindus. Secondly the Dhorla river, where the festival of Varuni is observed, and about 2000 people bathe in it, about four miles below Patgang. The only deity of the villages (gram devata) is Pateswori, from whom, it is said, the name of the country is derived. She is a female spirit, delighting in the blood of goats.

The only remains of antiquity are of little note, nor are they of a very ancient date. After an invasion of the Bhoteas, and their defeat by a Moslem officer named Maajumkhan, he erected at Patgang a small fort on each side of the Dhorla. Both forts are called Mundomala, and are small square redoubts with a bastion at each angle. On the same occasion the Moslem chief had a small fortified camp about a mile east from Mundomala.

Fakirgunj.—This jurisdiction, which is situated west from Patgang, is entirely separated from it by a narrow strip of Vihar. One detached portion is situated in the centre of Boda, while another is removed to a great distance on the frontier between Vihar and Bhotan. This might be conveniently exchanged with a similar petty jurisdiction, which the Dev' Raja possesses in the centre of Sonnyasikata. Independent of these detached portions, this jurisdiction is a narrow space of above 30 miles in length, while its whole square contents may be about 184 miles. Although this district never was subject to the Muhammedans, they are said to compose more than a half of the population. The spiritual guidance of the worshippers of Vishnu has been disputed between Kungjokisor of Ronggopur, and Onahari of Puraniya. The magistrate has decided in favour of the former.

The northern parts of this division are entirely covered by a forest. The soil is everywhere so light as to require no iron in the plough. There is no large marsh nor lake.



Temple of Sib at Tolpia

London. 1838 W. H. Allen & Co. 7, Leadenhall St.
J. Netherclift Lithog.

This is the only division west from the Chonnokosh, in which any of the hoe cultivation is to be found. Although the house of the Raykots already mentioned, who possess an extent of about 380 square miles, of which perhaps 222 are in actual cultivation, is in this district, yet it contains no dwelling house of brick, and only one smaller domestic place of worship of that material. Perhaps 100 houses have mat walls, and not above 75 of these have wooden posts, although they are situated close to a forest, 200 houses, however, very near the woods have wooden posts with walls, composed of reeds, and are reckoned inferior to such as have mat walls, supported by a frame of bamboo. The whole are thatched with grass (Ulu). There is no town.

There is no place of worship in the district of the least consequence, nothing but miserable huts, sticks, stones, bunches of hair, heaps of earth, or the like. Formerly, indeed, before the rebellion of the Raykots, they possessed by far the most celebrated place of worship in all these northern parts. It is a temple of Sib' at Jolpis, and was built by Pran and Mod Narayon, the 4th and 5th Rajas of Vihar. They procured a Muhammedan artist from Delhi, and have acted judiciously, for the design possesses some taste, as will be seen from the accompanying drawing (No. 2.) I did not visit the place, as it was ceded to Bhotan, in order to procure their assistance to dethrone the Vihar Raja; but all my Hindus went to offer their devotions. The building is rather ruinous; but the Dev' Raja has not withdrawn any of the endowments. The Brahmans, however, will not probably lay out a single cowrie on repairs; but will wait until there comes another Raja, that may be willing to undertake the work. The image, as usual, is supposed to be of great antiquity, and according to the Yogini Tantro arose of itself. The first temple was built by a certain Jolpeswor Raja, of whom I have already made mention. I find nothing to determine the age in which he lived; but the priest of the temple informed the Pandit that it had been rebuilt twice between the time of Jolpeswor and Pran Narayon, who we know lived about 150 years ago, and his building is far advanced in decay. The chief deity of the villagers is Buri Thakurani, the old nymph who governs the Tista. The Raykots had erected many small forts or redoubts in this district, the ruins of

which may be now traced; but none of them are at all remarkable. They all have bastions at their angles, which shows an advance in the military art.

Sonnyasikata.—This jurisdiction, which comprehends the other division of the Raykot's estate, is somewhat of a triangular form, extending towards the south-east in a long acute angle. A large portion of it in that direction is much nearer the police office of Fakirgunj than the residence of its own Darogah, which is at Kasimgunj in the south-west corner of his jurisdiction, while he is close to a projecting part of Boda, which is a vast territory, too heavy a charge for one person to superintend. In the centre of Sonnyasikata, is a territory belonging to the Dev' Raja, as I have before mentioned.

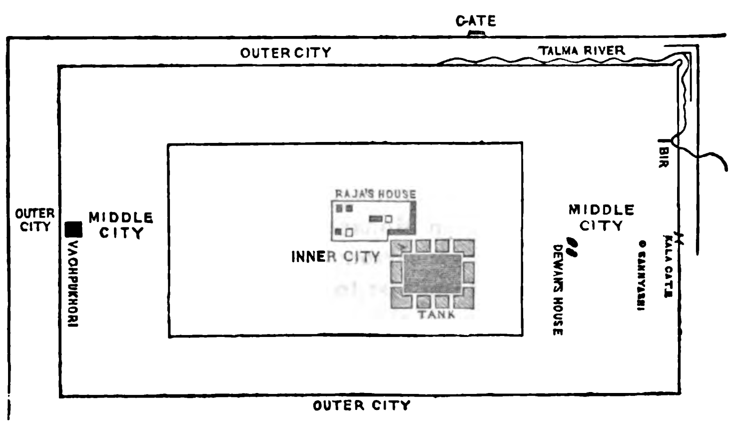
The soil is so light, that no iron is used in the plough. In some places it has immediately under the surface a kind of black earth, called buffalo sand (Mohishabala); and, wherever that is found, the land is very sterile. On digging seven or eight cubits, sand containing water-worn pebbles is usually found. There are no marshes of any considerable extent. The northern extremity is overgrown with woods and reeds. There is no building of brick, and scarcely any of the huts have mat walls. About 100 huts have wooden posts. The poor use reeds (Birna and Kesé) for thatch, and the rich employ grass (Ulu). There is no town.

The Moslems have no place of worship of the smallest consideration. Among the Hindus the only one remarkable is that from whence the vicinity derives its name. The first of the Raykots, the young Sib' (Sibkumar), was building a fort, and the workmen in digging came upon a person dedicated to God (Sonnyasi), who was passing his time under ground in devout retirement. This person was wounded by the pioneers before they were aware; but he made no complaint, and only requested to be covered again, which was accordingly done, and a convent (Akra) for persons of his order was built on the spot. It is under the direction of a superior, whose title is Mohonto. The person, who some years ago filled this sacred office, was supposed to be of a temperament too warm for his profession of chastity; and being incapable of marriage, had a female companion, by whom a son was born. This son succeeded to the office of

his mother's friend, and was supposed to have been too intimate with a young woman, who contrary to all order lived in the convent. He was lately murdered by a brother Sonnaysi, who formerly had lived with him; but had retired to to the dominions of Gorkha, it is supposed from disgust at the conduct of his superior; and the crime, which he committed, was perhaps owing to an overboiling of zeal. Immediately after its commission he retired to Nepal, where he is perfectly safe.

About 200 people annually celebrate the feast of Varuni, by bathing in the Korotoya, where it passes through this jurisdiction. The most common god of the villages is Sonnyasi, the pious person who passed his time in meditation under ground, and who has now received the title of deity (Thakur.)

In this division also, the Raykots have constructed many small mud forts, which are now in ruins. The best informed people are totally ignorant of any history previous to the accession of Viswo Singho, nor does any one of them know the Sangskrita appellation for this part of the country. Part of it being on the west side of the Korotoya, cannot be in Kamrup. Partly in this jurisdiction, and partly in that of Boda, and at no great distance from Jolpis are the ruins of the city of Prithu Raja, which I shall now describe. This city has been situated at some distance east from the Korotoya, and a small river, the Talma, ran through it from north to south. The accompanying sketch (No. 9), made in pass-



ing through a part of it, first from east to west, and then from north to south will enable the reader to understand my description.

The city consists of four concentric enclosures. The innermost is said to have been the abode of the Raja, and appearances justify the supposition. It is a parallelogram of about 690 yards from north to south, by half as much from east to west; but at the north end a small portion is cut from its east side, in order to secure the place, by an earthen rampart, from any attack that might be made from a large tank that is adjacent. The defence of the other parts of the royal residence has been a brick wall. Near the middle of the area is a small tank, with a heap of bricks at each end. In the south-east corner is another tank, and one heap. In the south-west corner are two heaps containing bricks. All these heaps are small, and have probably been private places of worship; and all the other buildings were probably thatched. There is not the smallest trace of either taste, or magnificence; while the defences seem to indicate, that the government of the Raja was insecure.

The tank adjacent to the citadel or palace is a considerable work; and, from the great height and wideness of the banks thrown out, must be deep. It extends about 800 yards from north to south, and 700 from east to west. In the north and south ends it has had two ghats or descents, and in the east and west sides it has three, all paved with brick. The water is still clear; and owing probably to the bottom being sand, but attributed to the holiness of the place, few weeds grow in it. The part of the bank that adjoins the palace is overgrown with trees and bushes, and is supposed to be still the abode (Sthan) of the spirit of Prithu; for on the approach of the impure Kichok, it was here that he precipitated himself into the water. A flag is hoisted to denote that the ground is holy; and, on approaching, my guides bowed to the ground, and called upon Moharaja Prithu by name.

The inner city, which surrounds the palace and great tank, is about 1930 yards from east to west, and 345 from north to south. Where I passed the north-east and west faces, they consisted of a brick rampart, and a narrow ditch without any flanking defences, and extremely ruinous; still, however, in some parts, the bricks of the facing retain their position.

Where I crossed the southern face it consisted of a very wide ditch and strong rampart of earth. The citadel is not in the centre of this inner city, but it is placed nearest to the north and west sides.

The middle city extends about 3530 yards from east to west, and 6350 from north to south, and is surrounded by a ditch and rampart of earth; but its north face, where the Talma enters its ditch, and flows along it so far as I traced, is strengthened by an additional rampart. Its western area is wider than its eastern, and its southern area is not so wide as that on the north. Near its southern end is a tank called Vaghpukhori, where the Raja kept some tigers. In the northern area are shown two small heaps of bricks, which are called the house of the Raja's minister, and from their size could only have served as the private places of worship of such a personage. In both the inner and middle cities there have been subdivisions, separated by ramparts and ditches, both running parallel to the chief defences of the place, and cutting the former at right angles, and which probably divided the city into many quarters.

The outer city is surrounded by a low rampart and ditch, and is supposed to have been occupied by the lowest of the populace, on which account it is called Harirgor. It extends 300 yards from the western rampart, and 570 yards from the southern rampart of the middle city. Its extent on the east escaped my notice, as I was not in expectation of finding any ruin, when I came upon it, and reached the rampart of the middle city before I was aware of the circumstance, and night approached so fast as not to admit of my returning back. Neither did I ascertain the extent of this outer city towards the north. I could not see it from the rampart of the middle city, and was told, that it was at such a distance as to render a day's halt necessary, if I intended to view it; and a day's halt was impracticable, as my tents had that morning gone to a distance. My guides said, that the total length of the outer fort, from north to south is six miles, which seems probable.

There is no reason to think, that in the whole city there was any public building either religious or civil, that deserved notice; or any work of considerable magnitude, except the defences and the tank. This shows, either that the people

were in a very rude state of society, or that the urgency of the state required its whole means to be exhausted on its defence. The whole seem to have been early constructed, before the art of war had made any considerable progress, as there is nothing like towers, bastions, or any part that can defend another; but that does not indicate a great antiquity, as Komotapoor, destroyed in the end of the fifteenth or beginning of the sixteenth century, is in a similar state. For one appearance, which I observed in all the sides of the outer city, I cannot account. There are several trenches of inconsiderable depth, and perhaps 20 feet wide, which seem to extend round the whole parallel to the ditch of the middle city, and distant from each other about 40 or 50 feet. The earth that has been taken from the trenches, has been thrown on these intermediate spaces, which although evidently raised are level. They could therefore scarcely have been intended for defences; nor is it probable that regular streets would have been formed in the meanest part of the city, while no traces of such remain in the parts that were inhabited by persons of rank.

Besides the city, several other works in this jurisdiction are attributed to the family of Prithu Raja, or to his servants. At Dhubni, a little north and west from the city, is a tank, where the royal washerman is said to have dwelt, and a square mound, containing some bricks, is pointed out as the foundation of his house. Many other small tanks are attributed to these personages; and among others one, some miles east from the city, called Jharpukhori, near which have been some small buildings of brick. Several roads also are attributed to Prithu Raja.

Boda.—This division has been made of an unusual size, as it contains almost as much as the two last mentioned jurisdictions. Kungjokisor of Ronggopoor has a small part that is not on the estate of the Vihar Raja. The Rajbongsis of Boda are under the guidance of Kripanondo, who usually resides at Dinajpoor, although his authority is confined to Boda. The Kolitas, or ancient priesthood of the Koch, now receive instruction from a Brahman named Madhovanondo, a person of the colony introduced by Viswo Raja of Kamrup. The large proportion of this division that is destroyed by water, is chiefly owing to the great channel of the old Tista,

which passes through it for 24 miles. The soil is so light, as to require no iron in the plough. There is one small wood of Sal on the Korotoya ; but it is stunted, and I believe is in the territory subject to Vihar.

There are no buildings of brick, except three small temples, which are partly constructed of that material. Fifteen-sixteenths of the houses are thatched with fine grass (Ulu), and one-sixteenth with reeds (Birna and Kese); one-eighth of the houses have mat walls, and of these about 100 are entirely, and about 300 partly supported by wooden posts; seven-eighths of the huts have walls of reeds, of which five-eighths are plastered within with clay. No Zemindar resides.

Kumarirkoth, called also Govindogunj, is a small town, containing several houses that are reckoned good by the natives, and is the residence of the native officers of police and law, and of the officers employed by the Raja to manage his affairs. It may contain 200 houses. Pochagor, the great mart for sackcloth, may contain 150. Saldangga contains perhaps 200. Devigunj is a thriving place, and contained 250 houses, most of which had lately been burnt when I saw it; but this is an accident so common, that it seems scarcely to produce even a temporary regret.

The chief place of Moslem worship is the thatched monument of a reputed saint. The common village deities are Kali, Sonnyasi, the pious person who lives under ground, the old river nymph Tista, her son (Mokor) the crocodile, Rajadhol, and Sonai Monai, of which two last I procured no explanation. The two chief places of worship among the Hindus are a thatched temple of Sib' at Bhojonpoor, and a small brick temple of Bodeswori, a female destructive spirit, from whom the country derives its name. It has a considerable endowment from the Vihar family, who have twice rebuilt it.

There remain no traces of the original building erected by a Buddh Raja for his family deity, but the temple is situated in the centre of a fort, where the Raja is said to have lived. It is a square of about two miles round, and is surrounded by a wide ditch and high earthen rampart, without towers or any of the other improvements in military architecture. There remains no tradition concerning the time when this

Raja lived. I saw no heaps of bricks, nor other traces of buildings.

Eight coss north from Kumarirkoth is a tank called Hoseyn Dighi, which is said to have been dug by Hoseyn king of Bengal, who overthrew the king of Kamrup. He was born in the neighbouring village Dev' Nogor. It must be observed, that according to the manuscript procured at Maldeh, the Sultan Ibrahem, grandfather of Hoseyn, was deprived of his life and throne by a converted Hindu, who assumed the name of Jalaludin; and Hoseyn did not recover the government until a rapid succession of murders and insurrections, had weakened the authority of the Hindu and of his successors. During a long period of 76 Muhammedan years, the son of Ibrahem, and his family seem to have found refuge in the dominions of the Komoteswori, whose government afterwards Hoseyn overthrew.

Near Kumarirkoth is a small square fort, with bastions at the corners. It is called Mogulikoth, and was occupied by a Muhammedan officer from the time that this district was reduced, until the establishment of the British government rendered such petty defences unnecessary. Kumarirkoth (Canerycotta R.) which surrounds the office of police and adjacent town, was built by a young lady of the Vihar family, and of course went to ruin, when the fort of the Mogul arose.

Dimla contains about 195 square miles, and is very irregular in its form. Towards the west it occupies a wide space on both sides of the Tista, but towards the east it sends out on the south side of the river a narrow angle, which at its extremity crosses that immense body of water, and bends to the north, where it is surrounded by Varuni; and in the most remote parts of that division are two scattered portions of Dimla, which contain three market-places far removed from the inspection of the police.

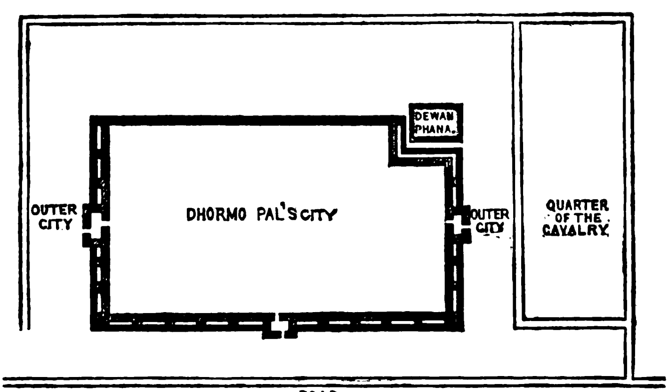
Ever since the great flood of 1194 B. E. when a large proportion of the people and stock were swept away, the inhabitants seem to have been afraid, owing to which there is much waste land covered with reeds, and many parts are overwhelmed with sand. The high barren land suffered nothing in the floods, and has only a few inches of soil over a poor sharp sand, in which however there is often water,

almost at the surface. The whole soil is so light, that no iron is required in the plough.

There is no brick house, and only one person has a private temple of that material. None of the huts are thatched with straw; grass (Ulu) is almost universally used for that purpose, but a few huts are covered with (Kese) reeds. The houses, however, are rather comfortable; one-sixteenth have wooden posts and bamboo mat walls; one-thirty-second have walls of the same kind with bamboo posts; and about six-sixteenths have the hurdles of reeds plastered within.

Dimla is the only place that can be called a town, and may contain 150 houses. No place of worship is either celebrated for its sanctity, or worth notice as a building. The most common deity of the villages is Buri Thakurani, the spirit of the Tista. This division contains several remarkable antiquities.

About two miles south from the great bend in the Tista, a little below Dimla, are the remains of a fortified city, said to have been built by Dhormo Pal Raja, of whom I have already given an account. It is in form of a parallelogram, rather less than a mile from north to south, and half-a-mile from east to west. The following sketch taken in riding round it, will



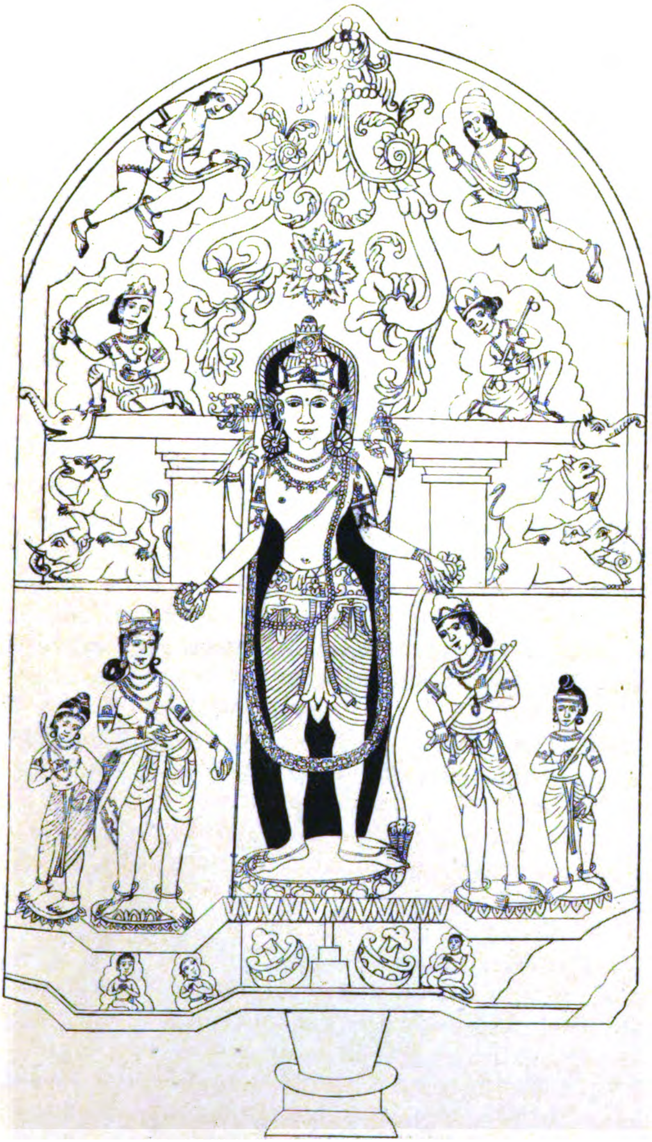
enable the reader more easily to understand my account. The defences consist of a high rampart of earth, which at the south-east corner is irregular, and retires back to leave a space that is much elevated, and is said to have been the

house of the Raja's minister (Dewankhanah). On the east side I observed no traces of a ditch nor gate; but a ditch of about 40 feet wide surrounds the other three faces. In the centre of each of these is a gate defended by outworks, and in these are a good many bricks. At each angle of the fort has been a small square projection, like a sort of bastion, extending however only across the counterscarp to the ditch; and between each gate and the bastion at the corner are some others of a similar structure. The earth from the ditch has been thrown outwards and forms a slope without a covered way. At the distance of about 150 yards from the ditch of the north-east and south sides, are parallel ramparts and ditches, which enclose an outer city, where it is said, the lower populace resided. Beyond these on the south is another enclosure, in which it is said the horses were kept. Parallel to the west side of the city, at about the distance of 150 yards, runs a fine road very much raised, and which in all probability served as a rampart for that face. It runs a considerable way both towards the north and south; but its ends have been swept away by changes that have taken place in the rivers. About a mile north-west from the city is a tank called Chondonpat, and attributed to Dhormo Pal.

It is said, that this prince did not live in the fort which was occupied by his troops, and that his house was about three-quarters of a mile distant, a little east from a small river called the Hangrighosha. At the place alleged are several small heaps of bricks and tanks, with one considerable square mound of earth, which is said to contain many bricks. It is called Baremolla Tere Kazi, from an assembly of 25 pious Moslems, to whom the place is now dedicated. Although the Muhammedans have dedicated the ruins of Dhormo Pal's house to their saints, none of them will venture to live within the walls of his fort, the space contained by which is entirely occupied by Hindus.

About 15 years ago a Vairagi in digging a ditch near the Raja's house, found an image carved on stone, which he now worships, and which is said to represent Vasudev', who is considered as the same with Vishnu. The accompanying drawing (No. 3) will give an idea of the workmanship. It is said, that several Linggas were dug up near the fort.

On the banks of the Hangrighosha, north from the ruins of



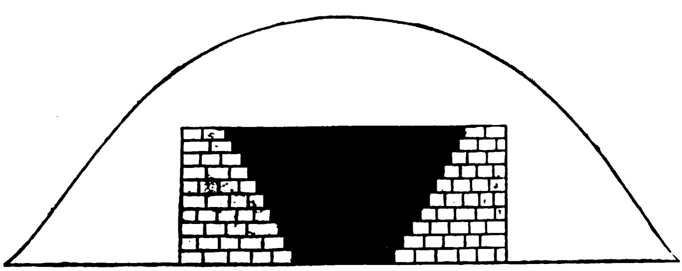
Said to represent Vasudev or Vishnu

London. W. H. Allen & Co. 7, Leadenhall St.
J. Netherclift, lithog.

the Raja's house, is shown the place where he disappeared in a battle against Moynawoti his sister-in-law. The residence of this active lady is shown on the west bank of the Deonai river, about two miles west from the fort of Dhormo Pal, and is built on the same plan with that of her brother-in-law, only the inner city has been a square of about 400 yards each side. It is surrounded by an outer rampart at about 100 yards from the ditch. In neither city are there any traces of buildings.

At a considerable distance south from this was a circular mound of earth called Horischondro Pat, which might have been 40 feet in diameter. In searching for materials to build a pig-stye, the heap was opened by an indigo planter, and a building of stone was discovered. The upper parts of this consisting of many long stones were removed, when a friend of more science in antiquities recommended to the planter to abstain from farther depredations. In its present state the lower part only of the building remains, and is a cavity of about 13 feet square at the mouth, and 8 at the bottom. The sides are lined with squared stones, which form a steep stair on each side, and the walls are exceedingly thick. My description will be more easily understood by consulting the plan, No. 4. I have no doubt, that this is a tomb, and there is no reason to suppose, that it did not belong to Horischondro, whose daughter was married to Gopichondro, the son of Moynawoti, who succeeded his uncle Dhormo Pal in the government of this country.

North-west from Dimla about $2\frac{1}{2}$ miles is said to be a small ruined fort called Goriberkoth; but as I could learn no tra-



dition concerning its foundation, I did not visit it. In a

detached portion of the jurisdiction near Varuni, is a small fort called Ramurgor, said to have been built by a certain Ramu, a servant of the Vihar Rajas, when this part of the country belonged to that family. The fort is somewhat of a circular form, about a quarter of a mile in diameter, and consists of an earthern rampart and ditch, which are drawn in an irregular zigzag form, perhaps with a view of adding strength.

Durwani contains about 228 square miles, and is of an oblong form, with a long irregular projection towards the north-west, and this projection surrounds on all sides a portion of Boda. The greatest length of the territory is from east to west.

Some of the soil of this division is rather stiffer than usual in this district, and the ploughs require iron. There is no remarkable marsh nor lake, and owing to the diminution ot the Jomuneswori which took place this year, ($180\frac{7}{8}$) it is probable, that the floods of 1809 will inundate much less than is stated in the general table. Four Zemindars reside, and one family, which has a small free estate, that might keep them somewhat on the footing of gentlemen. This family and two of the Zemindars have part of their houses built of brick, 25 houses have small brick mosques for private worship; no houses are thatched with straw, a very few with reeds; 100 houses have wooden posts, a fourth of the whole have walls of bamboo mats. Of the three-fourths which have walls of hurdles, perhaps one-twelfth are plastered on both sides, and ten-twelfths on the inside, so that not more than one-twelfth have no shelter but mere hurdles. Durwani for this district is a good town, and may contain 300 houses. Sakamachha may contain half that number, and Bhowanigunj may contain 200.

The most common deities of the villages are Kali and Pangthari. There is no place of worship worth notice either for size or celebrity. The most curious is a tank near Bhowanigunj, which is attributed to a Binna Raja, and which on the outside of the mounds is about 700 yards in length from north to south. The banks are very high, the soil is stiff, and the water clear, and pretty free from weeds. The descents into the tank have been of brick. This tank is said to have been constructed by a Binna Raja, who was a

tributary of Hovochrondro of Dhaprajyo. A certain Vaishnov procured or found a slipper (Khorom) made of a composition of eight metals, which he alleged was that of Binna Raja, and immediately hoisted a flag on the mound of the tank, and established a place of worship. He gave out, that milk thrown into the tank, will not mix with the water, but immediately sinks for the use of the God. This is generally believed, and some of my people, who tried the experiment, imagined, that such is actually the case. The grandson of the discoverer of the slipper is the present possessor, and seems by its means to make a tolerably easy subsistence.

About three miles east from Durwani are two tanks of a smaller size, which are named Nil and Nol, and are said to have been dug by two Rajas of these names, who lived in a house where a heap of bricks remains. No tradition remains concerning these persons, who probably were mere tributaries. At Tenggonmari was an old fort, which has in a great measure been destroyed by an Indigo work. It is reported to have been erected by the Bhoteas, at a time when they were masters of the neighbouring country. Kumargunj is nearly in the form of an equilateral triangle.

The woods are entirely composed of trees, that have grown about deserted villages. No Zemindar nor considerable proprietor of land resides, nor is there any dwelling house of brick; but there are three small brick temples, and about 100 mosques, as private places of worship within the premises of rich families. All the houses are thatched with grass (Ulu), 50 may be supported with wooden posts, one eighth of the whole have walls of bamboo mats. The remainder of the walls are made of hurdles, and only a small proportion are plastered. There is no place that can be called a town.

The common deities of the villages are Buri Thakurani, and Vriddheswori, who although both old families, are considered here as distinct. There is no place of public worship of the smallest importance, except the river Korotoya at Ramnathpur, where multitudes bathe on the feast of Varuni, as has been mentioned in my account of Dinajpoor; and the multitude assembles on both sides of the river, which forms the boundary. No remains of antiquity.

Molonggo.—Is of a very irregular oblong shape, being

wide at the west end, and very narrow for the half of its length towards the east. This district abounds with large marshes and lakes. The most remarkable are as follows.—1. Bhubonerbil and Jhelonggerbil form, in some measure, one marsh, and give rise to the Akhira river. They are said to be of very great extent, and are covered almost entirely with a composition of floating weeds (Dam) matted together by various grasses and water plants, which have taken root upon those that float. Cattle walk on this mat, and feed on the grass, but sometimes one falls through and is lost.—2. Omtarbil, situated south from the junction of the Jomuneswori and Tista, is said to be a fine piece of water perfectly free from weeds, and at all seasons is 10 or 12 cubits deep. It is about two miles in circumference.—3. and 4. Baisarbil two miles west from Molonggo, and Chaprarbil on the west side of the Tista are two small lakes covered with the elegant flower called *Nelumbium* (Podmo).—5. Bheloyarbil, about seven miles from Molonggo in a southerly direction, is a large piece of water ornamented with the Kokto kombol *(Nymphea Lotus)*.—6. Sorla is a small lake in the Eastern part of the district, and is free of weeds.

The woods are more extensive, than is usual in the western parts of this district. One near Chaprarbil is said to be eight miles round and contains some stunted sal. This is also the case in one not far from Bhloyarbil, which is about half the circumference of the former. The soil in the woods is very good, and capable of being made as valuable as any in the district. A little artificial watering is used in the stiffer lands. Four proprietors of assessed estates, and one who possesses a free estate of considerable size, reside in this division. Two of them have brick houses, three have brick temples, and there are 13 Mosques contained in the premises of wealthy men, one-sixteenth of the houses have wooden posts, and walls of Bamboo mat; one-fourth have mat walls, but bamboo posts; the remainder have walls of reeds, some of which are plastered within. A very few houses only are thatched with rice straw.

Gopalgunj, where the Company has a subordinate factory, is a sort of town, and may contain 100 houses. Sahebgunj, where the Company has another subordinate factory, is not quite so large. Among the Moslems no place of worship is

remarkable for sanctity, although two of the private Mosques are of decent size, like very small parish churches. The common deity among the Hindus of the villages is Kali. There is a small brick temple dedicated to Siddheswori, which has an endowment, is supposed to be of great antiquity, and is much venerated.

In the time of Kamnath Raja of Dinajpoor, to whom this country formerly belonged, a certain Brohmochari made an image of clay, which he intended for the celebration of a festival; and when that was over he intended as usual to throw it into the river. When the time for this ceremony came, the image did not choose to be moved. The good man without loss of time did not fail to inform the Raja of such a remarkable circumstance; and a dreamer said, that, if an image was made of stone, the image of clay would then permit itself to be thrown into the river. This was accordingly done, the Raja built a small temple (Mandir) for the stone image, and the Brohmochari became priest (Pujari) with an endowment in land, and a pension from the Raja. His descendants of course enjoy the office and land, and the new Zemindar pays the pension. The temple, as usual, has been allowed to go to ruin, and the image is waiting in a hut, for a favourable opportunity of being better accommomodated.

Part of this division (Parabondo vulgo Payrabond) is said to derive its name from Parawoti the daughter of Bhogodotto, to whom it formerly belonged. In the west of the division, in the time of the same Raja Ramnath, a man in digging found a pot containing some coin. An old man says, that he saw one, which on one side had the name of Raja Bhovochondro, and on the other was inscribed the name of Vagiswori, the household deity of that prince.

South from the office of police about four miles is a line of fortification, which crosses the great road, that leads from Komotapoor to Ghoraghat, and is attributed to Raja Nilambor. The line extends about two miles east and one mile west from the road, and seems to have been an outwork to another set of lines, that is laid down by Major Rennell as connecting the Korotoya and Ghaghot, as in fact it does; but about the middle the line divides, and one branch, as represented by Major Rennell, passes south from Dumdumah, while the other passes by a more straight line to the

Ghaghot, in the situation where this distinguished geographer places the boundary of Ghoraghat and Ronggopoor. It now serves as the boundary between this division and Dhap. These lines consist of a rampart of earth thrown up from a ditch about 40 feet in width, without any flanking angles or towers. These works are said to have been erected by Uperdro the tenth Raja of Vihar in order to check the progress of the Moslems, whose territory Ismael Gaji had advanced thus far to the north. In this division is what the people call an iron bridge, and they attribute its construction to Bhogodotto; but it is a natural phenomenon, of which I shall hereafter treat.

Vagdwar.—Is shaped somewhat like a crescent, and the parts of this division that border on Pirgunj, are remarkably fertile. In the northern part is a large marsh, Chotrarbil, which give rise to two small rivers. No considerable proprietor of land resides. The huts are almost entirely thatched with rice straw, which is unusual in this district. Although the soil would in many parts admit of mud walls, these are totally unemployed. The best houses have walls of bamboo mats, in the ordinary huts reeds have been employed.

The largest place, Palargor, or as it is now usually called Danesnogor, contains about 100 houses. Vagdwar, the place from whence the district derives its name, is the ruin of the house of Bhovochondro Raja. It is finely situated on a high ground of a stiff soil, and a large space is now overgrown with trees and bushes, among which are Mangoes, that have been propagated by seed falling spontaneously from the trees which were in the gardens of the prince and his dependents. The ruins are large, and contain many bricks, but are so much defaced, that no particular parts can be traced. I observed nothing, that indicated fortifications, although I traced with a good deal of pains, what the natives called (Ramdangras) lines; to me these appearances more resembled streets or lanes between gardens, than the ditches of fortifications. A gentleman, who had been clearing some of the land for the cultivation of indigo, told me, that he had found a road paved with brick disposed in a tesselated form.

About 4 miles west from Vagdwar was the temple of Vagiswori, or Vagdevi, a destructive female spirit, who was the Kulodevata or family deity of Bhovochondro. The image is

said to remain, and to be a carving on stone. The temple of course has long ago gone to total ruin, but the present landholder has built a hall (dalan) for the reception of the idol. This same person, originally a common weaver, afterwards the agent of the Commercial Resident, and now a very great landholder, who has purchased from the Subadar a kind of title half Persian half Hindu (Danesmund Ray), keeps an expensive establishment, and has built a good house on the ruins of Palargor, where the last prince (Pala Raja) of the Dhap Rajas lived. The weaver being a splendid man, and probably not a little vain of his new title has bestowed it on this place, and calls it Danesnogor. He resides at Moorshedabad. There are said to be still some remains of the house and fort of Pala Raja. The Moslems have no place of worship, deserving notice. The only remarkable Hindu places of worship, is the temple of Vagdevi above described. The Pandit was sent to it in hopes of finding an inscription, but in vain. The common pagan deities of the villages are Kali, and Buri Khakurani.

Pirgunj.—There are several considerable marshes, although some laid down by Major Rennell would appear to have become dry, and to have been brought into cultivation. Borobila south from Pirgunj is a fine piece of water, perhaps 3 miles long and almost one wide. A great part of it is clear, and in the dryest seasons contains deep water; but a part is covered by a mat of floating weeds, upon which cattle often pasture, but not without danger. It receives a supply of water from another marsh or lake called Atharebil, which is of a considerable size, although not so large as Borobila. Round old cities there are some small woods and bushes.

Almost all the houses are thatched with (ulu) grass; a few have mud walls, about 200 have walls of Bamboo mats, and are supported by wooden posts. No proprietor of note resides, but there is one brick house, which belongs to a certain Selim, who, on account of his being supposed to have been the captain of a band of robbers, is called Selim Serdar. About 20 farmers have brick mosques for their private devotions, no place deserves the name of a town.

At a place called Lorapat, about 3½ miles south-west from Pirgunj, are ruins attributed to Lora Raja, a relation of Bhovokondro. Like his prince this personage has been judici-

ous in the choice of his situation, which is high, and has a stiff soil. The house seems to have occupied a space included within a brick wall, and was provided with two small tanks, but the buildings were probably of wood and thatch, as there are no heaps. East, at a little distance from what is called the house, are three heaps of bricks. One is called the hall for entertaining strangers; another the office for transacting business. Two of these heaps appear to me to have been solid temples of brick, such as are dedicated to the Buddhs; for there is no cavity at the summit, which is found wherever the roof of a hollow building has fallen. The third has this cavity in the summit, and may have been either a temple or a place for business, but from its vicinity to the others the former is the more probable opinion.

At the south-west extremity of the division, Nilambor Raja is said to have had a house called Kantadwar, where there are some bricks. This place is partly in the division of Govindogunj, and by the people there was called Chotra. At Hatibandha, at the south end of the large lake (Borobila), is an old fort with a tank having brick stairs. These works also are attributed to Raja Nilambor; and the great road passing from Komotapat to Ghoraghat and attributed to that prince, passes through the whole length of this division.

The chief object of worship or veneration among the Moslems, in which they are joined by many Hindus, is Ismael Gaji, the saint who first reduced the country to the obedience of the *Faith.* He is buried at Ghoraghat, as I have already mentioned, but several precious relics are said to be buried in this district, and over these have been erected monuments, to which the faithful resort. One of these monuments is supposed to be under water in the great lake, and a flag hoisted on a long bamboo points out the place, where those who are in danger may make their offering, which is done in a boat. Over the staff of the conquering saint is erected a monument, which, from its name Borah Durgah, and from the figure it makes in the Bengal atlas, I visited with some expectation of finding a place of elegance, or at least of size; but, as usual, I was disappointed. It is about 30 feet long 20 wide and 15 high, is divided into three miserable cavities, dark, clumsy and rude. The only thing deserving praise about it is, that it would not appear to have been

constucted from Hindu ruins. It has a decent endowment. Ismael Gaji issued three curious orders to the Zemindars of Borobila Pergunah, and to the officers employed under them in the collection of the revenue. 1st not to sleep on a bedstead (Khat) 2nd not to beat the inhabitants, and 3dly not to permit milk to be adulterated with water. The two last orders, it is said, are not uncommonly disregarded, as their observance would be only useful and proper; but as a compliance with the first order is attended with some inconvenience every person makes a merit of observing it, so far as not to use a bedstead with a bottom of cords (Khat); but in order to save their consciences, they sleep on a bed the bottom of which consists of planks (Tukhtoposh). The Hindus have no place of worship of the least note. The village deities are Kali, Bishohori, Vriddheswori and Pangthari.

Sadullahpoor is of an oblong shape, extending from north to south. The country is rather low, so that in the greater part sugar cane or trees could not grow unless the ground had been a little raised; yet the inundation is so slight that almost everywhere the earth which is thrown up from the ditches round a plot of land renders it fit for the cultivation of the richest articles. In the general table however I have considered as inundated only the portion that is covered to some depth. There are many pieces of water, but they are all long and narrow, being old channels of rivers which occupy little room. One proprietor of an assessed estate, a lady, resides. There are four houses of brick, one-sixteenth of the houses have wooden posts and mat walls. The remaining huts are almost entirely thatched with grass and have walls of reeds, but some are plastered on the inside, and several rich farmers have small brick mosques for their private devotions.

Sadullahpoor, where the native officers of government reside, is a small town, but scarcely contains 100 houses. There is no place of worship of the least note. About two miles east from Sadullahpoor are some old works like ramparts. They are called Chhoyghore or the six castles, and are said to reach towards the Brohmoputro, where I shall have occasion to describe their other extremity. In the intermediate space the rivers have made many irruptions. By one tradi-

tion they are attributed to Raja Nilambor, but are probably of more recent date. By others they are attributed to Bhim Raja, the contemporary of Bhogodotto.

Govindogunj is very populous. The country in some respects is higher, or rather more unequal in its surface, than Sadullahpoor, for three-sixteenths were naturally exempted from inundation, and one-sixteenth has been added to this by the industry of the people, but the remainder is more deeply covered. In the southern parts of the district the marshes are very extensive. The quantity of reeds and coarse grass is so considerable, that the land producing them is not rented, and none therefore is included among the occupied land.

An old and once great family of proprietors (Bordhonkuthi) resides. Their houses had been respectable, but now are almost perfect ruins, although still inhabited by two branches of the family, while a brick house of a former menial servant (Khedmotgar) is in a flourishing state. In all there are 10 zemindars who reside, and 20 houses of brick; one-sixty-fourth of the whole have wooden posts and beams, and bamboo mats for walls. Many of those which have walls of reeds are plastered with clay.

It is in this lower part of the district that the poor use, as bedding, mats made of the leaves of the Zedvory; whereas in the higher parts, towards the north and west, they use mats made of a kind of rush (*Scirpus* and *Cyperus*). Govindogunj, where the native officers reside, in respect of size is the second town of the district, and may contain about 1000 houses. It is a place of considerable trade, and a few of the principal traders have small houses of brick.

The proper tribes of Bengal form here one half of the Pagan inhabitants, whereas in the districts to the north and east their number is altogether inconsiderable, and the tribes of Kamrup retain possession of their native country. No place of worship is remarkable for the sanctity attached to it by the natives. The most remarkable is at Mohipoor, a ruinous (Mandir) temple of Vasudev. There are however several brick temples erected by the principal family of Zemindars, which give some appearance of a beginning progress in the arts. Radhamohon, the first landholder of this family, lived at Rampoor about 10 miles from Govindogunj. There he had a small fort, and some chambers of his house are still

inhabitable, and there is also a temple of brick. His successors removed to Bordhonkuthi, about a mile from Govindogung, where they still continue. The family temple is very mean, but the place where the image is placed on festivals (Mongcho), is of considerable size, and is ornamented with 13 turrets (Rotnos). It is cased with carved tiles, but is very rude when compared with the buildings of the rival family of Dinajpoor.

Dewangunj.—I now pass to the countries on the side of the Brohmoputro, which in general have been much neglected, owing chiefly to the weakness of the Mogul government over the eastern portions, and the consequent confusion and turbulence of petty chiefs; but partly also to the neglect of the Zemindars; for the six following divisions have been long subject to a regular government, but only three of them can be considered in as good a state of cultivation as is usual in Bengal. The excellent condition however, in which some part now is, not from any superiority of situation or soil, shows clearly what may be made of the remainder.

Dewangunj, the jurisdiction of which I am now to treat, is so intermixed with Bhowanigunj, that I have no means of distinguishing them in the map, but by drawing a line under the numbers denoting the market places of this division, while there are no lines under the numbers denoting the market places of Dewangunj. The two offices of police are within five miles of each other, while portions of each division are situated in the most remote extremities of the united jurisdictions. A part also of each is separated from the main body by the Brohmoputro, and surrounded on all other sides by Moymonsing being totally detached from the other portions of the district, that are on the left of the great river. Farther, a long narrow projection, partly belonging to each division, runs into the centre of Chilmari by which it is surrounded on three sides.

The whole country may be said to be inundated, yet a good deal is so high, that the earth thrown from a ditch round a plot, fits it for houses, gardens, and sugar plantations. This in the Appendix I call high. The woods are miserable stunted trees of the kind called Hijol, and are inundated up to where the trees begin to branch. Intermixed with these are extensive thickets of a wild rose, which

here and in all the low eastern parts of this district, thrives most luxuriantly, and these divisions probaby produce ten times more roses, than any other similar extent in the world. No proprietor of any extent resides. There is no brick house, but three-sixteenths have sal posts and beams. One Hindu and four Muhammedan farmers have, in their premises, small places of worship constructed of bricks.

Dewangunj may contain 100 houses, and for Bengal is a neat well built town. Like most of these near the Brohmoputro, it has in the centre an open area where the market is held, and which is surrounded by the houses of the traders, generally built with mat walls, and supported by wooden posts. The area is generally planted with elegant trees of the fig kind.

There is no place of worship nor remain of antiquity of the least consequence. The common village deity is Kali.

Bhowanigunj.—The country near the Brohmoputro, which is intermixed with Dewangunj, entirely resembles it in soil and cultivation, but the small Pergunah of Islamabad, more resembles the country on the western side of the district. The same kind of low inundated wood, that prevails in Dewangunj, and consists of Hijol and rose trees, prevails in this, and extends parallel to the river a great part of the united length of both divisions. It is from one to three miles wide, and all the land which it occupies, seems to be fit for cultivation. There is no brick house, but many are constructed with wooden posts and bamboo mat walls. None have mud walls, all are thatched with grass. One Muhammedan farmer has a private mosque built of brick. There is no place of worship remarkable for sanctity, and such as exist are miserable huts. The common village deity is Kali. There is no public work, nor remain of antiquity.

Chilmari.—The whole division may be said to be inundated, except merely the spots, that have been a little raised for houses and gardens, and the whole is under the immediate influence of the Brohmoputro, the inundations of which are far from bestowing an extraordinary degree of fertility. There is one large lake or Jhil, which existed at the time of Major Rennell's survey, and is called Moruyerdoho.

No proprietor of assessed lands resides, and all the free estates are small. There is only one dwelling house built in

part of brick; but a great many houses (one-sixteenth,) have wooden posts and beams, and walls of bamboo mats; and one-fourth have mat walls and bamboo posts. All are thatched with grass, (ulu). A few on the islands of the Brohmoputro are constructed entirely of reeds. About Chilmari the houses and gardens of several merchants are much better than in any other part of the district. Their gardens are finely planted with fruit and flowering trees, and are provided with small apartments, raised on posts, and open on the sides (Tonggi), where the natives refresh themselves in the heat of the day.

Chilmari may contain about 400 houses, of which perhaps 100 may be close built round the market place. The others are buried in gardens. It contains no building so respectable as the worst parish church, that I have seen. This is the place laid down in our maps in the same manner, as if in consequence it equalled Liverpool or Glasgow. The only other place that can be called a town, is Baraboldya, which may contain from 80 to 100 houses. There is no place of worship at all remarkable for its buildings; but two places are frequented for bathing. At Varunichor, on the Brohmoputro above Chilmari, Hindu pilgrims assemble in great multitudes on the festival of Varuni, and there is a great fair. In ordinary years about 60,000 are said to meet; but the number increases to 100,000 when the festival happens on a Wednesday. On such occasions people come even from Benares (Varanosi), and Jogonnath.

On the Pagla river an assembly (Mela) takes place every Sunday in the month Chaitro of spring. Both Moslems and Hindus frequent this meeting; the former call the place Pagla Pir, the latter call it Pagla Dev! On each occasion, about 1000 persons from the vicinity assemble, bathe, and hold a fair. The village gods are the same as in the following division. There are no remains of ancient times, that are at all remarkable.

Olipoor is not only the best cultivated, but the best arranged, division in the district, and being in a great measure protected from the Brohmoputro by Chilmari, enjoys a favourable situation, and is remarkably well cultivated. The water upon one-sixth of the inundated land does not rise above one cubit at the height of ordinary floods, and therefore might easily be excluded were it necessary; but in most parts

there is abundance of land high enough for houses and plantations, and the inundation is no where an impediment to the usual occupations of husbandry.

Two proprietors of assessed estates reside, some of the free estates afford a comfortable subsistence to their owners, and many of the farmers live in a manner superior to the proprietors in other districts, so that 20 families are partly accommodated in houses built of brick. Two houses have small brick mosques, and 15 have small temples (Mandirs), as private places of worship. Twenty-five families have part of their houses constructed of wooden posts and beams with plank walls; one-eighth of the whole have sal beams, bamboo mat walls and grass thatch, one-fourth have bamboo posts, bamboo mat walls, and grass thatch. The chief town, where the courts are held, and what is of more importance, where the chief agent of Kantobabu resides, is usually called Olipoor, but the market place is called Alinogor. It may contain 100 houses, but is a place of very little trade.

Durgapoor is a place of about the same size, chiefly inhabited by weavers. Until lately it was the situation of a subordinate factory belonging to the Company; but this has been withdrawn. Kurigang, of which the market place is called Balavari, is a place of considerable trade. It stands on the banks of the Dhorla, and contains about 200 houses, several of which are very comfortable; but they are all surrounded by gardens, and the place has little the appearance of a town. Mogulbachhat on the same river is the largest, and most thriving place in the division, is closely built, and contains at least 250 houses. Ranigunj on the Tista is also a small town, and contains about 150 houses. Nawabgunj on the Manas is rather smaller than the last-mentioned town. There is no place of worship worthy of notice. The usual deities of the villages are Pangthari, Buri-Thakurani, Bonodurga, or the old goddess of the woods called also Vriddheswori, and Yokhya-Yokhyi, a married pair that takes care of money.

At a place called Oyari about five miles east from the Thanah, it is said that Gopichondro had a house, and the place is called the Pat or palace of that prince, although no bricks remain. About six miles south from Olipoor, is an old fort with lines that run west, and are said to join those which

I saw at Sudullahpoor. The people on the spót attribute these works to Parosuram, and the better informed people of Olipoor attribute them to Nilambor Raja; but they seem to me to have an evident connection with the lines of Molonggo, which defended the space between the Korotoya and Ghaghot, while, as I have said in describing the Tista river, the lines between this and Sudullahpoor, defended the space between the Ghaghot and Tista, and thus completed the defence of the northern parts of Kamrup from the Brohmoputro to the Korotoya. There can be little doubt, that these works were constructed by the Koch as a defence against the Moslems; but for an additional strength to their lines they may have taken advantage of an old fort built by Nilambor. The fort consists of an oblong parallelogram about $1\frac{1}{2}$ mile from east to west, and half that extent from north to south. The whole is called the Gor or fort, and is surrounded by a rampart of earth and a ditch; but the western half, which is separated from the other by a rampart, and surrounded by a double line of works, is called the Koth or citadel. I saw no bricks nor appearance of buildings. There are no bastions nor outworks.

At Dhamseni, about two miles east from Olipoor in a fine grove, are the ruins of the house where the former Zemindars resided. Although this family had very considerable estates, the ruins are but of little extent. A small tank has been surrounded by a brick wall, within which have been some small buildings of brick, but most of the accommodations must have been thatched. South from the tank is a small temple of Siddheswori the family deity, and near it three others dedicated to Sib' Monggolchondi and Gopinath. The descendant of the spiritual guide of the family (Guru) is proprietor (Odhikari) of these temples, and retains a small endowment. At a little distance east is the chief building of the place, a small temple (Mandir) dedicated to Sib'. It is ornamented with carved tiles, but the carving is exceedingly rude. Over the door is the date 1555 of Sak (A. D.) 1633.

Borovari.—This jurisdiction situated between the Tista and Dhorla rivers, is of a tolerably compact form. The woods consist of a great many impenetrable thickets of trees and bamboos, interspersed with fields and villages, with which the Pangga Rajas, a branch of the Vihar family, have surrounded

their abode, and which they carefully preserve. In these woods are about 100 tamarind trees, which may be one-half of the whole in the district. Much of the inundated land marked light in the Appendix, is a poor dry sand overgrown with reeds and tamarisks, as is everywhere the case near the rivers in the eastern parts of the district. In the high lands the bushes are most commonly the *Melastoma malabarica*. There is one very large marsh called Deyularbil. It is much overgrown with weeds.

Two Zemindars, both of old families, reside; but neither has a brick house, although one of them pretends to a divine origin, and has a large estate. They have however small brick temples for their family deities. The manner in which their tenantry are accommodated, may be readily imagined. The huts are nearly of the same nature as in the adjoining division Phoronvari, which have been already described. The division on the whole is very thriving especially in the north-east corner, where the lands have been alienated in perpetuity to a family of Moguls, and Mogulhat is the chief place in the division; for, as I have said, the courts are held in the Pangga Raja's woods, in an exceedingly unhealthy situation. Mogulhat is a place of a good deal of commerce, and contains about 800 houses.

Kulaghat in the same vicinity is also a small town and contains about 150 houses. The common deities of the villages are Buri, Pangthari, and the god of wealth, whom they call here Yohkyamasa. The latter part of the name in Kamrup signifies mother's sister's husband, and is considered as a civil address to a common god, or to a person of consequence. The chief public places of Hindu worship are two small brick temples dedicated to Sib', and both in ruins. The Moslems have no place of the least note.

About four miles west from Borovari is an old fort, said by some to have been built by a Muhammedan general, that was invading Asam. Others say that it was built by a certain person called Ekdwiprohoriyo Raja, of whom nothing is known but the shortness of his reign, which is expressed by his name, signifying the prince of half-a-day. Between the Dhorla and Nilkumar is a large heap of earth, said to have been built as a redoubt, by one of the ministers of the Komoteswaris.

Nakeswori.—The inundation in some measure extends to

every part of this division, except what has been raised for houses and gardens, which may occupy one-sixteenth of the territory; but in ordinary years the floods do not cover five-eighths of the whole to more than from 9 to 15 inches.

The old water courses are exceedingly numerous, and occupy a large portion of the division. They usually contain much water, even in spring; six-tenths of the territory have no plantations. The larger proportion of the sands and islands of the Brohmoputro belonging to Chilmari and Olipoor, renders the appearance of cultivation in the Appendix more favourable to this division than it is in reality. The grass used for thatch (Ulu) grows on fallow lands is not rented, and therefore is excluded from the occupied part of the district. No Zemindars reside, and there are fewer large farmers, so that the houses are very inferior to those of Olipoor and Chilmari. None are of brick, but a good many have wooden posts and walls of bamboo mats. All the others have frames of bamboo, and are thatched with grass (Ulu).

Nakeswori, which may be paraphrased "our lady of the serpents," where the office of police is situated, is for this district a considerable town, as it contains 500 houses. They are much scattered and buried in gardens.

Dinhata or Bhowanipoor contains 150 houses, and Pangchgachhi about 100. These are the only other places that can be called towns. There is no remarkable place of worship except Nunkhaoya on the banks of the Brohmoputro, where from 10 to 1500 people assemble on the 8th day of the increasing moon in the month Chhaitro to bathe, to celebrate the festival called Varuni, to trade, and to do all other things good and bad, that are usually done at such assemblies. There are several village deities, Yokhya and his wife Yokhyi, Buri, Pangthari, Mosan, and Boloram. There is no remain of antiquity. This part of the country is supposed to have belonged to the kingdom of Komotapoor, but not to that of Dhap.

Dhubri—Although at least a third part of this jurisdiction has been lately annexed to the district of Moymonsing, and although I exclude a large territory disputed by the Garos, it is still of enormous size. The low lands have been miserably torn by rivers, and contain a great number of old channels which have springs, and contain water throughout

the year. This is especially the case in the northern parts. To the south of the Brohmoputro many of these channels, in the dry season are mere beds of sand, and in the floods become large rivers.

The hills begin here to form a feature of the country, and are more conspicuous, from being in general small detached masses surrounded on all sides by a very flat country, so that in the rainy season the inundation covers their very roots. Their names will be seen in the index to the map. It is probable, that in the southern parts of Kalumalupara several escaped my notice, and I have not attempted to delineate these in the territory disputed with the Garos, which I could not visit without adding much to the alarm, in which these poor creatures have been thrown. None of the hills in this division appear to me to be above 300 feet in perpendicular height; but I judge merely from the eye. Porbot Joyar is a singular territory. It consists chiefly of swelling lands generally of a red fertile soil. At its southern extremity it rises into little hills, perhaps 100 feet in perpendicular height; and from these it would seem to have been considered as a tract consisting of similar inequalities, but I saw no such in any other parts, although I passed along a considerable portion of its boundaries, and although I penetrated to a rude tribe inhabiting towards its centre. The greater part seems to be fine swelling land, totally exempt from inundation, and covered with a stately forest of Sal. Its borders towards the Godadhor and Sonkosh, are low but fertile.

The whole property of the assessed lands is divided among six families, five of which reside, but none of them has a decent house, nor even a dwelling so good as near Calcutta would be occupied by a farmer; yet the chief proprietor has more than two-thirds of the whole, and possesses not only the same proportion of the free lands of this division, which are said to be one-fourth of the whole, but also at least an equal share of the free lands in the next division that will be described. Their vassals are of course equally ill-accommodated. A few persons from the more civilized parts of Bengal, who chiefly occupy some trading villages, have very good huts, with bamboo and sal frames and mat walls; but the cultivators, who can scarce be considered as having yet adopted a fixed life, rather content themselves with frames made of reeds

tied together, which they support by a few bamboo posts, or two or three rude sticks. The roof is very flat and miserably low. In the whole territory there is not a wooden door nor a flower garden. Most villages have neither a tree nor bamboo, and many have not even reeds stuck up to defend their garden from cattle.

The situation of Dhubri, where the office of police has been established is very fine, being a rocky point at the junction of the Godadhor with the Brohmoputro. By the rock it is secured from the encroachments of the rivers, while it is just high enough to be exempt from inundation. It is said to have been chosen by a certain Mano Singho, the officer who first managed the country for the Moguls, as his place of residence, and then was probably a considerable place; but it has now sunk into insignificance, and has no appearance of a town; but it is covered with gardens, and has one shop, where rice and other articles of absolute necessity are sold.

Kapasgola and Alumgunj, which may be considered as the same place, occupy the southern extremity of where Ranggamati was situated, and may be still considered as the chief place of the division. They contain the houses of the chief Zemindar, and of one of the petty landholders who depends on him, and perhaps in all 250 houses. Of these by far the best are occupied by the slaves of the chief landholder. The whole are scattered over some little hills, and in the intermediate vallies, and there is little appearance of a town. It has no trade, and only two shops.

Birnachhora on the Chhonnokosh is a small town with a good deal of trade, and here also reside many slaves belonging to the chief Zemindar. Chhonbadha is another such place, and contains about 100 houses very much scattered. It stands on the banks of the same river, and its merchants carry on a large trade in mustard seed. Singgimari is finely situated near a rocky hill, where it projects into the Jijiram river, rather more than a mile from the Brohmoputro; and were the interior cultivated, might become a place of importance. Even now it contains about 80 houses, and has a brisk trade, while it has more artists, and more comfortable houses, than any other place in the division.

Dhubri has become celebrated in Hindu legend by the writings of Khyomanondo, a learned Sudra of Bordhoman,

who was dedicated to the service (Das) of god, and composed the Monsargit, which is sung by a very numerous class of musicians in honour of Monsa or Bishohori, the goddess of serpents and poisons. The name of the place, according to this authority, is derived from its having been the residence of Netodhobani, washerwoman to Indro the chief of the gods. Now it so happened, that there was a very great merchant, Chand Sodagor of Champanogor in Bordhoman, who was very religious, but would not offer sacrifices to Monsa. At this neglect the goddess was enraged, destroyed his seven richest vessels, killed his six eldest sons, and threatened to kill the only remaining youth on the day of his marriage. The father, notwithstanding these manifestations of divine will, continued obstinate; and, in order to secure his son on the day of his marriage, made a fine net of wire, which he placed over the nuptial bed. The goddess, however, sent a serpent no thicker than a thread, which, having passed through the net, killed the youth. The bride Behula, was quite inconsolable, and refused to burn the body of her lover; but, having placed herself with the corpse on a float of plantain stems, committed herself to the river, and put her trust in prayer. Instead of being carried by the stream to the sea, the float ascended to Dhubri, where the washerwoman of the gods was at work, and took compassion on the unfortunate Behula. The young woman being very handsome, was introduced by the washerwoman to her master Indro, who was so pleased with her dancing and singing, that he desired Sib to order Monsa to restore the life of the young man. This was accordingly done, and the merchant no longer continuing obstinate, Monsa not only restored his six elder sons, but all the wealth of which he had been deprived. The natives are very much delighted with the poem, in which this is related, and the circumstances are not ill suited for the flowery art. How far the composition would suit European taste, I cannot pretend to judge, from a want of sufficient skill in the language, which is the polite dialect of Bengal. The events are supposed to have happened long ago. The poet is thought by the Pandit to have flourished in modern times; but his work is considered as a mere translation from the Podmopuran, a composition of Vyas.

I have before mentioned, that this place was chosen for his residence by Manosingho, the officer, who is said to have taken

possession of the dominions of Porikhyit Raja. He has left several traces of a magnificent disposition, and in particular, a very fine stair of cut granite, leading from the rock of Neto Dhobani to the water. It has suffered a good deal, but sufficient remains to show, that it has been a fine work, with large well cut steps, and free from the degradation of trifling ornaments. From this stair to a building on the main land has been a road paved with cut granite, but the river has swept away most part of this work, which has been very considerable. The building has also been pretty large, and is said to have been the house of Manosingho. It has been chiefly constructed of brick, but few traces remain. Among these is a crocodile, very rudely cut in stone. A good many other large stones, still uncut, scattered in different parts of Dhubri, would seem to show, that this officer was carrying on some additional works, when called to another employment. These works to a rude people appear so extraordinary, that it is supposed, that the chief was accompanied by Lokhymon, the great Hindu artist, who having been instructed by the gods, and having found his countrymen unwilling to take any trouble, visited China and Europe, and taught the barbarians of these countries, all the arts in which they now excel.

I am informed by Mr. Speke, that a certain Manosingho was, at one time, very high in office, and was deputy governor of Bengal. Whether or not this person ever resided at Dhubri is perhaps doubtful for as he was the last Hindu, who enjoyed great authority in the government, many actions are attributed to him, in which he had no share, and which in fact, happened at periods, when he was not in existence. The people here suppose that Manosingho was the commander of the Moslem army both at the overthrow of Porikhyit, and during the invasion of Asam, and consider him as a great hero appointed by Sekunder Shah or Alexander the great. In all these particulars they are probably misinformed as we know, that in the miserable expedition to Asam, the command of the army was held by Meer Jumla. Manosingho in all probability was the person who superintended the revenue, while the Mogul chief or Fouzdar took up his residence at Ranggamati.

In Major Rennell's time Ranggamati would appear to have been a large town, and I met several people, who said, that

they remember Mogul chiefs, who occasionally visited the place, which then contained 1500 houses, among which were several inhabited by Portuguese. At present its condition is miserable. About Kapasgola and Alumgunj, which was formerly the port of the town, as I have before mentioned, there are about 250 scattered huts. From thence to an open space in the forest of Porbot Joyar is about four miles north, and in the whole of that distance some traces of habitations may be observed, with many fruit trees scattered through the forest. It is said that the extent from east to west was about six miles, and that in this space were included 52 markets (bazaars). It is probable that there may have been that number of miserable villages, surrounded as usual by gardens, reeds, forests and fields, and that each may have contained some shops. The only traces of public buildings are those of a fort and of a mosque. Those of the former show no appearance of strength, and what is called the Nawab's palace is a mere platform of bricks, on which there may have been such a thatched building as one of the officer's quarters at Barackpoor. The mosque is small and rude. It is now ruinous, and worship is no longer performed, although a few miserable Moguls still linger about it. These with 17 cowherds, who possess large herds that feed in the woods, and about an equal number of potters who remain on account of the clay, which is very scarce in the other parts of the division, form the whole population of Ranggamati, and are so indolent that they do not raise even a plaintain, yam or other vegetable, but allow the manure to rot in heaps before the houses in which the cattle are secured at night.

Beyond the town the Mogul chiefs had cleared a space of ground where probably they exercised their cavalry. It is called the Romna, and even now is covered with a moderate sized grass (*Saccharum cylindricum*), which affords pasture to most of the cattle. It is about half a mile in width and three miles in length, and shows how easily the extensive forest beyond it might be rendered useful.

Porikhyit Raja lived at a place called Gilajhar (the forest of (*Mimosa scandens*) which is situated on the west side of the Godadhor, about 10 miles from where that river joins the Brohmoputro. The situation is well chosen, as there is a space of high land about three miles long and one wide, close

by a river that is navigable at all seasons. The forest by which this is now covered contains many fruit trees that are almost the only traces to show that the place was ever inhabited. One place, in which there are heaps of broken pots, is pointed out as the residence of the artists who formed earthen vessels; a place is shown as where the minister of the Raja resided, and another is pointed out as having been the abode of the prince himself, but this is only distinguishable by two stones, which stand where it is said that there was a temple of Jogonnath. Near this is a heap of earth said to have been the Mongcho, on which the image was placed at festivals. As the descendants of the Minister are now the principal landholders, they have placed the image in a small hut into which a man can only creep, and which is probably as good as the original temple. It is said that a large part of the city was on the opposite side of the Godadhor, amidst what is now the forest of Porbot Joyar, and in that part there is a small temple of brick without a roof, but dedicated to Kamakhya, and much frequented in spring by the people of the neighbourhood, who make numerous offerings. The deity has given orders that no roof should be constructed. In fact there is nothing to show that this Raja, who is very much celebrated among the Hindus as an encourager of learning, and whose capital is said to have contained 700 Pandits profoundly skilled in magic (Agom), lived in any better manner than the Vyni Raja, who is the legal representative of his family, and whose manner of life will be hereafter described.

Amid such want of skill in the arts it would be vain to look for places of worship that are remarkable for their architecture. The temples are the most miserable huts that I have ever seen, and few are sufficiently high to admit anything larger than a goat or hog. The only two of celebrity, even in the neighbourhood, are Kamakhya already mentioned, and another such near Kaldoba dedicated to Ram! Both have endowments in land. Among the native tribes of Kamrup the village gods are the principal objects of worship. This is an excuse for eating meat, which the natives here can procure. Buri, Pangthari, and Kamakhya are the favourites. The household gods are more followed by the purer tribes from Bengal. That of the chief landlord is Dosobhuja, a

female with ten arms, and she accepts sacrifices so as to afford her votary a comfortable meal; but most of the pure tribes, who are thinly scattered through the division, have Salograms, and the house of such a person may be known from that of a native, by its having near it a rude (Mongcho) heap of earth for receiving the sacred stone at festivals.

Ranggamati is of a still more enormous size than the former, although a large territory round Ranggamati has been separated from it, and although in the estimate I have not included a portion that is disputed with the Garos. The principal sal forests are as follows: 1st, Konekungchi in Haworaghat near the Devsila. It is reckoned six miles round, but it is probably much larger; for I passed through it for above 2½ miles from east to west, besides a tract of nearly the same extent, that contains many trees, but has been destroyed as a forest, by the cultivation of rude tribes. 2d, Damra near the Dudnayi in the same Pergunah. This is reckoned less than the former. I passed through it about 2½ miles from east to west. It has suffered much from the same kind of cultivation. 3d, Nivari situated in Mechpara, north and west from the market-place of that name, and near the Jijiram. This is of a very large extent towards the skirts of the great hill Berali. 4th, Kolyanpoor a little south from Goyalpara. This is of small extent, and contains few large trees, being so near the market that every tree is cut so soon as ready. It may be four or five miles long, and from one to two wide from north to south. 5th, Mechparajhar, west from Hatogunj and north from the Jijiram. This is a very stately forest, and of great size. I passed about seven or eight miles through it in one direction. 6th, South-east from this is said to be another, which I did not see. 7th, On the other side of the Brohmoputro, towards the frontier of Bhotan on the Gauranggo, is a large forest of Sal, of which I only skirted a part. 8th, Another forest is separated from the former by the cultivated lands of Bhotgang. It extends from the western banks of the Guaranggo to the foot of the eastern mountains. I found many wood-cutters employed in it, but the trees are in general small. 9th, North from Salkongcha and west from the Jonoray is another similar forest, of great extent, but much thinned of large timber. In fact these three last are connected at their northern ends, and join the great

forest of Porbotjoyar, but cultivation has made deep encroachments on their southern face.

The large extent which I have considered as occupied by reeds contains many trees, especially such parts as are high, but even the lower parts produce some kinds that resist the water. The parts occupied by the grass fit for thatch are of very great extent both in this division and in the last, but are not included in occupied lands as they are not rented. To the forests belong almost the whole of the hills, which, even when composed of naked masses of granite, are covered with stately trees of a great variety of kinds, that find support in the crevices of the rock.

In the nomenclature of these hills there is great confusion. The names given to the same hill by the different tribes who inhabit near are not only different, but it is usual for the Bengalese to call whatever hill you point out to them by the village that lies nearest it in the direction from whence you then are looking; so that for every hill you may find as many names as it has villages near, and not one of these may be its proper name. It seems to have been owing to this custom not having been understood, that Major Rennel has given the name of Rungjula to the Garo mountains. As he was endeavouring from the river side to find out the name of this elevated region, he probably pointed out to the natives the highest peak, Gorokhyonath; and Ronggojuli village being in the direction, the natives called it the Ronggojuli hill.

I have not been able to discover that either the Bengalese or the Garos have any general name for this mass of mountains. As usual with such regions it consists of a confused assemblage of hills, which descend towards the plain country by a number of spurs. Of these, eight, which are very remarkable, enter this district, as will appear from the map. All these are considered as belonging to the Garos, while the vallies that run up between are considered as belonging to the Zemindars. It would however appear that these have made encroachments at no very remote period, and have compelled the Garo chiefs, who held lands near the hills, partly to abandon them, and partly to pay rent as principal tenants (Talokdars). The names given to most of these spurs which project from the great mountains, differ, as

might be naturally expected, in the Bengalese language and that of the Garos. They will be seen by consulting the map, and it very frequently happens that the two sides of the same spur have different names.

The detached hills of Mechpara form a kind of long cluster, which when viewed from a distance has the appearance of a connected chain detached from the north-west corner of the Garo mountains to Pongchorotno on the Brohmoputro. But this is merely the appearance from a distance. Between Berali, the hill of Mechpara that extends farthest south, and Chorehachu, the great mountain by which the Garo hills is terminated in that direction, there is a wide open valley, and Berali is totally unconnected with the cluster of hills to the south called Satbohina, or the seven sisters. These again are far distant from the cluster on the Brohmoputro called Pongchorotno or the five turrets. But when the hills are viewed from a distance, some small detached hills, that are everywhere scattered over the neighbouring country, prevent this opening from being discovered. The hills on the north side of the Brohmoputro have no connection with the mountains of Bhotan. A level and very low space of at least 20 miles in width intervenes, as I clearly saw from three different points of the northern frontier.

In this division there are several large marshes or lakes. The most beautiful is a cluster of lakes called Zoborong, about five mil s north from Yogighopa. In the dry season the scenery around is very fine. During the floods they are overwhelmed by the Brohmoputro; but that, I am persuaded, does not diminish the beauty of the place; for nothing can be conceived more beautifully wild than the finely-wooded hills of this region, when the floods cover the greater part of the low country. I speak particularly of the vicinity of Goyalpara, which alone I had an opportunity of seeing in that state. There are also large marshes or small lakes north-east from Salkongcha, but in the dry season they are not agreeable objects. South-west from Goyalpara, beyond the Sal forest, is a very extensive marsh called Urpoterdol. In the rainy season it is a vast lake, but in winter and spring it contains very little water, and affords a great deal of pasture. The greater part might be easily rendered arable.

The chief Zemindar does not reside in the Company's ter-

ritories. The next occupies a few miserable huts, which he annually rebuilds. At Calcutta they might cost 40 rs. They cost him nothing. The third and remaining proprietor also resides, and although a poor woman much oppressed by her powerful neighbours, her house has a more decent appearance than the other, as she is of a family from the more civilized parts, and has some more taste for building.

Goyalpara is the chief town, and contains some good thatched houses, and a street of shops, which in such a country is considered as a kind of miracle, and the place is looked upon as a city of the utmost elegance. It is only, however, in its containing many distressed objects, and many profligate and vicious persons, that it resembles an European city; and, in proportion to its size, in these points it probably far excels any place west from the Cape of Good Hope. The number of houses, that can be considered as belonging to the town, may be 400, most of them miserable huts, and except a few, regularly surrounded by a flood for upwards of two months in the year, so that the only passage from house to house is in a boat, and the floors are covered from one to three feet deep with water. Yogighopa has also a few shops, and perhaps 150 houses equally ill situated. These are the only places that can be called towns.

The facility of procuring timber and bamboos from the forests, and some degree of improvement, that the trade of Asam has introduced at Goyalpara and Yogighopa, have rendered the houses of this division much better than in that last described, and a much smaller proportion are built entirely of reeds.

The chief place of worship among the Moslems is Punjton, a monument (Durgah), dedicated to the five principal saints (Pirs) of their religion. These persons are the prophet, his daughter, her husband Ali, and their two unfortunate sons, Hoseyn and Hasan. The building is of very little importance, and is placed on the east side of the Krishnayi river, where it enters the Brohmoputro; but pilgrims from every part of the district frequent it, and all strangers make offerings.

There are two places of worship remarkable among the Hindus, more for their supposed sanctity than for the size or elegance of the buildings, which, although of brick, are alto-

gether insignificant. The one is a temple of Kali on the hill, which in the Sanskrita language is called Sobhachol; but the goddess is usually called our lady of Tokor (Tokoreswori) from a neighbouring village, which in the vulgar dialect is called Tokor. The hill is a vast mass of granite, very much rent, and has a most picturesque appearance, from the fine trees that spring from its crevices. It was probably the common object of worship among a rude tribe which formerly occupied the village, for here each hill is supposed to be the residence of a spirit. On the introduction of the Hindu system it would naturally be discovered that this spirit was a Sokti, and Kali was the one assigned. A Brahman officiates as priest (Pujari); and, as usual among such degraded persons, is an ignorant creature. Among Europeans, the hill is chiefly noted for a colony of monkies that frequent it, and are fed by the Pujari every morning, at the usual time when pilgrims ascend, so that the amusement of looking at the monkies may be an additional motive to induce the pious Hindu to visit the place. On such occasions these animals are said to display an excess of obscenity, that one would imagine little fitted for a place of worship, but which is considered by the natives as not unbecoming. The situation of the hill will be seen from the map.

Dudnath is a temple of Sib', who is represented by a large mass of granite, and not in the indecent form under which he is usually worshipped. The temple is thatched; but has a priest of the sacred order, and is much frequented. It is situated close by the Brohmoputro, and also on a fine rock of granite, in which the hermits (Yogi) of old have formed cells (Ghopa), where they resided, and which have communicated their name to the neighbouring town. The cells are now unoccupied, and the hermits have deserted the place; but a religious person of much higher rank (Dondi) has taken up his residence near the temple.

The common village temples on the north side of the Brohmoputro are equally miserable with those in Dhubri, but on the south side of the great river each temple usually consists of two good thatched sheds. In the one, which is shut on the sides, the deity is supposed to reside. In the other, which is open, is placed the stake for offering sacrifices. The most common objects of worship in these temples is Kali;

but in some parts a deity, named Langga, which seems peculiar to this division, is much venerated. By the Hindus he is called a god, by the Moslems a saint. The goddess Obhoya also seems to be peculiar to some villages of this division.

The remains of antiquity are very inconsiderable. Near Haworaghat, Dolgoma, Balijana, Jira, and perhaps a few other places, are the remains of small mud forts, that were erected by the Muhammedans. On the hill of Goyalpara there have been several buildings of brick, of which many are found among the trees and bushes. The buildings have probably been religious, as the situation is not adapted for a military station, and still less for civil purposes. At the east side of the hill, near the river, is a piece of granite, on which is carved the figure of a Buddh, which the people worship and call Sib'. A Brahman from the west of India, who formerly was a merchant, is said to have found some money on the hill; but this is doubtful, and is denied by himself. In consequence of a dream he has built a small place of worship on the hill, and is evidently endeavouring to bring it into reputation; but although he daily hires people to make a noise with drums and other instruments, and although he often goes naked and performs a number of extravagances, he has had little success, and is even supposed to have in his composition more of the knave than of the fool, a title which he is desirous of obtaining.

CHAPTER IV.

ON THE POPULATION OF THE DISTRICT, AND THE CAUSES WHICH OPERATE ON ITS INCREASE OR DIMINUTION.

I am informed, that a few years ago the magistrate directed a list of all the houses in the district (Khanahshomari) to be prepared. The persons first employed were the native officers of police, who are said to have entirely failed. This can only be supposed to have arisen from a want of the ordinary capacity of decently educated men, from indolence, or from some defect in their orders. They may not have been allowed to incur the expense necessary for writing the details, which of course would require a good deal of labour; or they may not have been authorized to enforce true returns from the head-men and accountants of villages, and from the messengers employed under these persons.

Recourse was afterwards had to the agents employed by the landholders in collecting their rent, who gave in a statement; but it was evidently formed at their offices, without any real investigation, and is acknowledged, by all those with whom I have conversed, to have been extremely inaccurate, and to have reduced the number of people very much indeed under the real amount. In fact it was made on the same plan as the annual reports, which the same persons deliver to the collector concerning the extent of land in cultivation, and the receipts of the landholders, reports most notoriously devoid of credit. In estimating the population, therefore, I proceed upon the same plan as I did in Dinajpoor; but my inquiries were more minute, which has enabled me to construct a fuller table.

The ground work of the estimate, in which I place the greatest reliance, and the result of which will be seen in the Appendix, is the number of ploughs required to cultivate the occupied land, and for each I have allowed 15 bigahs Calcutta measure or five acres. In this I include what is

occupied by houses, plantations, seedlings, and even that preserved for the grass with which the natives thatch their houses, but I exclude land actually in fallow, although the greater part of that pays rent. This will probably reduce the land actually ploughed by one man and two beasts to about 14 bigahs, which is much more than in general the people of this district will admit; but I am convinced it is nearly about the truth. The reason of my allowing so little is, that much of the cultivation is carried on by cows, which have less strength than oxen; and that the men are far from being active. In order to find the agricultural part of the population (Chasas) I allow five persons old and young for each plough. Then having in each division consulted the most intelligent men, that I could find, concerning the proportion which persons employed in agriculture bears to the two other classes of society, into which the people here divide the inhabitants, I have formed the total amount, as it appears in the table. All artists and traders are here called Khosvas, while all men of no profession or of liberal education, and all those who live merely by service, without being employed in manual labour are called Sukhvas. Both words are said to signify persons living pleasantly, or at ease, the one in the Bengalese, the other in the Persian language. It cannot be supposed, that in each division of the district these proportions are exact; but it is probable, that the average is not very far remote from truth; and this shows, that the progress made in agriculture is miserably deficient, when such an immense proportion of the population is required to cultivate the land, and can export so small a quantity of provisions, as will appear, when I treat of their commerce. Including the whole district this estimate will give almost 370 persons for the square mile; but, if we divide it into two portions, separated by the Chonnokosh and Brohmoputro, the eastern division will contain at the rate of nearly 60 persons for the square mile, while the western in the same extent will contain about 570.

The complaints of a want of people and workmen are fully more numerous here than in Dinajpoor, and seem to arise from the same causes. The people here have still less energy and activity, especially in the districts towards the east, and north-west, and in no part do they emigrate, or go

to a distance for service. An estimate of the proportion of some of the chief causes, that operate as a check on population, will be also seen in the Appendix. Although this region is peculiarly dedicated to the queen of Love, owing perhaps to the Hindu law having made less progress than in Dinajpoor, premature marriages are not quite so common as in that country. At the age of 15 one girl out of 15 may perhaps on the whole remain unmarried, and in some parts one out of five is said not to have procured a husband at that age; but in many of the divisions an unmarried woman of 20 was a phenomonon, of which no person, that I asked, had ever heard; and in the others it was admitted, that there were scarcely any such, except those who from personal defects were totally unfit for entering into the happy state. From all that I can learn, the population has increased at least one-third within these last 20 years, and considering the pains, which are taken by the people, one might have supposed, that it would have increased faster, as a very large proportion of excellent land is unoccupied, and during that period food has never been so scarce as to approach a famine. The checks upon population seem to be nearly the same as in Dinajpoor.

Out of about 15 women 14 are married before the age of puberty, so that the effect of this debilitating cause is powerful. The women are often five years, and seldom less than three, between their children, and usually nurse during the whole intermediate time. Even among the lower ranks four children is the usual number, that a woman bears; and among the wealthy, I am assured, that not more than one man out of five can leave his property to a son born in his family; although all such are married when children, and many of them have several wives. Although very early married the women have usually their first child in their 17th or 18th year. There are some instances in the 15th but none, or at least exceedingly few at an earlier period. I heard only in one division of its having been known, that a girl had her first child in her 13th year. It is said, that in Calcutta most women have their first child in their 15th or 16th year, two years earlier than in this country, which agrees with the theory of Buffon, who alleges, that women in cities arrive sooner at maturity then those of villages.

The theory of women arriving at puberty in warm climates earlier than in cold appears to me doubtful.

The great dissoluteness of manners, that prevails among the married women in some thinly inhabited parts of the district, may no doubt in some measure serve also as a check to population; but the grand check, as usual, is disease, and the natives are exceedingly unhealthy, and the children feeble, so that a very large proportion of the infants die, even among people entirely occupied in the healthy pursuits of agriculture.

Fever is the grand disease, and in the well cultivated part of the country this is very general every year from about the middle of August until about the 20th of November. In the parts of the country again, where there is little cultivation, and where there are great forests and thickets of reeds, and more especially near the hills, the autumnal epidemic is less violent, and fevers are by far the most prevalent from the beginning of April to the middle of June. It is said that a very large proportion of the inhabitants have each year a fever at either one or other season. The proportion of deaths in 100 fevers is by no means so great as usual in Europe; but they very often are followed by jaundice, by enlargements of the spleen and liver, and by dropsy which prove fatal. They are also frequently followed by chronic rheumatisms, that long debilitate the patient. It does not appear to me, that the country is naturally very unhealthy; were the natives better provided with food, clothing and lodging, it is probable, that they would be much less liable to fever, and that even the fevers which occurred would be seldomer followed by other diseases, which from their long continuance, afflict the poor more than even the original disorder. In this district the clothing and lodging are very bad, while the food, although plentiful is in general more destitute of seasoning than even in Dinajpoor. In many parts here the people are much addicted to intoxication with spirituous liquors; and it is alleged, that such are in general the most healthy, although their indulgence usually keeps them in the most extreme poverty. The parts of the country, where there is much clay in the soil, are reckoned to be the most healthy. In the cold weather and in the rainy season rheumatism is very prevalent; but seldom is severe.

Dysenteries are by no means common. In very hot weather Choleras are frequent; but they are not very fatal. In some parts of the district the small pox does considerable harm; because inoculation has made little progress. In other parts inoculation is very universal, and seems to be on the increase. Very few indeed of those who are inoculated die of the disease. Even the spontaneous malady in this country seems less fatal than in Europe. In common years, it is said, that there does not die above 5 or 6 in the hundred of those who are seized. Once however from seven to ten years a more fatal epidemic prevails, and on such occasions, in the parts of the district where inoculation has made little progress, a vast number perish. In some parts the hereditary distinction, of those families which adopt and reject inoculation has entirely ceased; while in others it is still retained; and, in a family whose ancestors have rejected the practice, if a cow or child dies, if the hut is burned, or if any other misfortune happens, after an inoculator has been employed, the master is called an innovator (Gotkaray), and the misfortune is considered as a punishment inflicted by God. The inoculation is conducted exactly in the same way as in Dinajpoor, by the class of men called Roja or Conjurors, who will be hereafter more fully described. The fee given by the poor is generally 2 anas. In some divisions it was stated, that the fee given for boys was double that given for a girl, it being considered as of less consequence, whether or not the conjuror bestowed pains on the female. In other places I did not hear, that the sex was so much neglected.

Notwithstanding the great number of common women the venereal disease seems less prevalent than usual. The ringworm is pretty general among the lower class of men, who seldom even attempt to cure it. The women are less affected, but whether this is owing to a greater cleanliness, or to their being less disposed to receive the infection, I cannot determine. The itch is not so common as towards the west, and is said to be chiefly prevalent in spring. With regard to the diseases peculiar to India, which I described in the account of Dinajpoor, I have little farther to observe, than to refer to Appendix for the extent to which they prevail.

Both kinds of leprosy, Mohavyadhi and switri, are said to be more common in the male sex than among women, and

the switri is very rarely general; it is usually confined to a small portion of the body. These diseases, both by Hindus and Muhammedans are considered as the visitation of the deity upon sinners, and persons who are affected should be avoided, nor should any one assist at their funerals; but in this district humanity has in a great measure overcome the influence of such odious rules, and, when an unfortunate creature dies, his relations bury him, and pay a fine.

I am assured, that the Mohavyadhi is by far the more common in males than in females, and, it is said, that the proportion is about 15 to 1. It usually makes its appearance upon persons above 30 years of age; but some are affected when children. It is said here, that not above one male out of five born of a diseased parent escapes; but a diseased man, who cohabits with a healthy woman does not communicate the complaint. At least in the few cases, where this has apparently happened, the women were probably contaminated by birth. In some parts of the district the afflicted cannot retain their passions; but continue to cohabit; while in others, on the appearance of such a loathsome distemper, married couples separate, and abstain from producing a miserable diseased progeny.

Concerning all these diseases it may be observed, that in the Appendix, wherever the estimate has been given by a proportion, such as $\frac{8}{16}$ or $\frac{1}{100}$, the 16 or 100 imply the persons who from age and sex are subject to be affected. Still however I am inclined to think, that these proportions are in general exaggerated, and I place more confidence in the reports, which I received in round numbers, of the persons actually diseased. I am also inclined to think, that the number of those affected by the five chronic diseases will be found to correspond in some measure with the proportion of premature marriages, and will be found smallest, where a good many girls are unmarried at 15, which is oftener the case where the manners of Kamrup are most unaltered, than where the customs of Bengal more generally prevail.

In this distrct, even where the Korondo is most prevalent, in by far the greater number of cases, it does not proceed to such a size, as altogether to prevent generation, although it is generally believed to weaken the power. In the north-west of the district it was said, that this disease chiefly at-

tacks the pure tribes of Bengal, and this was attributed to the great use these people make of milk, plantains and acids. It was also said to be very rare among the Rajbongsis, who use potash in place of salt. These people however, it must be observed, do not marry quite so early as the purer tribes of Bengal, and a great many in that quarter use spirituous liquors, and that in some sort of moderation.

The two febrile diseases, that are little, if at all known in Europe, the Sannipatik and Nasa, except towards the north-west, are not so frequent in this part of the country as in Dinajpoor. Still however they are far from being uncommon.

CHAPTER V.

CONDITION AND MANNER OF LIVING.

As in Dinajpoor, so here also, I have given in the appendix a statement of the annual expense of six families in different conditions of life, and here I have selected these from among the Moslems, having in Dinajpoor confined myself to the Hindus. An abstract of this statement will be found in the Appendix.

No great Zemindar resides, except three families, two of which are of the Vihar family, and the third is a descendant of the minister of Porikhyit. These choose to live in what is called here the forest fashion (Jheruya), that is very little different from savages. The first class of society therefore consists of the middling landholders and a few great merchants. These may have 100 rs. a month, and do not exceed 60 in number. Not one of them, that I saw, lives in the style becoming his rank. The Kangkinya Chaudhuri, who is by far the most respectable, has not one apartment of brick, and lavishes a great part of his means on the pernicious custom of feeding idle vagrants, who call themselves men dedicated to God, and by whom his silliness is called hospitality.

The 2nd class consists of smaller landholders, some possessors of free estates, some considerable merchants, the chief Guru, and one or two agents of great proprietors who reside at a distance. These may amount to perhaps 150, and may expend upon an average about 500 rs. a month.

I have in this district given an estimate of a Muhammedan family of rank, and then proceed to the lower classes as in Dinajpoor, and it must be observed, that the expense of the lower orders also is smaller than in Dinajpoor, very coarse grain being cheaper, and they scarcely incur any other expense, except merely to procure what may stay the cravings of appetite.

It may be in general observed on the condition of the people, and on the improvement of the country, that they seem to bear a pretty exact proportion to the length of time which they were subject to the Mogul government, which seems to have introduced a great and happy improvement. The only apparent exception to this is the country east from the Chonnokosh and Brohmoputro; but it must be considered, that for many years this had been nearly deserted, and left to the natural consequences of the anarchy of petty chiefs. The vicinity of Ronggopoor is also beginning to be an exception, from its being more immediately under the inspection of the magistrate, and there can be no doubt, that except the eastern part, which has scarcely begun to recover the whole within the last 20 years has undergone great improvement, and that in the same period many comforts, and a higher reward for labour have been introduced.

In the topographical account of the sub-divisions, I have described the state of building as affecting the general appearance of the country. I need not therefore dwell farther on this head than to observe, that an attempt has been made to introduce tiled roofs in the town of Ronggopoor, and that for some years none except such were permitted to be built; but as the other materials were not changed, and all the walls were of mats or even hurdles, the tiled roofs proved little or no security against fire, and now the people are permitted to build as they please, and they universally adopt thatch, and submit quietly to have their houses burned once in about two years. In this district, even where the soil would admit of it, the people are too indolent to construct walls of mud, and the same cause prevents them from raising their huts on posts in the parts of the country which are inundated. The trouble of going up and down stairs for ten months in the year, would be considered as intolerable, and as a much greater evil than both the diseases arising from dampness, and the constructing annually a stage on which the people sit, sleep and dress their victuals for the two months of the floods, which often reach half-way up the door.

The houses here are in general exactly on the same plan as in Dinajpoor, only many are flatter in the roof. They consist therefore of a number of single apartments, collectively called Vari, and are partly constructed after the Banggola,

and partly after the Chauari fashion, for an explanation of which terms I must refer to the account of Dinajpoor. In this district however, another style of building called Nakari is not uncommon. It resembles more the common cottage of England, that is, it has a pent roof of two sides with a straight ridge. This was probably the original roof of Kamrup, as all the rude tribes on the frontier use it, and have their houses supported by posts on a platform, by which they are kept perfectly dry, and it must be observed, that these rude tribes have in every respect much better accommodation, clothing and food, than all such Bengalese, as are not considered rich.

The furniture differs little from that of Dinajpoor; but more use is here made of mats for bedding. In most parts a mat of split bamboos interwoven, is placed on the ground, and in cold weather has under it some straw. Above this is placed a mat woven of the stems of a wild scirpus (Panimotha) or of a *Cyperus* (Motha) that is cultivated for the purpose. Where however the soil is dry, even the precaution of putting a bamboo mat under the sackcloth or motha, is generally neglected by the poor. Bedsteads are a luxury confined to a few, and even when used are in general not provided with mattresses; but the owners sleep on carpets or Bhotan blankets, which in hot weather are covered with fine mats. Even the mattresses are seldom covered with a sheet, which might occasionally be washed.

A great many people of all ranks above the very lowest, sleep in all seasons on stages (Machang) formed of bamboos, and covered with mats, which is a great security against dampness, and the diseases which that occasions. In hot weather the rich usually cover themselves with sheets of cotton or Megili, which more nearly resembles our linen made of flax. In cold weather they use Bhotan blankets, or quilts stuffed with cotton, while the poor cover themselves with sackcloth. Curtains are very little in use, and not one half of those who sleep in bedsteads enjoy the luxury of being freed from insects. In the south and east parts, where the plant abounds, mats made of the leaves of Ledoary (Khosla) are used in place of those made of Motha (Sop), and with the poorest class serve also for a covering. In the wilds of the

east, the bamboo mat is not used, and in its stead one made of reeds (Nol) is employed.

Among the wealthy many kinds of European furniture, especially chairs, bedsteads, framed prints, looking glasses, and lustres have come into great request; and whenever a European leaves the place, and disposes of his furniture by public sale, such articles usually sell at a higher price than was given for them when new at Calcutta. The reason of this seems to be, that the natives not being yet judges of the articles, trust to the skill of the European who had made the first purchase.

The dress and fashions here are nearly the same as in Dinajpoor, only a rather greater nakedness prevails among the men, and a greater proportion of the women retain the old fashion of Kamrup, which consists in covering themselves with a square piece of cloth (Patani), passed under the arms round the back, so as to cross before, where it is only secured by the upper corners being tucked in above the breast. In the north western part a great proportion is clothed with Megili, a coarse cloth prepared from the *Corchorus* (Pata), and in some parts a considerable proportion is clothed in Erendi, a coarse kind of silk. Cotton is however the material by far the most commonly used. More silk seems to be used here than in Dinajpoor, a great many women having a dress of that kind for high occasions. A very little also of the Muga silk imported from Asam, is used in the eastern parts of the district. The Muhammedan dress is every where used as the dress of ceremony; and every person who has a white jacket or robe, is considered as a gentleman, and is saluted by the passengers.

In the three northern divisions west from the Tista, the dress of the women is in general dyed, either in form of strips or chequered. In comparison with the unbleached dress of the other parts of the district, this looks to great advantage. It seems to have been the original fashion of the country, as it is in use among all the rude tribes. They are able to afford this luxury in consequence of all the women being weavers and dyers, trades for which the sex seems to be better fitted than men.

Oil for anointing the body is in general use with all the Hindus of foreign extraction, that can afford it, and their

example is followed by many of the Rajbongsis. But many rich Muhammedam farmers abstain from this practice, and it would not appear to have been an original custom of Kamrup. All the women would use it to anoint and smooth their hair; but many cannot afford to pay such attention to finery, and their hair is generally in the mop fashion.

An estimate has been given in the Appendix, of the various manners in which the people are clothed by day and by night.—The diet is nearly the same as in Dinajpoor, only the coarser kinds of grain, millet (China Kangni) and summer rice, being cheaper here, are used by the poor in greater abundance, and all classes procure more animal food; but the supply of milk, oil, sugar, vegetables, pulse, salt, and other seasoning, is more scanty.

The common fare of many poor labourers consists of boiled rice, or other grain, which is seasoned with a few wild herbs, boiled with pot-ashes and capsicum; and it is only occasionally, that such persons can procure oil or fish. This poor seasoning is rendered often more savoury by the addition of onions and garlic, which many of the Rajbongsis as well as Moslems have sense to use; many however, by the example of the Bengalese, have been induced to reject onions and garlic; and when scruples prevent a Hindu from using these roots, he usually adds to his curry some acid fruit, such as Boyer Jolpayi, Thaikor and Kamrangga, all of which may be said to grow spontaneously. This kind of seasoning, which resembles the Moretum of the Roman peasants, is sometimes boiled to dryness, and sometimes is allowed to retain some juice, and serves to remove the insipidity of the rice, with which it is eaten. In most parts the usual breakfast of the labourer is called Pandabhat. It consists of rice boiled over night, and allowed to remain in the water until morning, the water is then poured off, and preserved for drinking, while the cold rice is seasoned with a little salt, and raw onions. In some parts however, the common breakfast is a Bhuja or parched rice, without any addition; but this is not near so common as in Dinajpoor.

Although much less merit is attached in Kamrup to a life of mortification, than in other parts of India, yet no one indulges in the daily use of meat or poultry; but probably owing to this indulgence, the Moslems on solemn occasions

are frequently permitted to gratify their appetite for beef, and many Hindus are not restrained from selling their cattle to the monsters, who, they perfectly know, intend to devour them. This indeed they earnestly deny; but the practice is very common in the eastern parts, where the Garos are a numerous class, that do not abhor this kind of feeding. To its poorer votaries the Muhammedan religion is more favourable, than that of the Brahmans, enabling them to procure a little animal food. A Moslem family is seldom so poor, but that on its solemn occasion it can afford to offer a fowl. But a Hindu, unless of the very dregs of impurity, can offer no animal of less value than a kid, and many families can never afford so expensive a sacrifice.

Except in the Eastern wilds game is scarce, so that the farmers of this district in general procure less venison and wild hog and buffalo than in Dinajpoor; but in the two eastern divisions every person has a frequent opportunity of procuring these luxuries, and most of the inhabitants have sense enough to enjoy them. Even in the parts of the district where there are vast herds of cattle, and little cultivation, milk during a great part of the year, is little used by the mass of the people; and in the other parts of the district its daily use is confined to a few.

The luxury of a daily use of Ghi or butter falls only to the lot of the very highest classes; and with the poor oil is a very scarce article, although it is one of the chief productions of the district.

In a poor family the monthly allowance of oil may be about 3 Chhotaks (60 s. w. the ser $4\frac{62}{100}$ ounces), for each person young and old; the whole is consumed in cookery. In a labouring family living at ease, and having as much oil as the people choose, each person may be allowed one ser and a half ($2\frac{31}{100}$ lb.) a month, of which one half may be used in cookery, one quarter for anointing the body, and one quarter for the lamp. In rich families the proportion is much greater, especially among the Muhammedans, who burn a great quantity.

Black pepper and spices are very little used. In many parts the poor cannot afford turmeric; nor in all can onions and garlic be procured by all who choose to eat them. Salt also is scarce, and a large proportion can only use ashes.

For the poor these have a double advantage, as they supply the place of both salt and turmeric; for this last is never employed, where ashes are the seasoning. The rich frequently use ashes in their dishes as a medicine.

For a family in easy circumstances, which is under no restraint, in the use of seasoning, three quarters ser of 80 s. w. (1 $\frac{54}{100}$ lb.) of salt, one-tenth of that weight of turmeric, and one-tenth of a ser ($\frac{2}{18}$ lb.) of capsicum, may be considered as an average allowance for each person young and old.

It is only during the dry season, that fish are plenty in the markets, and those in easy circumstances then procure abundance; but during the floods the middling ranks are badly supplied, and use pulse as a substitute. The lower classes are not able to purchase at any season; but it is during the floods, that they obtain their principal supply. Every rice field then swarms with small miserable fish, which are caught in baskets, and what is not immediately used, is preserved by the following process. The people remove the head, fins, entrails, and back-bone, dry the fish by exposing them on mats to the sun, and then beat them in a mortar with the roots of the Ol (*Tacca Rumphii*), the stems, (*petioli*) of the Man Kochu (*arum mucronatum* E. M.) a little turmeric, and potash. The mass is formed into balls called Sidol, which are dried in the sun, and will keep until next season. In the eastern parts much fish is dried in the sun without salt, and much is used in that vicinity, and a little is sent to the western parts of the district.

The green vegetables used in the diet of the natives consist more of the kinds called Sak, that is of leaves and tender stems, than of the kind called Torkari, which includes fruits and roots; and the poor often sell the vegetables which they rear, and content themselves with such as grow wild, or with the leaves of crops, that are commonly cultivated for other purposes (Mustard, *corchorus*), which cost them nothing. If the quality of the food of the natives is here inferior to that in Dinajpoor, they enjoy some luxuries in greater abundance, of which an estimate is given in the Appendix.

Tobacco is more plentiful, than in Dinajpoor, and its smoke is devoured by the men in most amazing quantities. Many however in the south east, where little is raised, do not procure it in an abundance equal to their inordinate desires;

and a large proportion cannot afford to have it prepared with treacle, 1 ser 60 s. w. (1 $\frac{64}{100}$ lb.) of tobacco leaves unprepared is reckoned a reasonable allowance for a man to smoke in a month. He will require double the quantity of prepared tobacco, because one half of the mass consists of treacle. In some parts however, where large quantities are grown, and every farmer has it in his field, a man consumes two sers a month. On the whole however 12 sers a year for each man may be allowed for the consumption of the country. Except open and abandoned prostitutes all women abstain from this vile practice, and no great number defile themselves by chewing tobacco.

The use of betle is also carried to an excessive degree, and many have their mouths constantly crammed with it. The practice seems to gather strength as one advances towards the east, until at Ava it is considered as unbecoming a person of fashion to be able to articulate his speech. The same probably was once the fashion in Kamrup, and has produced the peculiarities in the pronunciation of the people, that will be hereafter mentioned. It will be seen, that one of the most common professions in the district is the preparation of lime from shells, and, although a great deal is used for the manufacture of indigo, yet by far the largest quantity is consumed in chewing betle. Many however cannot procure this savoury morsel in an abundance equal to their desires, and in many parts of the district very few can afford to heighten its relish by the addition of Catechu (Khoyer). I have heard it estimated, that on an average not less than 1 r. a year can be allowed for the consumption of betle-nut in each house. The leaf may cost two thirds as much, although in this there is great variation.

Intoxication is much more prevalent here than in Dinajpoor. The natives of Ronggopoor are equally ignorant of the use of palm wine, but they distil a considerable quantity of grain, and many jolly fellows can afford to indulge themselves at a very moderate rate; by means of the vast extent of frontier with Gorkha, Bhotan, Vihar, and Asam, in all of which the distillery is free, and at numerous places on the frontier liquor is sold at $\frac{1}{4}$ of the price, which it costs in the Company's territory. I have before noticed, that this species of intoxication is considered by the natives as adding to the

health and strength of those who are addicted to it, an opinion which must be received with caution, as the liquor is in general taken to great excess. The practice is not held in the same disgrace by the Hindus of Kamrup as by those of other places, so that a great many of them are not ashamed to drink in public. In Bottrishazari indeed I was told, that 15 persons out of 16, both men and women, used spirituous liquor; but in general moderately, so that persons, who were beastly dram-drinkers were rarer in that part than usual. In Dinajpoor, with a larger population, I found only 15 stills, while here I heard of 27, and the quantity procured at the frontier is very considerable. Drunkenness however is but a small part of the intoxication carried on in this district. A vast many use the poppy, and a few the hemp.

A great many use opium, partly swallowing it, and partly smoking it in the form called Mudut. This is made first by boiling some 200 betle leaves, and then parching them, to these are added from 3 to $4\frac{1}{2}$ drams (Apothecaries weight) of opium, and they are mixed in the hot vessel, and formed into small balls, which are smoked like tobacco. More people, especially the poor, intoxicate themselves with the ripe capsules of the Posto or Poppy. These are prepared in two ways; five dry capsules, the seed having been taken out, are sometimes put into a little cold water for about 20 minutes. They are then squeezed with the hand, and the water, having been strained through a cloth, is drank at once. In the other manner the dry capsules are parched, and then reduced to powder, which is kept, and a little is taken in cold water, when wanted. The people who use the poppy in any of these ways, usually take every day two or three doses, and although constantly intoxicated, are not disabled from transacting business; nay they are said even to be able to work the better; but, if they omit a single dose, they are quite feeble and stupid; and their constitutions are soon exhausted unless they, at the same time, can afford a nourishing diet, in which case the practice is said to do no harm. The usual dose of Opium is $\frac{1}{16}$ s. w. (11 or 12 grains) twice a day.

In my account of Dinajpoor, I have already described the two manners of using the hemp for intoxication, Gangja and Siddhi. Although the plant is a common and offensive weed, the Siddhi is little used in this district, and is chiefly confined

to the Vaishnov and pure casts of Bahirbondo; but much Gangja is taken, and is all imported. In habituating themselves to its use some people are killed; but after they are seasoned, it produces nearly the same effects as opium. The use of both plants is considered as much more reputable than that of the juice of the grape, and in this district never leads to any of those violent excesses of ungovernable rage, which it is imagined to produce among the Malays.

Bamboo is the most common fuel, and cow dung is very little used. Near the woods of the east, and near some of the large rivers that contain floating timber, such as the Brohmoputro Tista and Mahanonda, wood is much employed; and in the level parts of the eastern wastes, reeds are the most usual fuel. In the cold season almost every one can make a fire, morning and evening, to warm themselves. The poor then procure stubble, cow dung, and sticks, that they gather about the villages. Oil for the lamp cannot be procured by the poor; even while they eat their supper, which is done by the light of a little straw or reeds.

Among the domestics, both male and female, there are many slaves, especially towards Asam, and every where along the northern frontier. The Asamese sell a good many slaves, as will be mentioned in the account of the commerce, and the people of Vihar are willing to carry on the same trade. The turbulent chiefs of the east are desirous of keeping slaves, as more ready than free men to perform acts of violence. Such slaves are well treated, and promoted to offices of considerable trust in the management of their master's affairs. They in general receive a good farm, upon which their families reside, and one man out of each attends his master, and a girl or old woman is occasionally required to wait on her lady. In the civilized parts many are induced to keep slaves from the difficulty of procuring servants, especially of the female sex. The slaves there however, do not seem to be on the increase, and the importation seems to do no more than keep up the number, although the master always procures a wife for his slave. Free parents do not give their daughters in marriage to slaves; and, if very poor, prefer selling their daughters to a prostitute. Poor parents, who are under the necessity of parting with even their male children, which they sell with more reluctance than females,

as being a greater resource for support in old age, give them for a few rupees to any decent person, that will undertake to rear them. These are in general considered as a kind of adopted children, and are called Palok-beta or sons by nourishment. Wealthy people seldom take such children, because, if active and industrious, they usually leave their nourishers, when they grow up, and in fact are not slaves, although while they remain with their master, they receive no wages. The domestic slaves of the rich are usually accused of being very full of tricks, and are almost entirely of castes, that the masters consider pure. A rich Hindu would not accept of a Moslem slave, and still less of one of impure birth. It is among the Muhammedans, that the custom of nourishing poor children is chiefly practised.

The number of domestics here seems to exceed the proportion in Dinajpoor, especially in females, and has induced more indulgence towards those who are free, as people are willing to engage young married women, and to submit to the inconvenience of interruptions from their breeding, rather than be altogether deprived of an assistance so necessary to female delicacy. Still, however, the greater part of the free women servants (Dasis) are old widows, and receive only clothes and food. It is indeed alleged, that a good many young women are kept in the houses of rich men of high castes, and under the modest name of servant maids, are in reality concubines. This will perhaps in some measure account for a difference that is stated between this district and Dinajpoor. There most of the women servants were stated to be old, and employed in the families of Moslems. Here most are stated to be in Hindu families, and many of them to be young. It must be observed, that a pure Hindu of Bengal is on no account permitted to keep a concubine. It is chiefly in the northern parts that the Hindu families keep many female domestics. In the south, where the manners of Bengal are more strictly observed, most of the women servants are old, and are chiefly employed in Muhammedan families. The free men servants (Bhandaries), usually receive one rupee to 12 anas a month, and their food and raiment, worth as much more. They are mostly married. Bhandari properly signifies a store-keeper; but the servants are employed in the same manner here as in Dinajpoor.

The equipage of the natives here is much the same as in Dinajpoor. One Zemindar has procured a four-wheeled carriage, and two have bought buggies, and it is to be wished, that some encouragement was given to this spirit of laying out their money on what might encourage industry, in place of squandering it in merely filling the bellies of idle vagrants, or of hungry retainers. There are several tame elephants kept by natives, and a good many ponies; but I heard of only one horse; and the natives, if possible, are still less disposed than those of Dinajpoor to exercise on horseback, or to the sports of the field. There are a great many palanquins; but few keep regular sets of bearers, and in some parts men of that kind cannot be procured to hire. The Zemindars and their chief agents generally give lands at a low rent to a sufficient number of persons of this kind, and call on them when there is occasion; and it is only on the days, which they actually work, that they are allowed pay. The bearers like this manner of living much better than being on constant wages and attendance. The Appendix gives a view of the attendants and conveyances used by the natives of this district.

The number of common beggars, according to the best accounts which I could collect, is about 5500. By far the greater part are real objects of charity, being lame, blind, and infirm persons, who have no relations able to support them; but in several parts, especially towards the north and west in the more newly subdued country, I heard complaints of indolence being a principal cause of their distress. Everywhere, except in Serkar Ghoraghat, the men throw as much of the labour upon the women as possible; but in Patgang, the smallest division in the district, it was said, that not less than 300 fellows would not work more than three hours in the day, and then went out to beg, allowing their wives to toil the remainder of the day. These creatures I have not included in the list, as they are fitter objects for the whip than for charity. The people of no other division, however, are so bad. The natives are in general abundantly charitable. Many of the poor distressed creatures find well-disposed persons, who give them constant shelter in their outhouses, and who take care of them when unable to go out to beg; and by far the greater part are allowed to remain in this manner in the different farm houses in the vicinity, taking them by

turns of eight or ten days at a time. A few are reduced to sleep in the sheds of market places, or even under trees. This seems to be chiefly confined to the south end of the district, where it would seem, that the people are less charitable; and in some divisions there it was stated, that the beggars were usually totally neglected, when unable to go about, and of course perished from entire want of care. I have, however, little confidence in what was stated by some of the persons who gave me this information; as I know that they wished to make everything appear as bad as possible, and had no truth in them. Charity, indeed, is one of the principal virtues among the natives, and the beggars seem to suffer most from want of clothing, as is indeed the case with the labouring poor.

The people of this district have nearly the same dispositions as those of Dinajpoor; but they indulge more in the sensual appetites, and are somewhat less industrious, I heard many fewer complaints of theft, robbery, and murder than in Dinajpoor. This, I am however told, is only an apparent tranquillity, and is owing to the late changes of the magistrates; as after a new magistrate arrives, the thieves always wait, until they see what alterations have been made in the sources for detection; and do not recommence until they have adopted measures by which they imagine that these may be frustrated. The corruption of manners, contrary to what one would expect, is by far the greatest in the more remote and less cultivated parts of the district.

Education.—The education of youth in human knowledge is still more neglected than in Dinajpoor, and there is no such thing as a public school of any kind. In place of having Pathsals, where a master (Guru) is employed to instruct any children that may apply, in reading and writing the vulgar language, and in keeping accounts, parents either instruct their own children, or hire a teacher (Guru), who, in addition to the miserable pittance and food that he receives from his master, is allowed to teach four or five children of the neighbourhood, by which his situation is rendered somewhat more tolerable. In a few places four or five families unite, and hire a Guru in common, who eats by turns in the different houses of his employers, and receives from 2 to 4 anas a month from each child. The total number of teachers

(Gurus), according to what I heard, is about 540, and each usually teaches from five to seven children. The education thus bestowed, in a large proportion, goes no farther than to enable the scholar to sign his name, and its usual highest extent is to enable a man to guess at the meaning of a letter, to give receipts, and to keep the simple accounts, that are used by the persons employed in villages for collecting the rents. Even this is too much to be expected from a native of some portions of the district, where the village collectors (Patgiri) are under the necessity of assisting their calculations by means of lines drawn on the sand, and of keeping their records by means of notched sticks or knotted strings. Almost every person, therefore, employed in any higher department is a foreigner; nor, except in a very few cases, is there to be found any person born in the district, who is qualified to be a common clerk (Mohurrer). Some of these strangers have now indeed brought their families to reside, and have in some measure been naturalized; but by far the greater part leave their families in their native provinces, and consider themselves here as in a kind of banishment.

Here as in Dinajpoor it is considered highly improper to bestow any literary education on women, and no man would marry a girl who was known to be capable of reading; but as girls of rank are usually married at about eight years of age, and continue to live with their parents for four or five years afterwards, the husbands are sometimes deceived, and on receiving their wives find, that after marriage they have learned the dreadful science, which is supposed will prove soon fatal to their unfortunate spouses; for it is believed that no man lives long who has a wife that knows too much. Although this science has in no instance, I believe, proceeded farther than the being able to indite a letter, and to examine the accounts of their servants; yet it has proved highly beneficial to many families, which have been rescued from impending destruction, by the management of their affairs having come into the hands of such ladies. Women of rank in this country, being much less dissipated than the men, retain their faculties more entire, and are in general vastly more fit for the management of their estates; and several now in this district are considered as intolerable nuisances by the sharks, who preyed on their husbands, and

who do not fail to be joined by the whole corps in raising a cry against such illegitimate knowledge.

Although Kamrup is considered by the natives as very distinct from Bengal; and although all its original tribes have features, which, in my opinion, clearly indicate their having a common origin with the Chinese and other nations that compose the great race of the eastern parts of the ancient continent; yet the language of Bengal, in various degrees of impurity, prevails pretty universally. The dialects differ very considerably at short distances, and it was stated, that in this district there were the following divisions, each of which differed in their accent, and in the pronunciation of certain words, and even occasionally used words in different meanings.

The first division comprehends Patilado, Bahirbondo, Bhitorbondo, Goyvari, Ghurla, Tariya and Jamira of this district, and Jafershahi with the other parts of Nator that are east from the Korotoya. 2. Comprehends the division of Govindogunj with the adjacent territory of Islamabad; but the language there differs very little from that which is spoken in the remainder of Serkar Ghoraghat on both sides of the Korotoya, and includes also the small district of Serkar Bazuha. The third dialect prevails over, the greater part of Serkar Koch Vihar; but does not extend to Boda, and differs a good deal from that of Vihar proper, or what remains subject to the Raja. The fourth dialect is spoken in the district of Boda. The fifth dialect is used in Bottrishazari. The sixth dialect is spoken in the eastern extremity of this district, and includes the western extremity of Asam.

The Bengalese language prevails also over a great part of Eastern Asam, and of late has even become that of the court. There is however great reason to think, that it is not the original language of Kamrup, and that it did not make great progress until of late. The Koch compose by far the greater part of the original inhabitants, and one portion of that tribe, the Panikoch, which still retains the primitive manners, retains also a language, that is totally and radically different from the Bengalese. Similar changes have taken place with respect to some of the other tribes of Kamrup, and their conversion to the Hindu law, or even their having adopted the manner of cultivating with the plough, has been

accompanied by a change in their language. The Rabhas form a very numerous tribe, part of which retain their original language and manner of cultivation by the hoe, and part have adopted the language and plough of the Bengalese; yet both still preserve the name and the impure manners of their tribe. The Mech are also a numerous tribe, part of which retain their own customs and language, and part without changing their name have adopted those of Bengal; while it is said, that another tribe called Kuri, who are pretty numerous near the Brohmoputro, are of the same origin with the Mech; but, being ashamed of their impure extraction, have totally changed their name; just as the poorer class of Koch are affronted at being called by any other appellation but that of Rajbongsi, although in Nepal, Asam and every other part, where their chiefs have no influence, the two terms are considered as synonymous. Even the people governing Asam, since their conversion to the Hindu tenets in the reign of Godadhor Singho, have entirely adopted the language of Bengal, and the inscriptions on the coin of all the successors of that prince are in that dialect and character, while the original language, which was prevalent when the Mogul army of Aurungzebe invaded the country, is now confined to the chronicles of the reigning family, and to the mysterious ceremonies with which the tutelary deity of the prince is still worshipped.

In the comparative vocabulary of dialects, which I compiled, may be found specimens of all the original languages spoken in Kamrup, that I could procure, together with the dialects of the Bengalese commonly used at Ronggopoor and at Jorhat, the present capital of Asam; and in order explain their meaning I added the Sangskrita and to Prakrito of Bengal, as spoken by the Pandits of this country. The choice of words in most of the languages was directed by the vocabularies published at Calcutta, although I did not receive these in time for procuring some of the dialects complete. The work was conducted by the Pandit of the survey, who, I am afraid, has expressed the barbarous words without much exactitude; patience in such investigations being a virtue not very common in the sacred order; but in some cases he was assisted by a relation of the Vihar Raja, who has obtained a great reputation for his learning.

In this district the Prakrito of Bengal has made very little progress, and even many of the women of the Pandits do not understand it.

The books in this language, which are most usually read in this district, are:—1. The Ramayon of Kirtivas, a legend concerning Ram.—2. The Ramayon of Odbhutacharyo, another of the same, by a different author.—3. The Kovikongkon, a hymn in praise of Parboti the wife of Sib, which is usually sung by the people called Monggolchondi.—4. The Bishohori, a hymn in praise of the goddess of serpents, extracted and translated from the Podmopuran of Vyas. I have already given some account of its contents.—5. The Chaitonyo choritamrito, a legend concerning the chief teachers among the Goswamis of Bengal.—6. The Mohabharot of Kasidas, a poem concerning the wars of Yudhishthir and Duryodhon.—7. The Jaimini Bharot, a poem on the same subject, by a different author.

The pronunciation even of the Prakrito differs very much from that of Calcutta. The people of Kamrup in particular, like those of Ava, have a strong aversion to the sound R, which is never pronounced at the beginning of a word. In the eastern parts of the district also, and in Asam the letter, which in Calcutta is pronounced S, is there pronounced H; thus Asam is universally pronounced Aham. B. or V. at the end of a word is commonly changed into O, as Deo for Dev. The Muhammedans in general have adopted the vulgar language of Bengal, and many of them do not understand a word of the Moorish dialect. On the whole, however, the Muhammedans seem rather better educated than in Dinajpoor, and seem to be more fitted for the business of the courts than the Hindus, whose views are more directed to the management of the landed estates, which indeed in the present state of affairs is more profitable.

A learned Muhammedan, Saadutullah, who is a person of some fortune, resides in this district, and instructs from five to seven pupils in Arabic and Persian literature. His pupils are expected to have made some progress, before they are received, and such as are Muhammedans are boarded at his expense. He instructs also Hindus, without any fee; but their customs do not permit them to live in his house. His only reward is reputation; and, when his pupils obtain any

office, it is expected, that they should make him presents under the name of Rateb. His pupils study the Allami Zulikha and Bahardanesh, and the works of Molla Hafez.

Another person belonging to the district had a similar stock of learning, and taught on the same plan, which too nearly resembles that of the Pandits to be of much use, and he is now infirm, and has become unable to teach. Very few indeed understand Arabic, or are men of any kind of learning; but one Zemindar employs a Moulvi to instruct his children in the Arabic language, and three officers of the court are said to be well informed men. These however are not natives of the district.

The number of Akhuns or Muhammedan teachers so far as I could learn is about 180. Of these a few understand some Persian, which is considered as the polite language, that every gentleman, Hindu or Moslem should understand. These teachers instruct the young Zemindars, and wealthy Muhammedans, so far as to be able to read a letter on business or to understand the common forms of law proceedings. In the whole district, foreigners included, there may be 1000 persons who have acquired these accomplishments. Teachers of this kind who can instruct youth in the Persian language, when employed by a person of rank, receive from 5 to 12 rs. a month, and are allowed to teach one or two children besides those of the employer. Each of these gives him for one-half to 2 rs. a month. Poorer persons give lower wages; but the master is allowed to instruct a greater number of strange children, so that on the whole his allowances are nearly the same, and amount to from 7 to 14 rs. a month according to the number of books, which it is supposed that he is able to explain. Children begin to learn Persian at from five to seven years of age, and usually employ 10 years in its study.

By far the greater part of the Akhuns, however, understand neither Persian nor Arabic, and their employment is to teach the Moslems to read the koran. The explanation is far above their level, and there is much room to suspect, that among the Kazis even there are some who read without understanding. A great many persons are able to pronounce the words when they see them written, and this is considered as very meritorious in the sight of God. Many of the Mollas, however, have not penetrated so far into the depths of learn-

ing, and content themselves with having committed certain portions to memory.

The higher schools of the Hindus (Chauvaris) are exactly on the same footing as in Dinajpoor. The number of academicians (Odhyapoks) is 34, and there is less science than in that country. The teachers confine themselves almost entirely to grammar, and a little smattering of law; and only three men, Gaurinath Torkovagis, Norendro Torkobhushon, and Kalisongkor Torkalongkar, instruct any persons in the Hindu philosophy.

The science of explaining the Beds is entirely confined to one person, a native of Varanosi (Benares), who is Pandit to the court, and is not at all taught. One Brahman and some Daivoks have acquired sufficient skill in astronomy to be able to construct an almanac, and instruct some pupils; and five or six Pandits instruct youth in the science called Agom or Magic, a study which is said at one time to have flourished in Kamrup.

The Pandits or learned Brahmans, in general, understand more or less of the Sangskrita language and literature (Vyakoron), with a little tincture of law (Smriti), and as much Jyotish (astrology) as enables them to note and calculate nativities, or to explain the fates from the lines on the hand. The Pandits who are skilled in Grammar, Law and Philosophy are most respected; but unless they are uncommonly learned, or have joined to these sciences the skill of calculating nativities, or chiromancy, or are believed to have acquired power by the science of Agom, their profit is very inconsiderable. A person, who is not remarkably celebrated for his profundity in these latter arts, can earn from 10 to 15 rs. a month; but on all public occasions must give way to the Pandit who knows no other science than grammar. The knowledge however of $\frac{10}{10}$ of the Pandits, I am told, extends no farther than to be able to read the portions of the sacred writings used at ceremonies, and to know the proper manner in which these should be performed (Dosokormo). These do not understand what they read.

Jyotish, the science comprehending not only Astronomy, but also Astrology, Chiromancy and other such follies, is professed not only by the Brahmans but by the Daivoks, who are more numerous in this district than in Dinajpoor,

and five of them are said to have also acquired such a knowledge of Astronomy as to be able to construct an almanac, while perhaps 15 or 20 may be able to calculate nativities. These instruct their own families, and are consulted by all classes. But the generality are totally ignorant of any kind of science, and to these the lower classes are almost entirely left, while the higher in general receive the decrees of fate from the Brahmans. Chiromancy (Samudrik) is considered as a higher science than the calculation of nativities, and seems to be left entirely to the practise of the sacred order; but another high part of the Jyotish philosophy, by which the intentions of people are discovered (Prosno), has been invaded by a Daivok of Bahirbondo.

The Muhammedans having no wise men of their own, occasionally consult those of the Hindus; but by both parties this is justly considered as improper. The era followed in this district, as well as in Dinajpoor, on all solemn occasions among the Hindus, is that of Sokadityo, or Sok, of which the first year corresponds with part of our years 77 and 78. This is evidently the same era with what in the south of India is considered as that of Salivahon; but the people here differ very much from those of the south concerning the great persons of those remote times. According to Komolakanto, the most learned Brahman of this district, the era of Salivahon is called Sumbut, and commences 134 years before that of Sak, so that it is evidently the same with what in the south is called the era of Vikrom, who according to the tradition there governed 144 years, and was destroyed by Salivahon; but here, on the contrary, it is alleged, that the era of Salivahon or Sumbut continued 134 years, and was then supplanted by that named after a prince called Sokadityo who was killed by Vikrom.

Several clepsydras are kept in the district, the natives having no better method of ascertaining time. In the one at the Company's factory the cup has been adapted to divide the day and night into 24 equal parts, after the European manner. At Olipoor, where every thing about the office for collecting the landlords rent is on the grandest scale, that the country has seen, I found the Astronomer (Daivok) who regulated the time, had still a good deal to learn in his science. He was aware, that the hours of the day should

be of different lengths from those of the night, at different seasons of the year; but he had no contrivance for marking the difference. He had only one cup, which of course would sink at equal times throughout the year, and he corrected himself twice a-day, so often as he would get an observation of sunrise and sunset, in which he did not descend to vain distinctions of a few minutes. He knew, however, the number of his cups, which at different seasons should be allowed for each of the eight watches of the day and of the night, so that in marking the watches he was not very erroneous; but he had no means of dividing each watch into 7½ Dandas, as he ought. These however are trifles, that do not in the least affect the philosophy of his temper. His establishment was ample, as he had three assistants, who, whatever may have been their education, had all the advantage of having been born astronomers.

Agom or magic at one time flourished in Kamrup, and one of its sects, which will be hereafter mentioned, seem to have taken its rise in this country; but at present the Brahmans of Kamrup are not considered as very remarkable for the depth of their knowledge, especially in the Virbhav, which was that in which formerly they most peculiarly excelled. Still however there are some pretenders to reputation, and I heard of two men, who could not be intoxicated by any substance. I did not see them, as they were somewhat vain of their uncommon endowments; but my people informed me, that one of them, in their presence, took at one draught a bottle of brandy, in which a handful of Dhutura seed (*Datura Metel*) had been mixed; and it produced no sensible effect. The other was evidently disordered by a smaller dose; but was far from having lost his senses. These persons were supposed to have obtained their extraordinary powers chiefly through the favour of the Nayika, who are the female angels or messengers of the Soktis or female deities. They were believed to pass most of their time in prayer, were extremely venerated, and all persons were eager to solicit their assistance, either to remove misfortunes, or to procure an increase of prosperity; but the men were too modest to trouble their patrons, except on extraordinary occasions. One of them had lived much with Ramkrishno the last Raja of Nator, and had been a principal means of inducing that person to

despise the groveling affairs of his vast estate, and to dedicate almost his whole time to religion. The other, previous to the time when my people met him, had been a year with the Raja of Vihar, and was loud in the praises of the religious disposition which that chief has manifested, and of the extraordinary powers with which he has been rewarded by the gods, as I have already mentioned.

Although magic is not very flourishing in the hands of the sacred order of Kamrup, it has a numerous class of practitioners among the plebeians both Hindus and Muhammedans, who by means of certain incantations pretend to cure diseases and the bites of serpents, and to cast out devils. These incantations, are powerful forms commanding the disorder in the name of certain deities to quit the afflicted person, and here are usually called Kamrupi-montros; but in the south they are called Jharon-montros, and are composed in a mixture of the vulgar and polished languages. Both Muhammedans and Hindus acknowledge, that these incantations were first divulged by order of Kamakhya. Almost every person knows more or less of them, and the number of those who profess to repeat them for hire is very considerable, and may amount to 4 or 5 thousand. These persons in the vulgar language are called Roja, and in Sangskrita they are called Asurik chikitsok, that is unlawful physicians. And in fact they are not employed by any pure Hindu to cure any disease, except the small pox; but all ranks have recourse to their assistance to cure the bites of serpents, to cast out devils, and to inoculate their chidren; for the inoculators belong to this class of men, and, as I have formerly mentioned know no remedy except these incantations. They receive from 2 anas to 1 rupee from each person that is inoculated.

I have formerly given an account of the different kinds of devils, by which the natives imagine, that people are sometimes seized; and on inquiry, I found, that in general this was considered as a pretty common occurrence. In some divisions, however, none had been seen; while in Borovari it was stated, that no less than from 5 to 6 hundred persons were usually affected in the course of a year. Of six intelligent agents of Zemindars in Thanah Dimla, who were present when I asked the question, 5 said, that they had not

seen a person possessed, since they had been in the division, but one of these said, that he had seen possessed persons in other places. The fifth man said, that during his residence he had seen 4 possessed persons. They appeared to be delirious, talking a great deal of nonsense; and declared, that they were no longer men or women, but the spirits of such and such persons, who had died at such and such times. When the Raja had performed his ceremonies, the persons who had been afflicted fell down as dead, and their jaws were locked. Upon forcing open the teeth with a knife, and putting some ginger into their mouths, and pouring some holy water into their eyes, ears and mouths, they entirely recovered.

The Rajas are admitted to be in general successful; that is, when one fails another is tried, until the person recovers, and the devil is supposed to be banished. In some divisions it was said, that few have of late been affected, owing to the inundation of learned men from the south. In others the facility with which these troublesome companions were expelled, was attributed to their being of low birth; while in other places the people were very much afraid of them, and would not venture to call them devils (Bhut), but called them deities (Devatas) or Masan, a title which is often bestowed on the village gods. Rich people often give 5 or 6 rs. for casting out a devil.

The bites of serpents are cured in the name of Bishohori, and the small-pox in the name of Sitola; but other diseases and devils are usually removed in the name of Kamakhya, although the old nymph of the Tista sometimes lends her assistance. The Raja does not venture to provoke Bishohori by selling her favours; but on all other occasions he receives money, when he has had success. All the practitioners are common farmers or artists, and none can procure a subsistence by their mummery alone; but it often enables them to pay their rent at an enormous expense of lungs; for the forms of incantation are very long, and are chanted in full roar. In order to support this exertion, the Raja is always well fed, and for curing a disease may receive from 2 anas to 1 rupee. Many of the Rajas also pretend to a skill in herbs; but little confidence is placed on this part of their profession, which seems to be a judicious distinction, as the incantation can do

no harm; but in such hands the herbs may do a great deal. The principal skill of the Raja in the cure of diseases is supposed to consist in being able to discover the deity or saint (Pir), to whose influence the disease is owing, and the Rajas of both religions attribute diseases to both sets of beings, without any peculiar partiality in favour of their own objects of worship. When this discovery has been made, it is supposed as a matter of course, that the man will be cured, as the Raja knows the proper forms of prayer which never fail. When the patient therefore does not recover, it is not supposed to be owing to the inefficacy of the prayer; but to the practitioners having been mistaken in the cause, and that the disease has been owing to a different power from what he supposed; of course another man is employed.

The practice of medicine is at a low ebb. Fifty-three Hindus and four Muhammedans profess the art; but in general they are servants who attend rich families, receive monthly wages, and have no other practice. Those of the capital and chief towns may make from 10 to 15 rs. a month. On being first called to a wealthy patient, the physician usually receives 1 r. as a fee. If the patient dies, he gets no more; if the sick person recovers he usually makes an additional present. The physician is only allowed to charge the expense of the ingredients for medicines, which may account for the esteem, in which the virtues of gold and pearls are held among the practitioners of Bengal. Several of the Hindu physicians are Brahmans, and some are Kayosthos. Most of them are strangers, and none of them instruct pupils. One Pandit, however, who keeps a Chauvari, and professes grammar and law, is also acquainted with medicine, and instructs pupils in that science, which he does not practise.

Jadu or witchcraft, is supposed to be pretty commonly understood by the old women of this district, who are however chiefly employed by the young to secure the affections of their lovers. Goyalpara is considered as the chief place for this science, and many traders from the west country, who after having settled their business have continued there, until their whole means have been lavished on the wanton beauties of that vicinity, attribute their imprudence more to the effect of art than to that of beauty, which is rather uncivil, especially as the women of Kamrup have been long and highly celebrated

for their beauty by the people of Hindustan. (See Gladwin's Ayeen Akbery, vol. 2, p. 5.)

Jadu, it must be observed is a Hindu word, and in the language of Bengal this science is called Kugyangn. The means which the old dames of Kamrup use in their mummeries are in general, I believe, innocent enough, and consist chiefly in prayers to the goddess of desire (Kamakhya). It is said, however, that they use also herbs, and that the effect of these is often very prejudicial. This however is doubtful, the credulity of mankind usually magnifying exceedingly the effects of such practices.

It is not however to old women alone that the practice of witchcraft (Jadu) is confined. The sacred order possess also prayers which are included in the same science, and those of Kamrup, especially of the country called Bobruvan or Monipoor, are particularly famous, and in every part of Bengal are consulted to discover people's intentions, and private actions. This is sometimes applied to useful purposes in the detection of thefts; but usually is a mere device to fleece the ignorant. The practitioners of course never reside in one place longer than a few days, so that they may avoid all future communication with the simpletons, who have consulted them. I employed one of them for some time in forming a vocabulary of the language spoken at Monipoor; and I certainly never met with a creature of such extraordinary impudence, especially in detailing incredible stories, concerning the neighbouring countries, similar to those which we find in Pomponius Mela and other ancient writers. He assured me, that all the people of the country south from Monipoor have only one leg, and that he had seen several of them, who hopped very very fast by means of a stick. This, none of my people could swallow; but they were all perfectly acquainted with the history of Hairombo, the country west from Monipoor, and seemed surprised when I doubted of what the Brahman said. The people of that country, according to him, are mostly women. They keep only just as many men, as enables them to preserve the breed; and when there is no occasion for employing them in that manner, they are concealed in a deep cavern covered with much earth. The reason of this precaution is, that in Hairombo there is a terrible lion, the roar of which is so tremendous to men, that all who hear it imme-

diately die; but it has no bad effect on women. Although Brahmans possessed of this science are much employed, they are looked upon as condemned to eternal punishment in a future life, and that they are destined to be inhabitants of (Norok) hell. This the practitioners even acknowledge; although there is great reason to suspect, that not only they, but many of the lower classes of Brahmans have no belief in a future state. The reason assigned for the punishment is, that this species of knowledge is acquired by praying to a kind of devils called Paichas (Paisacha) of whom in my account of Mysore I have made frequent mention.

Religions and Sects.—According to the information which I received, the Moslems of this district are to the Hindus in the proportion nearly of 10 to 9; and in the different parts of the district the progress of the arts appears to me, to be nearly in proportion to the greater number of Muhammedans. The faith in Muhammed seems to be daily gaining ground, owing to converts who no longer could have been received in their original castes. The two religions appear to be on very friendly terms, and mutually apply to the deities or saints of the other, when they imagine, that supplications to their own have been ineffectual. This practice I know certainly extends to by far the greater part of Brahmans, Mollas and Fakirs, and I suspect, that we may include some Kazis and Pandits. Not that such persons make offerings with their own hands; but in belief of the existence and power of these objects of worship, they furnish the offerings that are presented by the proper persons. In my account of Chilmari, I have mentioned a place where persons of both religions bathe in common; and I find, that here as well as in every part of Bengal, there is an object of worship common to both. By the Hindus he is called Sotyo-Narayon, the true lord, and by the Moslems he is called Sotyo Pir, or the true saint. There is no image; but the Hindus make offerings of sweetmeats, and employ persons to read hymns in his praise. These hymns are composed in the poetical language of Bengal, and are read both by Brahmans and Sudras. The Moslems worship the same personage in a similar manner; but the hymns, which they read, are different.

Muhammedans.—The Muhammedan proprietors of assessed estates are more numerous in proportion than in

Dinajpoor, and the natives of Kamrup being somewhat indulgent, in most parts the followers of this law are able on grand occasions to regale themselves with beef; but it never constitutes a common article of diet, even with the most wealthy landholder.

The Kazis are in general very much respected, and the decency of their manners seems to entitle them to the esteem in which they are held. I am afraid however, that in point of literary or scientific acquirements their education, in most instances, has been too much neglected. Their jurisdictions are exceedingly unequal, which is attended with some inconvenience, as their deputies are seldom authorized to attest contracts, and are confined to the performance of the ceremonials of religion. In general indeed the deputies (Mollas) are of so low and uneducated a class of society, that their attestation to a written contract would be of little value, few of them being able to comprehend its meaning. In some parts however, where the jurisdiction is very extensive, a kind of superior deputies are appointed, who, although called by the same name, superintend the officiating Mollas of several parishes (Mohal). These deputies, however, are appointed more with a view of collecting the dues of the Kazi, than of assisting the Mollas in the execution of their duties, and are often called renters (Izaradars). Nor even in the most extensive jurisdiction (Serkar Koch Vihar) is it in every part that there is any intermediate agent between the Kazi and common Molla. In one large Pergunnah Bottrishazari there is no Kazi.

The Mollas are decent farmers, and are generally appointed by the Kazi according to the wish of the parishioners, or inhabitants of one or more manors (Dehas), that are united into one Mohal. For such persons the office is both honourable and profitable, and a Molla may in general make from 6 to 10 rs. a month, besides what he gives to the Kazi. In other places they make less, and are not even able to abstain from working with their own hands. Few of those who hold this respectable situation have an adequate education, none of them understand what they read, and many of them repeat without having a book. Their knowledge of the tenets of their religion is very confined, and their practise of its ceremonies is still more deficient; but, what is of more importance, they are

in general decent men in their behaviour, and much education is perhaps unnecessary, as the instruction of the people is not committed to their care, and their duty consists in reading prayers at circumcisions, marriages, funerals, and on the occasions when offerings are made to saints (Sirini).

The Fakirs in this district are pretty numerous; but in general are not much respected, although perhaps rather more than their conduct deserves. I must however say, that I seldom observed among them that affectation of piety so common in Dinajpoor, which is perhaps the reason of their being less in favour with the multitude.

I find among them several divisions, which probably exist also in Dinajpoor, although they escaped my notice. First, there are among them some called Benawas, who have abandoned their families, and all the pleasures of the flesh. These live at places called Tukiyas (pillows), to which there are endowments for their support, and they educate in the austere manner of their living some disciples (Chela), one of whom succeeds on the death of the chief, while the others are employed in begging and religious exercises. Such persons are exceedingly respected; but their number is very small, a separation from the sex being considered as intolerable.

Next, by far the greater part of Fakirs are married. Many of these also have endowments, both for their own support (Lakheraj), and for supplying the monument of a saint with a lamp (Cheragi) and with a canopy (Pirpal). In such families many of which are ancient, the persons seldom contaminate themselves by labour; but the number of endowments here are trifling when compared with those in Dinajpoor. The greater part of the Fakirs have no endowment, and ought to live upon alms; but, as in this district, alms are not bestowed with a sufficient liberality, the Fakirs have in general been under the necessity of working; and each family rents some land, which the subordinate members cultivate with their own hands, while the head of the family alone assumes the title of Fakir, and makes what he can by begging, and this is generally sufficient to pay his rent. Although this is a common practice, it is not considered proper, and it is admitted, that all the children of a Fakir ought to follow the pious example of their father; but the law does not absolutely require such an exertion. Those therefore who are more scrupulous, and

who do not find begging adequate for their support, rent land, and give it to people who cultivate for a share, while the whole men of the family beg. This is considered as a more honourable conduct.

The Fakirs who marry are of two sects, Dokurposh, and Madaris. I have not exactly learned the origin or nature of the distinction; but find that the Dokurposh are the most respected, and that the elevation to their dignity costs more money; for every Fakir must pay for his appointment. The appointment of a Dokurposh may cost from 2 to 5 rs., while a Madari in some places will be admitted for from 2 to 4 anas. These sums, although certainly not exorbitant, are in a great measure sufficient to prevent the order from being overwhelmed by multitudes, although there are many pretended Fakirs who beg without having been admitted into the order. Such persons are liable to be punished by the Kazi, and a great many of their children betake themselves to honest industry.

Among the Fakirs is also another order called Khonkar, whose particular object is to instruct the people in their duty, especially such as are to profess themselves Murids, or strict observers of the law. The number of these Khonkars is very small. The Fakirs perform no ceremony except that called Kulmap, which is performed when any person professes to become a Murid, and the instruction given is confined entirely to the time when the ceremony is performed. Neither Moslems nor Hindus, except towards Asam, seem to have any preachers.

Both sexes are admitted into the order of Fakirs; but not before the age of 17 or 18 years; and no person can be legally admitted, who has not previously made the profession of becoming a Murid; but none of them, except those who have relinquished the world (Benawa), even pretend to observe all the five grand points of the Muhammedan law, that is regular prayer, ablution, study of the Koran, pilgrimage, and fasting.

If the Fakirs, or teachers, do not even pretend to follow the law in these essentials, still less is it pretended that they are performed by those who are merely Murids. There are, however, both among Fakirs and Murids, a few who observe the five points of the law, and are called Talebs. These

never sacrifice to the Soktis, and probably in the whole district do not amount to 150 persons. All occasionally pray; but I believe scarcely any at the regular times appointed by the prophet; nor during the whole time that I was in the district did I once hear the people summoned to this duty by the shrill voice of the cryer. Ablution is totally disregarded, farther than touching the water with the point of the fingers once a day. More attention is paid to the Koran, if mere reading without understanding its meaning can be explained as a compliance with the will of the prophet; but this being a ceremony totally useless, and accompanied with a good deal of trouble, is diligently practised by many. I heard of only one ignorant Fakir who had penetrated to Mukah; but many perform pilgrimages to Punjton, near Asam, to Peruya in Dinajpoor, and to Mohasthangor in Nator, where some saint has erected a monument on the ruins of the abode of Porosuram. The fasts being highly inconvenient, and altogether useless, are mostly strictly observed. In this district, indeed, the chief things attended to are the fasts, the making offerings to the (Pirs) saints, and the commemoration of the unfortunate grandsons of the prophet with much gawdy pomp, tumult, and musical parade, which the convicts condemned to labour perform in a manner that far excels all others, both in magnificence of show, and in intolerable din.

The monuments of pirs or saints are of two kinds, Durgahs or cenotaphs, and Kubers or tombs. At both indiscriminately offerings are presented. The orthodoxy of both offerings and commemoration of the grandsons of Muhammed is rather doubtful. The former savour of idolatry, and so does the latter, as in this country a kind of worship is paid on the occasion to emblems which represent God in the form of a human hand placed between a sun and moon. I have already mentioned the idolatrous compliance of the Moslems of this district with the worship of the Pagan gods, and here also they sometimes place rude images of horses at the monuments of saints. This practice, indeed, is not so common as in Dinajpoor; but I am afraid that this proceeds more from a want of artists than a sense of the impropriety of the custom.

In some parts of the district almost all the men and women of a proper age are admitted Murids, which is a source of

profit to both Kazi and Fakirs; in others very few are ambitious of the distinction. The becoming a Murid is analogous to receiving Upodes (instruction) among the Hindus. Although the Muhammedan women of low rank appear in public without veils, I did not hear that their husbands were addicted to overlook any looseness in their conduct; in this district the Hindus are more suspected of that weakness. In Asam the followers of Muhammed have departed so far from all appearance of the faith, that they are considered, by even those of this district as totally unworthy of the name of Moslem, and at Goyalpara, where some of them have settled, are called Bausiyas.

A tribe of fishermen, which has been converted to the faith, still retains in full force the doctrine of caste; and as members, neither eat, drink, nor intermarry with other Moslems. They are called Keyot. In some places I heard also of fishermen called Dengtiyas, who were in exactly a similar state; but I suppose this to be merely a different name for the same tribe.

The hord of Fakirs, which resided at Nidantora in the dominions of Gorkha, and infested this district and Dinajpoor with its robberies, has lately been entirely dispersed. The military guards placed on the frontier prevented them from entering the Company's territory, so that when their ill-gotten wealth was expended, they began to pilfer in the neighbourhood. The Nepalese then set upon them, killed about forty, and totally dispersed the remainder, so that they have retired to some more convenient station. This horde, I am told, besides Fakirs, contained many Nagas or snakes, a description of rogues, who from going quite naked, close shaved, and well rubbed with oil, are so slippery, that no one can seize them, while they force their way with a dagger, pointed at both ends, and held by the middle.

The Hindus.—Although the followers of the Koran form a large proportion of the inhabitants of this district, there is little reason to suppose, that many of them are intruders. They seem in general, from their countenances to be descendants of the original inhabitants, who have been converted in a great measure, probably, by the intolerance of the Kings of Bengal. In the parts of the district, which were conquered by the Moguls, the original tribes have suffered

less; for, until the time of Aurungzebe the princes of the house of Timur were perfectly tolerant. In some parts, as Bottrishazari, the number of Moslems seems to have been owing to a sudden increase of cultivation. The Zemindar on the establishment of a regular government, invited strangers that were more accustomed to a settled life than his own tenants, who had long been in the habits of skulking from wood to wood; and his supply came chiefly from Dinajpoor, where most of the cultivators are followers of Muhammed. Another irruption of strangers has been made on the native inhabitants of this district, and consists chiefly of tribes that inhabited Bengal, when Bollal Sen settled the customs and rank of its castes. These, and some other strangers from the west and south of India, form rather more than a tenth part of the whole population, and their influence is much greater than the proportion of their number. I shall therefore proceed to give an account of them.

The earliest colony of the order reckoned sacred by the Hindus, that I can trace in this district, is that from Maithili, introduced by the Rajas of Komotapoor, probably in the thirteenth or fourteenth century of the Christian era. They are still pretty numerous in the north and west, and in Vihar, and retain the office of Purohit for the Raja of that country, and the property of some of the most beneficial temples. Here the Brahmans of this nation, who act as spiritual guides or priests for the lowest castes, or who officiate in temples are not disgraced; but very few of them enter into the service of men. I did not understand that any one of them taught any science, although some of them have the reputation of learning. They have many followers among the Sudras, both Rajbongsis and Khyen.

The next colony are of the Kanyokubjo nation, and are called Kamrupi Baidiks. They were introduced about the beginning of the sixteenth century by Viswo Singho; but whether directly from Kanyokubjo, or through Srihotto (Silhet R) does not seem to be clearly ascertained. At any rate they have entirely separated from the Srihotto Baidiks, and have adopted many customs peculiar to themselves. Few of them have as yet degraded themselves by receiving wages from men; but many officiate in temples, and act as instructors (Guru) and priests (Purohit) for impure tribes. By this,

however, they are not altogether disgraced; but their children become less marriageable, and the Brahmans of the south begin to call them Vornos, a distinction which was not known either to them or to the Maithilos. At present few of them are men of learning; but at one time they were profoundly skilled in Magic (Agom), and there is reason to suppose, that they were the publishers of a great many of the Tantras. Even now some of them instruct youth in the sciences. The women of these Brahmans are allowed great indulgence, and may become a legitimate kind of concubines, if their husband dies, or becomes a leper, or commits adultery, or dedicates himself to God, or finally if he is impotent. In the parts of the district, where the Hindu law is more strictly observed, these indulgencies are now considered as very blamable; but where the laws of Kamrup prevail, they are attended with no disgrace. The men of both the Maithilo and Kamrupi Brahmans do not incur excommunication by avowed connection with low women, and many are alleged to keep females of that class, veiled under the name of maid servants (Dasis).

Several Brahmans of the Paschatyo and Dakhyinatyo Baidiks, described in my account of Dinajpoor, have now settled in this district, but it is probable, that they have merely followed the five tribes of Bengalese Brahmans, who now are very numerous, and who from superior education and strictness of manners have acquired a great ascendancy. They are now the spiritual guides (Gurus) for the king of Asam and Rajah of Vihar, in accepting which offices they have made a stretch of conscience, and for the lucre of gain condescend to instruct these persons, both of whom, according to the doctrine of Bengal, are of the most impure origin. In fact the distinctions of purity are not strictly observed in Kamrup, and great sacrifices of dignity are made to wealth. Amidst such a mass of impurity, however, the Brahmans of the five tribes still preserve all the distinctions mentioned in my account of Dinajpoor, whenever some extraordinary temptation does not occur.

By far the greater part however of the five tribes have betaken themselves to human affairs, and occupy many offices in the administration of justice and police, in the collection of public revenue, and still more in the lucrative management of

private estates; but a large proportion of these are strangers, and live here without families. A large proportion also of the practitioners of medicine are Brahmans, who soon probably will engross the advantages of the medical tribe, as in a great measure they have already done those of the scribes, and astrologers. I have nothing to add to the observations made in Dinajpoor on the customs and subdivisions of this class, who seem to have been first introduced on the conquest by Hoseyn Shah, but who are rapidly increasing.

It must be observed, that the Brahmans of the Kaibortos, who in Bengal are called Vyasoktos, are here confounded with the Vornos, because the Kaibortos were only raised to the rank of purity by Bollalsen, whose ordinances do not extend to Kamrup. As however the Hindus of Bengal lead the popular opinion in all matters of purity, the Kaibortos here also are admitted to be pure, which produces the strange anomaly of their being considered higher or purer than their spiritual guides. A Brahman will drink the water drawn by a Kaiborto, while even a barber scorns to touch that of the Brahman, by whom the Kaiborto is instructed. Not only the Kamrupi and other Baidiks, and the Brahmans of the five tribes of the Kanyokubjo nation; but some persons of the same origin, who have assumed no other title, have settled in this district, and are instructors (Gurus) and priests (Purohits) to the few Rajputs and other western tribes of pure birth, that service has brought to Ronggopoor. The number is small, and some of them have betaken themselves to the profession of arms, and to agriculture.

There remain to be mentioned some smaller colonies of the sacred order. A few Brahmans of the Utkol nation, which occupies Urya (Orixa), and probably several adjacent countries. They were introduced after the middle of the eighteenth century by a native of that country, who acquired a fortune in the service of the Company, and who having purchased an estate, introduced a colony of his countrymen of different castes. These Brahmans have not entered into service, except one who administers oaths in the courts of justice, which is considered as a profession so infamous, that none of the Kanyokubjo nation can be found to undertake it. A few families of a kind of Brahmans from the west of India, called Bhuyihara or Zemindar Brahmans, have settled

in this district. I have nothing to add to what I said concerning them in treating of Dinajpoor.

On the whole the Kamrupis are the most numerous, next to these if not equal are the Barondros, next to these the Maithilos, and then the Rarhis. The number of the others is altogether inconsiderable. The whole number of the sacred order, may be about 6000 families, or about one forty-third part of the whole Hindu population.

Perhaps the head of one family in eight may officiate as an instructor (Guru) or priest (Purohit), or may have dedicated himself to study, which are the proper duties of their profession. Of these more than a half are allowed the high title of Pandit, to acquire which seems only to require a very slight knowledge of Sangskrita and of the Hindu law; but many of them can also note nativities (Thikogi) and sixteen or twenty may be able to calculate them (Koshthi), and these are called Jyotish. Not above three or four can construct an almanac, nor understand the profound science of chiromancy. Among these, who thus follow the duties of their profession, I have included even those, who have degraded themselves by a communication with the impure tribes, who are called Vornos, and who may amount to almost one-third of the whole.

Perhaps one-sixtieth part of the whole Brahmans, and some of these of the highest birth, without vainly troubling themselves with study, have preserved their purity, and live like the lily of the valley, trusting for a support to God, and to the casual charity of man. These are called Bhikhyuk. Some of them have a little free land, and all have houses where their families reside; but the men wander about begging from house to house. Besides his food, a man of this kind may procure from eighty to forty rupees a year, and this he gives to his family. Owing to their high birth, and dignified life, these are often courted by the Pandits for intermarriage.

Almost one-twentieth of the whole have been degraded by acting as servants in the temples (Pujaris); but in this country many of these, although not considered as equal to Pandits, or to the last-mentioned faithful class, are not inferior to those who have taken the service of men. About 1 Brahman in 300 may be an Ogrodani, and an equal number

may be a Ramayit, terms which I have explained in my account of Dinajpoor. No Brahman of the five tribes will here condescend to attend the funeral of a Sudra, and none have degraded themselves to the office of a Mornipora to read the services proper on such occasions; but the Maithilos and Kamrupis are not so scrupulous; and without any disgrace can attend the funeral of the great or rich. One Brahman in 300 may have dedicated himself to God, and lives secluded from the world; but all these are from the west of India; such conduct would not be suitable in a native of Kamrup. More than one half of the whole have betaken themselves entirely to the affairs of the world. Among these the Kamrupis and Maithilos very rarely accept of wages; but rent land, and support themselves by superintending its cultivation. The Barondros manage a large portion of the temporal affairs of the district, and perhaps one quarter of the whole are strangers, who on this account have come from the countries to the south. In this fourth part however, we must include the dependent relations, who follow the persons actually employed, and who act as servants and assistants. Few of these persons are accompanied by their wives; but their dependents form numerous families. The Kamrupis and Maithilos have no objection to declare the religious sect, to which they belong; but on that subject the Rarhis Barondros and Baidiks of Bengal observe the same silence as in their own country. In this district, however, controversy has risen to no height.

In giving an account of the different sects among the Brahmans, I consider myself fortunate in having met with Komolakanto, a Goswami of Ronggopoor, who among the natives has the highest reputation for learning, and for a knowledge in law and philosophy, and whose unaffected manners, and distinctness in answering any questions proposed to him, are perfectly becoming his high reputation. He says, that among the Brahmans here, as well as in all Bengal, there are only two sects, (Mots), that deserve notice, the numbers of the others being altogether inconsiderable.

That which is by far the most prevalent among the Brahmans is the Sakto Mot, the followers of which, without rejecting the Purans, follow, as their chief guide, the books called Tantras, which, it is supposed, were composed by the

God Sib, for the instruction of his wife Parboti, at the very commencement of the Sotyo-Yugo, or earliest age of the Hindu chronology.

This sect has divided into three branches, Divyobhav, Posubhav, and Virbhav. Although the Tantras were composed at so early a period, for a long time it was to only a chosen few, that they were divulged. These select persons were the Munis of ancient days, to whom ordure was equally acceptable as the most pure food. The history of these persons being involved in the darkest obscurity, we may be allowed to consider even the existence of this branch of the sect as somewhat problematical, especially as it is in very modern times, that the doctrine of the Tantras appears to have been divulged to the ordinary race of sinful mortals; for although the Goswami says, that the Posubhav' was always followed by some Brahmans, I can learn of no person, who has acquired any celebrity in explaining its doctrines earlier than Krishnanondo, commonly called Agomvagis, a Brahman of Nodiya, who, according to Komolakanto, lived about the middle of the sixteenth century. His doctrine, called both Posubhav and Dokhyinachar, is that followed by far the greater part of the Brahmans of Bengal. The worship of this branch of the sect is not lawfully accompanied by the five indulgences, which will be mentioned as in use among the Virbhav. No person can without great incivility ask a Brahman of Bengal, whether he is of the Posu or Virbhav; but I have strong reason to think, that most of those who would wish to be thought Posu, very frequently accompany their worship by some of these indulgences, and satisfy their consciences by considering, that the worship of the Virbhav' should on all occasions be accompanied by the whole, and that any thing short of the complete number is perfectly consistent with the doctrine of Agomvagis.

About 50 years after the time of that learned person a Brahman of Katiyal in Moymonsing named Bromanondo Giri published in Kamrup the doctrine called Virbhav or Bamachar. The worship of the goddess according to this doctrine ought to be accompanied with five offerings, spirituous liquor (Modyo) flesh (Mangso) fish (Motsyo) parched grain (Mudra) and women (Maithon). The offering is made to the deity; but as usual the votary enjoys the things that

have been offered. This worship is attended with some circumstances, that render it difficult to perform with propriety on all occasions, so that few attempt to follow it throughout, or to adopt entirely the doctrine of Ramanondo.

Komolakanto seems to me not to have allowed quite a sufficient antiquity for the time when the two great Doctors of the Sakto sect flourished. The Moslems took possession of the Eastern half of Kamrup about the year 1603, and in the fall of its prince Porikhyit the science of the Brahmans seems to have received a fatal overthrow. It is probable, however, that Brohmanondogiri flourished at the court of Porikhyit, in which case he must have divulged his doctrines towards the end of the 16th century, 20 years perhaps earlier than the time assigned by Komolakanto; but in Hindu chronology, even of the most recent events, a difference of 20 years may be considered as nothing.

According to Komolakanto the other sect (Mot) is that of the Vaishnov, who follow chiefly as their guide the works of Vyas. On this account the two sects are sometimes called Baidiks and Tantriks; but it must be observed, that by far the greater part of the Brahmans of Bengal, who are called Baidiks, follow in reality the doctrines of the Tantras. The work of Vyas, by far the most commonly studied in Bengal, is the Sribhagvot. I am aware, that a most excellent authority, Mr. Colebrooke, considers this as a work of Vopodev; but Komolakanto will not allow that to be the case, and alleges, that only a commentary on the original work was composed by that person. It is therefore much to be wished, that the learned gentleman, to whose opinion I have alluded, would favour the public with his reasons for believing Vopodev to have been the author of this work, as it contains many passages, that would throw great light on the history of India, should it prove to be a genuine work of Vyas, who is generally allowed to have been contemporary with Yudhishthir, and who may be considered as the principal founder of the pagan religion, that is now most prevalent.

No schisms nor teachers of any note seem to have arisen among the followers of Vyas until the time of Songkor, who is reckoned by the Vaishnov of Bengal as one of their great doctors, and according to Komolakanto founded the congregation (Somproda) called Rudro. Nearly contemporary with

him lived Udoyonacharjyo who having confuted the Buddhists in a treatise called Kushomangjoli, now commonly taught in the schools, put many of these heretics to death.

Immediately after these two great doctors; but at what interval is not exactly known, there arose in this congregation a celebrated person named Vishnu swami, who was born at Joynogor, and divulged doctrines, that occasioned a schism, and the congregation split into two called Gyangn and Bhagvot, who differ concerning the essence of God, the one considering him as endowed with a body, and the others denying the truth of this doctrine.

In Kamrup there are no persons except a few Sonnyasis that belong to these congregations. The doctrine of the Srisomproda or holy congregation was first taught in private by the goddess Lokhymi, wife of Narayon, and was delivered by tradition from one holy man to another, until made public by Ramanuj, as I have mentioned in my account of Mysore. According to Komolakanto this great teacher lived in the 11th or 12th centuries of the christian era, which agrees very well with the accounts, which I received in the south of India. His only followers in this district are a few Ramayits from the west of India, and these worship only Ram Krishno and Hanuman.

Two years after Ram Anuj was born Madhov, whom in my account of Mysore, from the vulgar pronunciation of Karnata, I have called Madual. He originally was a pupil of Songkor, which ascertains nearly the era of that great personage. Having differed from his master concerning the seat of the life or soul, he went to Bodrikasrom or Bodorinath, near the source of the Ganges, in order to consult Vyas, who is usually believed, to be still alive at that place; but this Komolakanto does not credit, and says, that there was then, as there is now, merely an image, to which Madhov prayed. The image then instructed him in the doctrine, which he afterwards taught, and which was first revealed by Narayon to Brahma, and by him to Narod, by whom it was communicated to Vyas. All the Goswamis of Bengal belong to the congregation of Madhov. In my account of Dinajpoor I have already mentioned the three teachers who have propagated this doctrine in Bengal. Odwaito, the ancestor

of Komolakanto, was born in Susonggo in the year of Sak 1155 (A.D. $123\frac{3}{4}$), so that some Barondro Brahmans must have penetrated into Kamrup, about the time of the Komstapur Rajas, although in all probability it was long after, that their establishment became numerous, at least in the part included within the limits of this district. Odwaito left his native place, and after having studied under Madhovendropuri, who lived near Jogomath, he established his residence at Santipoor in a more civilized part of the country. Nityanondo, the second great doctor of this congregation in Bengal, was born in the year of Sak 1406 (A.D. $148\frac{3}{4}$) at Khordo near Barrackpoor. Chaitonyo, the third great teacher, was born a year afterwards at Nodiya. The whole history of the Goswanis of Bengal is contained in the book called Gonoddes dipika, composed by Kovikornopoor a learned physician of Mahes near Srirampoor (Serampoor R), to which I may refer those who are desirous of a farther investigation.

The last founded congregation among the sect (Mot) of Vaishnov was established by the doctrine of Nimbak, a Brahman of the west of India, who lived shortly after the time of Madhov. This congregation is usually called Sonoksomproda, and its members are called Nimayit Vaishnov. A few of them are scattered throughout Bengal, and there are two or three convents (Akras) in this district; but according to Komolakanto none of them possess any learning.

The unity that was long preserved among the followers of Vyas, and the numerous schisms, that suddenly arose after the overthrow of the Buddhists by Udoyon and Songkor, appear to me a proof, that the doctrines of the Purans had long met with formidable opposition, and had made slow progress in overcoming the heretical sects; for I know of no circumstance, that can unite people in professing one uniform belief, except an inquisition. Nor any thing, that can prevent those who think differently from squabbles, but the danger of their being altogether overwhelmed by external violence; and in such cases the most slender link will unite men, who in other circumstances would have the greatest satisfaction in cutting each others throats. Papists and protestants join cordially against Turks or Infidels, and I have

no doubt, that Hindus and Muhammedans would unite with the utmost steadiness, were an attempt made by foreigners to invade the opinions of either.

Besides the Brahmans I have estimated, that in this district there are almost 50,000 families of Hindus, which are not of tribes, that originally belonged to Kamrup. By far the greater part of these belong to the castes, which are supposed to have belonged to Bengal at the time when Bollalsen established the respective ranks, which they now hold, and of which I have given some account in treating of Dinajpoor. These, it will be needless to recapitulate, and I shall only add a few occasional remarks. Of the two castes, that in Bengal form an intermedate link between the Brahmans and Sudras, the number is small.

The Astrologers (Daivoggno) are both the highest in rank, and the most numerous, for it is said they amount to about 300 houses. I have already explained the state of knowledge among this class. These wise men inform the lower classes of the time that is fortunate for commencing all sorts of undertakings of consequence; but the profits from hope not being sufficient, they have recourse to operations on the passion of fear. The manner in which many of them proceed is, I am told, as follows. They go to an ignorant creature, and inform him, that such or such a misfortune is impending. He asks how it may be avoided, and they reply by performing such or such ceremonies. The man performs these; and if the misfortune does not arrive, he thinks himself bound to make the Daivok a present. The higher class of people laugh at this folly and consult the Jyotish. The common Daivoks, partly by such tricks, partly by mere begging, make from two to three rupees a month. One Pandit, not contented with fleecing the higher ranks, has begun to make encroachments on even the deceits which the Daivoggno practise on the vulgar. His conduct is, however, blamed. The Daivoks who can construct almanacs are considered as such phenomenons of learning that they are consulted even by the highest ranks.

The Bards (Bhat) may amount in number to one third of the astrologers. They do not celebrate the heroes or saints of former times; that would afford little reward, and is practised by the lowest orders. The Bards more prudently

confine themselves to describe the manners of the present day, and deal both in praise and satire; they push themselves forward on all public occasions to solicit favour, and in the vehemence and veracity with which they praise those who give, and blame those who refuse, they probably equal any professor of the flowery art, although their manner may be somewhat different from that of Greece and Rome, and probably would not suit the cold imagination of European critics. Most of them rent land and employ people to labour it, while the productions of their genius enable them at least to pay their rent.

The Medical tribe (Baidyo) are not numerous, and few of them have a medical education. About 25 families have settled in the district in various employments, and about an equal number may have come from other districts for temporary services, partly as physicians, and partly as priests, for they are the spiritual guides of Raja Horinath Kumar, one of the chief Zemindars of this district.

It is difficult to ascertain the number of the true Kayosthos that are in this district; because a numerous tribe called Kolita, who once had great sway here, as they still have in Asam, have in the more civilized parts assumed the title of Kayostho, and conceal their descent from the Kolitas with as much care as the Raja of Vihar does his origin from a Koch. The pure scribes of Bengal may be 2000 families, of whom one half may have taken up a fixed residence in the district, and the remainder are here engaged in business, partly mercantile, partly in the service of Government, and partly as agents of Zemindars. Those who have fixed abodes follow the same employments, so far as they are qualified; but the greater part are renters of land, although none employ their hands in labour; they are mostly of the division called Uttor-Rarhi, and these are offended at being called Sudras, although they have not yet pretended to be of royal extraction. There also are many who are called Barondro Kayosthos; but these are of very dubious origin, and many of them cultivate with their own hands. Two of the most respectable families of Zemindars, Bordhonkuthi and Kangkinya, are of this kind; but there is reason to suspect that they are Kolitas, as in the division established by Bollalsen there is no mention of such a class.

The nine tribes of artists (Novosakh) included among the pure Sadras by Bollalsen are far from being numerous, and are chiefly confined to the southern extremity of the district, from whence the original inhabitants seem in a great measure to have been expelled. In Kamrup there was no distinction of caste arising from a difference of profession, and all the trades, with which its inhabitants were acquainted, continue to be practised by all persons, Koch and Moslems indifferently, who are coppersmiths, cultivators of betle, weavers, makers of garlands, blacksmiths, and potters. But three of the nine arts having been unknown, namely, druggists, workers in shell, and barbers, the whole of these professions are filled by Bengalese. The number of the two former is totally insignificant; but the barbers are numerous, and having spread through every part of Kamrup, form by far the most numerous class of the Novosakh, which has settled in that country. These gentlemen have assumed no small degree of consequence, and will not condescend to smooth the chin of any fellow, who has not received instruction from the pure lips of a Brahman; an exception, however, is made in favour of the Moguls and English, the liberality with which both reward services, having occasioned a considerable relaxation of conscience. The other trades are, however, beginning to extend, and the artists being more skilful than the rude workmen of Kamrup, are gradually increasing in number. The whole at present may be about 6000 families. Among these it is remarkable that there is scarcely one weaver who follows his trade, although theirs is the art in which the Bengalees have made the greatest progress.

Of the classes of Bengal which are admitted to be pure Sudras; but which are not included in the nine trades, there are in this district the following:—Sodgop, commonly called Chasa-Goyalas, who although properly tenders of cattle, have betaken themselves to agriculture; they are reckoned a very pure caste. Aguri, a tribe which makes pretences to be of the Khyotryo dignity. Teli, traders in salt and grain; many of the chief traders of the district belong to this caste. Tamoli, or Tambuli, should retail betle; but they deal also in salt and grain; they are not so wealthy nor numerous as the Teli. Moyra, a very few. The Saphaligop,

all tend cattle and prepare milk; they are not numerous, and say, that they are the same with the Pollobgop of the other parts of Bengal.

The whole of these are very trifling in number, and do not exceed 600 houses, chiefly Teli and Tamolis, and few even of these have brought their families, or have taken up a fixed residence in the country.

In fact, the chief part of the pure Hindus of Bengal, that have settled in this district, are the dubious tribe of Kaibortos, who may occupy about 28000 houses. Their religious instructors (Gurus) are here reckoned Vornos, except in the southern extremity, where the manners of Bengal entirely prevail, and where they receive the title of Vyasokto. The Kaibortos of the south are sometimes called Keyot, which they consider as a grievous affront; but in this country there are some Hindus who call themselves Keyot, and on the strength of the name given to the others as a reproach, claim to be of the same tribe, and it is not improbable, that Keyot may have been the original name, and is barbarous, while Kaiborto, a Sangskrita name may have been adopted, when Bollalsen raised the tribe to the rank of purity. The Keyot of Kamrup, like the Kaibortos, are divided into two classes; the one called Heluya, from cultivating the ground, retains the worship of Krishno; the others are fishermen, and without having relinquished their name or profession, have entirely become followers of Muhammed, yet they keep themselves distinct as a caste, and will not eat the rice prepared by another Moslem, nor do the two classes intermarry. The former Keyots are not numerous, and are chiefly confined to the eastern parts of this district and Asam.

Of the impure tribes of Bengal who are not altogether vile; but who are called Nich, there are in this district the following:—Sonarbenya, or money-changers, are not numerous in any part, aad in many there are none, nor any person who follows the profession; perhaps in all 200 families. Sakra, or Goldsmiths, very few persons of native tribes, and the sons of prostitutes in general carry on this trade. There is not on the whole above 20 families. Sutrodhor, or carpenters, have also gained little ground, the business being chiefly carried on by native tribes of all kinds; there may be

300 houses. Barondro Sau, traders in salt and grain, are pretty numerous, and some of them are rich; there may be in all 500 houses.

Gones, potmakers. Although on the authority of the Pandit I have placed these among the tribes of Bengal, I am extremely doubtful concerning his accuracy. This tribe is confined to the northern parts of Dinajpoor, and the adjacent parts of this district, which were not included in the Hindu kingdom of Bengal, and I am apt to suspect that they are of one of the original tribes of Motsyo Des. There may be about 50 houses.

Kolu, or Teli, oil-makers. The number does not exceed 200 houses. the business being chiefly carried on by Rajbongsis, Muhammedans, and other native tribes.

Jhalo, fishermen of the Kaiborto caste, not above a hundred houses. Malo, another caste of fishermen, who seem to have a great affinity with the Dom and Patonis that make baskets, a tribe that is extremely vile, and it may be worth while to trace the affinity, as tending to explain the origin of castes. The word Patoni, I understand, implies a good workman, and is applied to two very numerous tribes in Bengal. One, of which I am now treating, is called Malo Patoni or ferrymen, and contains a great number of people, especially on the banks of the river above Calcutta. They are fishermen, and do not use any thing, which the Brahmans consider as grossly impure. The other tribe is called Dom Patoni, and in Dinajpoor is exceedingly numerous. Dom implies a basket maker, and in fact the people of this tribe of Patonis make baskets, and are exceedingly impure. They are often merely called Dom, as the ferrymen are often called merely Malos. There is in this district another tribe called Dom, for what reason I cannot say, unless it is that they are considered as having a common origin with the Patoni fishermen, and that these were originally basket makers. They disclaim the name Dom, and call themselves Nodiyal as living on rivers, and in fact they are fishermen like the Malos, or Patoni fishermen of Bengal; but I believe that they are of an original tribe of Kamrup. In Asam they are very numerous, and a few years ago overthrew the government of that country; but in this district there are only a few, and these are confined almost entirely to the vicinity of Goyalpara. It is chiefly the women

of this tribe, that are the syrens, by whose spell the Hindu merchants trading with Asam are bewitched, and from whose clutches they often do not escape, until both capital and credit are completely exhausted. The husbands are the most patient creatures in the world, and it is probably in order to enhance the value of their charms, that this tribe observes all the rules of purity in eating and drinking with a greater strictness than even the highest Brahmans of Bengal. Notwithstanding this they have not procured a Brahman for a spiritual guide (Guru); but follow the instructions of the Kolitas of Kamrup. What may be the case in Asam I cannot say, but at Goyalpara at least they have nothing of the Chinese features, and are rather handsome; but considering the manners of their women little can be inferred from thei features, concerning the origin of the tribe. The fishermen of this kind including Malo and Nodiyal may amount to 1000 houses.

The Gangrar are a tribe of fishermen, originally from the vicinity of Dhaka, of whom about 200 families have settled in this district on the banks of the Brohmoputro. They do not use a net; but strike otters, porpoises, crocodiles, tortoises and large fish with various kinds of spears, in the use of which they are very dexterous, as will be hereafter described. They also have fast rowing boats, in which they are employed to carry messages, and to act as guards; for the robbers, who swarm on the river, dread the spear of the Gangrar, and seldom venture to attack them or any boats, that are under their protection. Those who have lately come from Dhaka are tolerably pure feeders, and have a Brahman for their guide in religion. Their widows are permitted to become concubines. They make frequent sacrifices of a particular species of river tortoise (Jat Kachhim) to a female deity called Kolokumari (the daughter of the deep), which seems to be peculiar to the vicinity of Dhaka. She has Brahman Pujaris, and her image is half black half white. She is represented with two arms. This kind of tortoise is the only sacrifice, that she will receive, and she occasions sickness to all those who neglect to make offerings. These Gangrar sell only tortoises and otter skins, and eat themselves all the fish which they catch. Some Gangrars, who have been long settled in Kamrup, sell fish, and have betaken

themselves to eating pork and drinking strong liquors. The two classes of course neither eat together nor intermarry, and Brahmans refuse instruction to the impure feeders. Of the Bayuri who prepare rice and sweetmeats there are about 100 houses; but many persons belonging to tribes of Kamrup follow the same profession. The Rarhi-Sau, who distil, are very few in number.

Kopali, who make umbrellas, and the Koyali who work in sackcloth, ropes and mats, manufacture only a very small proportion of what is made in the country. Their manners here are not so impure as in Dinajpoor. They have Brahmans, who act as their spiritual guides, and must be considered as belonging to this class of Hindus. In Dinajpoor I was also misinformed in supposing, that these were two names for one caste. The people here say, that they have no communion, although they are nearly of the same rank. The Kopali are very few in number, not above 30 houses. The Koyali may amount to 420. The tribes which are considered as totally vile, and of a Bengalese origin are as follows.

Dhola or washermen. Their art not having been practised as a trade in Kamrup, the washermen are as generally diffused as the barbers; but still are not in great demand, and do not exceed 360 houses. The Chondal are a very impure tribe of fishermen, of whom there may be 2500 houses. The Dom Patonis already mentioned many amount to 1200 houses, and no person of a Kamrupi tribe interferes with their occupation of making baskets, which seems to have been unknown.

The Bhumimalis are not near so numerous as in Dinajpoor, and both divisions of gardeners and sweepers included, do not exceed 2500 houses. I have followed the Pandit in placing them among the tribes of Bengal as established by Bollalsen, although I have some doubt concerning his accuracy. I find, that he depends only on the profession of one of the divisions, the Chhotobhaga or sweepers, being the same with that of the Hudo or Hari, who no doubt were the sweepers of Bengal. This does not appear to me a sufficient proof, and I am inclined to think, that the Bhumimali, who are most numerous in the northern parts of Dinajpoor are one of the original tribes of that country, which were not included within the kingdom of Bengal, until after the per-

secution by Jalaludin, and by that means have been preserved. In some parts of this district this caste are in possession of the art of making baskets. The Muchi, or tanners and shoemakers, have retained a complete monopoly in their business, which seems to have been unknown to the people of Kamrup. They may amount to 320 houses. These are all the persons, who belong to tribes, which are supposed to have appertained to the Hindu kingdom of Bengal, and some of these I have reduced to this class with much doubt. The following tribes, that have come from other parts of India, have now settled in this district.

There are a few, who pretend to be Khyotriyos. They are mostly employed as guards, and have been born in the west of India. Very few have made a permanent settlement. The Rajputs are rather more numerous, and are employed in the same manner; but some have brought their families, and have settled. The Kurmi, who belong to a pure tribe of cultivators from the country near Patna (Magodhodes), are employed in the same manner; none have settled. The Haluyikors, or confectioners of the west of India, have settled in very small numbers. Two tribes, who deal in milk and cattle, have come in considerable numbers, and are called Nondagop and Mongjishthagop. They are both pure. Some Sudras of Kotok have obtained a permanent settlement, and considerable wealth. They are of several different castes, which it will not be necessary to specify. The whole of these tribes, that are pure, may amount to 1400 families. The impure tribes are more numerous. The Gungri are fishermen of a tribe, which is said to have come from the west of India, and of which about 90 families have settled in this district. They drink spirituous liquor; but obstain from the abomination of wine. They say, that most of them were brought by the Moguls; but some have settled here since the commencement of the English government.

The Yogis or Jogis amount to about 1200 houses. A few are weavers; but more of them support themselves by burning lime, by begging, and singing the poems, which celebrate Gopichondro. Some also have very reluctantly betaken themselves to agriculture. I have already mentioned the probability, that these Yogis were the priesthood of the country during the dynasty, to which Gopichandro belonged.

Haripa the Guru of Moynawoti is said to have been the pupil of Kanipa, the pupil of Gorokhyonath a very holy man, who according to the Tantras is supposed to be still on earth; but is an object of worship especially in Nepal, as he is the tutelary diety of the reigning family. Except the aversion to labour, and inclination to beg, the Yogis retain nothing of their original profession. It would appear, that formerly the Yogis had great authority, as they were always stiled Nath (Lord or Proprietor), and even in their present misery, they still assume this title.

The Yogis from their professions have separated into two branches which neither eat together, nor intermarry. The one called Heluya are weavers and cultivators, and their women dye thread, and retail turmeric, capsicum and other seasonings. Of their customs I have learned little, as in this district their number is small. The other branch is called Thelaya. These seem to retain their customs entire, as they live as much as possible by begging and the idle art of rehearsing cyclic poems, to which as their claims for alms are not great, they add the art of making lime from shells, and a very few have betaken themselves to the plough. These Yogis in the opinion of the Hindus are impure feeders, and they drink spirituous liquor. They also bury the dead, which is a very strong confirmation of the tradition concerning their having been the priests of the country during the dynasty, to which I have alluded, as Horischondrospat is undoubtedly a tomb, and could not have belonged to any prince, who followed the present customs of the Hindus. The building discovered by Mr. Tucker which I have described in my account of Lalbazar in Dinajpoor, is also evidently a tomb, and is in the immediate vicinity of the abode of the princes Pal family, which together with Dhormo Pal, the name of the founder of the dynasty of this district, which I suppose to have followed the instruction of the Yogis, may serve to connect the history of the two families. Both are said to have come from the west of India, and to have claimed the high birth of Khyotriyos, and the Yogis are said to have come from the same quarter. It is said, that in their native country the Yogis were brought into discredit by Songkor the great doctor of the Brahmans, which is not at all improbable. The Palas are usually said to have been Buddhists,

and the Yogis may have been some branch of that sect, which appears to be the religious doctrine, that has extended farthest among mankind; but it must be observed, that in Bengal every heretical sect is included under the odious name of Buddha, and therefore the tradition in fact only implies, that the Palas and Yogis were not orthodox. The reason assigned by the Brahmans for Songkors having destroyed the Yogis is, that they were his pupils, who studied for some time with the submission due to their illustrious teacher; but finally betook themselves to drinking, and had the impudence to plead his example as an excuse, just as if they were permitted to do, whatever was allowable in a person of his extraordinary sanctity. The Theluya Yogis have in general no connection with the Brahmans, and have among them certain families, which still abstain from all labour, and are entirely dedicated to God. Although these persons marry, they are called Sannyasis. They have no books, and their learning consists in some forms of prayer, which they have committed to memory, and repeat on different occasions. These act as the religious instructors (Guru) and priests (Purohits) of the labouring classes. I understand, that among the Yogis who are weavers some of the Sannyasis are men deeply versed in Sangskrita lore. The burners of lime who adhere to their Sannyasis pray to Sib, and offer sacrifices to all the gods of villages. Some however pray to Boloram and Krishno, and have received instruction (Upodes) from a person called an Odhikari; but so sunk are they in ignorance, that they do not know whether this instructor is a Brahman or a Vaishnov.

In the N.W. of this district are settled about 100 families of an impure tribe called Chapal, who are weavers. I have not not learned any thing of their history. Bede is a tribe of the utmost impurity, neither is it certain to what country or sect it belongs. The Bedes live by gelding animals, making drums, catching snakes, performing hocus pocus tricks, and as much as possible by begging, which it is alleged they often assist by theft. There may be in this district about 460 families of this miserable race. The Bedes bury the dead and mourn 10 days. They eat beef, (carrion) pork and all other abominable things. Their marriages are accompanied by a feast; but no person officiates as a priest. They

are allowed only one wife, and never divorce them. No one is expelled from the caste; but, if a person breaks through any custom, he must give an entertainment. The chief object of their worship is a male spirit called Mosan, who accepts the blood of sacrifices. As this deity seems to be peculiar to this part of the country, we might perhaps conclude, that the Bedes are an aboriginal tribe; but concerning this I shall suspend my opinion, until I have learned the customs of those, which live in other districts; for they are spread throughout every part of Bengal.

The Telengga are a caste much like the Bedes. They have no priest of any kind, nor any form of prayer, and they worship chiefly Mosan. They drink spirituous liquors; but do not eat pork nor beef. They live as much as they can by begging, and making a noise with drums, but also deal in cattle, and snare birds. They have a tradition of having come from the west of India, and their name would imply their being of Andra or Telingana, that is of the country near Hyderabad; but they know nothing of their extraction. They do not intermarry with another tribe called Noliya, which lives nearly in the same manner; but the Noliyas also mend copper vessels, and derive their name from taking birds by means of a rod smeared with birdlime. They sometimes go to the forests, and collect peacock feathers, with which they form fans, implements for driving away flies, and umbrellas which are suspended over the images of the gods. Of both kinds of these poor creatures, there may be, in this district, about 200 families.

There is another tribe named Bakor, the origin of which is extremely uncertain; but which also resembles in manners the gipsies of Europe. The Bakor fish with rods, and go from house to house playing on some musical instruments, and begging. About 100 families wander through this district. There are about 40 families of Jullad, who like the Mordah-furash of Calcutta remove dead carcasses, and are public executioners. They are a tribe from the west of India, and wherever they have been introduced, the sweepers refuse to perform these offices, which was a part of their duty. These Jullad are considered as the very lowest dreg of abomination.

In the next place I proceed to give an account of the

tribes, which appear to me to be aboriginal of Kamrup, and to be strongly characterized by their features, as belonging to the great eastern race of mankind. In this district by far the most numerous and important of these tribes, by the Asamese, Nepalese, and by all such Bengalese as are not under the influence of their chiefs, is called indiscriminately Koch and Rajbongsi, and the subdivisions and distinctions, which they themselves have introduced, are considered as effusions of vanity, and of no importance, the whole being thought low and impure. This opinion, as naturally might be expected, is exceedingly disagreeable to their chiefs, and especially to their princes, who pretend to a divine origin, and many of them observe the Hindu law with such purity, that in their own territory, at least, they are allowed to be real Sudras, and the Maithila and Kamrupi Brahmans admit them to be such; but the Bengalese hold them in the utmost contempt. I have no doubt, however, that all the Koch are sprung from the same stock, and that most of the Rajbongsis are Koch; but I am inclined to think, that many of the former are of different tribes, and having abandoned their impure practices, have been admitted to a communion. In fact there is reason to suppose, that until very lately, the different tribes of Kamrup permitted intermarriage. Thus, it must be observed, that Koch Hajo, the valiant chief who seems to have expelled the Moslems from the northern parts of this district, married his daughter to the Mech Herya, and from this marriage, with the doubtful assistance of the god Sib, are sprung the very principal chiefs of the Rajbongsis. There is also reason to believe, that Mohiram Chaudhuri of Mechpara is descended from the tribe called Rabha. Such at least is the tradition privately given among his people; but he himself, as usual, pretends to be descended of the Khyotriyos, who escaped from the violence of Porosuram by flying to Chin'. He only, however, would mention a few of his ancestor's names, as I suspect, because on remounting to a distant period, as in the Vihar family, we should come to names totally barbarous. In the Sangskrita language of the Tantras, the Koch are called Kuvach, and by their neighbours the Kachharis they are called Hasa.

One tribe of Koch remains in a very rude state of society, and its members are still thinly scattered over all the north-

eastern parts of this district, Asam, and the lower parts of Bhotan. I shall begin with giving an account of these which I took from the people of a village, containing about 20 houses, that I found in the forests of Porbot Joyar. Having previously gained their confidence by a bottle of brandy, I made them a visit, and was very kindly received.

In order to distinguish themselves, they assume the name of Pani Koch; but among the Bengalese are often confounded with the Garos, merely because their manners are somewhat similar; for the two languages have no affinity. Nor has the language of the Panikoch any affinity with the Bengalese, which is now however universally adopted by the Koch, who have deserted their ancient customs. Their language and religion seem to have a considerable resemblance to those of the Rabhas.

The Pani Koch live amidst the woods, and frequently change their abode in order to cultivate lands that have been enriched by a fallow. They cultivate entirely with the hoe, in what is called Garis, of which an account will hereafter be given. I shall only observe, that they seem to cultivate with more care than their neighbours, who use the plough, as they weed their crops, which the others altogether neglect. As they keep hogs and poultry, they are better fed than the bulk of the Hindus; and as they make a fermented liquor from rice without distillation, their diet is more strengthening. The custom of drinking fermented liquors, prepared from rice without being distilled, seems peculiar to the Chinese and other tribes of the eastern race, and is never employed by such of the Hindus as drink, who always prefer the strongest spirits. Many of the Garos, and other rude tribes, preferred wine to brandy, which is never done by an Indian toper.

The clothing of the Panikoch is made entirely by the women, which is indeed the case with all the people of Kamrup that at all adhere to old customs. Their cloth is in general blue, dyed by themselves with Indigo, which they rear; and has usually red borders dyed with wild Morinda. The whole cloth is made of cotton of their own rearing, and they may be considered as better clothed than the common Bengalese. Their huts are at least equally good with those of the Bengalese, and are not raised on posts, like those of

most of the other rude tribes; although this seems peculiar to the tribe of Porbot Joyar, for the huts of the other Panikoch, that I saw, were raised on posts, and much more comfortable. The people of Porbot Joyar, however, had small sheds, raised high on posts, and on the old stumps of trees, to which they retired on the approach of wild elephants, which are their most formidable enemies. Their only arms are spears, and they use iron in their implements of agriculture, which is not the usual case in many of the parts of this district, that are considered as more civilized.

The Panikoch are permitted to eat swine, goats, sheep, deer, buffaloes, rhinoceroses, fowls, and ducks, and they sometimes snare peacocks. They do not eat beef, and reject dogs, cats, frogs, and snakes, which are used by some other of the wild tribes. They use tobacco and strong liquors; but reject opium and hemp. They eat no tame animal without having offered it to God. Their ideas of rank are diametrically opposite to those of the Hindus, and approach nearer to those of Europeans. They consider that a man is higher the more indulgence he gives to his appetite, and they acknowledge the superiority of the Garos as being eaters of beef; while they assume a precedence over the Rajbongsis, who rejects most kinds of animal food.

The men are remarkably gallant, and have given the whole property to the women, while these in return are exceedingly industrious, spin, weave, plant, sow, brew, and in short do every work that is not above their strength, such as felling trees or the like. When a woman dies, the family property is divided among her daughters, and when a man marries, he goes to live with his wife's mother, and obeys her orders and those of his wife. Marriages are usually settled by the mothers of the parties, when these are young; but not without consulting their inclinations. Women, who happen to be unmarried after they have grown up, select a husband according to their own discretion, and after their husband's death they may marry again. The expense of marriage is heaviest on the mother of the girl, who pays 10 rs., while the boy's mother gives only five. This large sum is expended on a feast, which is given to all the relations, and on the sacrifice of a fowl to their god, and by these the ceremony is com-

pleted. Not above one person in twenty of a mature age remains unmarried. The people seem to be very short lived, as I saw none who had a grey hair. Girls, who are frail, can always procure their lover for a husband. Under such rule a man cannot of course be permitted to take more wives than one, nor are concubines tolerated, and if a man is known to commit adultery he is fined 60 rs. If his family will not pay this enormous sum, he is sold as a slave. A person, who cohabits with one of another tribe, must pay a fine of 5 or 6 rs., and no marriages of such a nature are suffered. A woman is not expected to destroy herself at her husband's funeral. On the contrary, being generally left with some property, a widow selects a young man for a husband.

The dead are kept two days, during which time the family laments, and the kindred and neighbours assemble, eat, drink, dance, sing, and make merry. The body is then carried to the side of a river, and burned, and then every one bathes and returns to his usual occupation. A funeral costs 10 rs., as during the two days of mourning several swine must be sacrificed to the manes.

This tribe possesses no sort of learning; but there are in it some persons, who are called Deosis, and who are supposed to know more than their neighbours of the manner in which the gods are to be pleased. Although the proper name of these persons in the Koch language is Deosi, as above mentioned, they are frequently out of respect called Brahmans, and sometimes Dalai Lama, in fact any name that the Koch have heard is respectable. These persons are married, and work like other people. The office is not hereditary, and each person is at liberty to employ whatever Deosi he pleases; but some one always assists at every sacrifice, and receives a share.

The Koch offers sacrifices to the sun, moon and stars, and to the gods of the woods, hills and rivers; and every year, when they collect the first crops, they offer some of the first fruits and a fowl to their deceased parents, calling to them by name, and clapping their hands. The Koch however do not seem to believe in a future state.

Their principal worship is paid to a god named Rishi, and to his wife Jago. Every year, at the end of the rainy season, a grand sacrifice to these deities is made by the whole tribe,

and occasional sacrifices are offered in all cases of distress. There are no images. The people call on the name of god and clap with their hands; for they have no drum, and in the worship of god noise seems to be considered by the bulk of mankind as absolutely necessary. The blood of the sacrifice is left for the deity, while the votaries eat the meat. The Hindus, as usual say, that these people worship Sib and Parboti, and accordingly I asked the question. The chief spokesman, a very grave intelligent person said, that several Hindus had told him that Sib and Parboti were the same with Rishi and Jago, which might very probably be the case for any thing which he knew to the contrary; but that for his part, he contented himself with praying to Rishi and Jago, as his fathers had done before him. I could not without incivility avoid saying, that he was perfectly in the right; but this opinion was by no means agreeable to an elderly woman, who had before given several specimens of a great fluency of speech. She declared, that she had at least as many gods as any of her neighbours, and that she prayed to every one that she met. She then run over the name of every god and Sokti of which she had heard mention among the Bengalese, repeating the same names two or three times, until she was quite out of breath, and then said, that she worshipped the whole of them. I was therefore compelled to pacify her by applauding her piety, so that we parted very good friends.

The Panikoch never apply to the officers of government, but settle all their own disputes, and this is done by a council of the men alone, who submit only to their wives in the management of their domestic concerns. If a man incurs a debt or fine heavier than he can pay, he becomes a slave or mortgages himself, unless his wife chooses to redeem him. The slave works for his master, and receives food and raiment.

Such are the manners of the Panikoch, and such at one time, probably were nearly the manners of all the rude tribes of Kamrup, especially those of the Koch. According to the Yogini Tantra the worship of Kamakhya and of Sib, and the duty of frequenting places of pilgrimage were made public in the first century of the Christian era, which, according to my idea of the subject, is at very little distance from the reign of Bhogodotto. Indeed this prince is acknowledged to have

been the son of an infidel (Osur) who was the guardian of the temple of Kamakhya. Whether his father Norok was a Hindu, and had penetrated into Kamrup, and introduced some degree of improvement, I cannot pretend to say; but, so soon as the Koch become noted in tradition or history, we find that they had adopted a priesthood called Kolita or Kolta. These possessed some learning, and books in the Bengalese language. According to tradition the ancestor of the Boruya, one of this sacred order, and now one of the chief Zemindars of the district, procured this science in the following curious manner. Kalidas, the celebrated poet was originally a very silly fellow; but on a certain time, having been severely beaten by his wife, he retired to the woods, and prayed to Soroswoti with such effect, that the goddess bestowed on him a pot of holy water, by drinking a little of which he was endowed with great wisdom and genius. For a long time he preserved his water by calling it poison, so that no person attempted to taste it; but while he was on a pilgrimage to Kamakhya, the ancestor of the Boruya having been in great difficulties, intended to destroy his life, and took part of the supposed poison, by which he was immediately inspired with wisdom and learning. Whether or not the Kolitas received any instruction from Kalidas it would be difficult to say; but they no doubt had some science, and continued long to be the only spiritual guides of the Koch, and indeed in some places still retain by far the chief authority over that people. In Asam there are several religious instructors (Gurus) of this class who have 10 or 12,000 pupils totally devoted to their service; and an insult offered to one of them by the late king of that country, hurled him from the throne of his ancestors, on which he never again would have sat, had not the strong arm of the Company been held out in his favour. It is not therefore wonderful, that in the account of Asam, published in the second volume of the Asiatick Researches, the people of that country are said to be Asamians and Koltanians, the former the temporal lords, the latter the spiritual guides, and then perhaps still more powerful than even now, as at that time the princes were infidels (Osur). What tenets the Kolitas, while independent of the Brahmans professed, I have not been able to learn; but that they were not orthodox there can be

little doubt; as in the Yogini Tantra, the Koch Hajo, the chief of the followers of the Kolitas, is plainly called a Mlechchho or barbarian. At this time however, the nation had in general betaken themselves to the plough, and the Kolitas could read the Bengalese language, and that seems at least to have been in frequent use. The power of the Kolitas received a severe blow by the introduction of the Kamrupi Brahmans by Visu the grandson of Hajo, who chose them as his guides in religion; and the Kolitas were under the necessity of following the example of their prince, and of receiving instruction (Upodes) from the sacred order. Still however, under the Brahmans, as I have said, they retain much power, and more than one of the princes of Vihar have rejected the Brahmans, and chosen to return to the guidance of the ancient priesthood. These persons have now entirely adopted the Hindu worship and customs, and are contented with being considered as pure Sudras, an honour that is not conceded to them in any place, except where there are in great power. They therefore everywhere else endeavour to pass themselves as Kayosthos or scribes, and I have mentioned, that probably all the Barondro Kayosthos are of this origin. The Kolitas have not so far separated from the Koch, as to reject intermarriages, and frequently honour a Rajbongsi by accepting the hand of his daughter; but in such cases the wife cannot presume to eat with her haughty lord.

The Kolitas and most of their followers have taken the part of Krishno, and assume the title of Bhokot or Bhokto, that is worshippers, as being alone those who follow the true God. They have of late been very successful, and in Asam particularly have converted not only the sovereigns of that country, but many of the ignorant tribes of mountaineers, Garos, Rabhas, Mech, &c.

I have already said, that the Koch have assumed various designations and distinctions, according to the different degrees of compliance, that they have yielded to the Hindu law, and the different degree of restraint on their appetites, to which they have chosen to submit. In the parts of the district, where there are many other Hindus, and where the Hindu doctrine of purity and impurity has gained a complete ascendency, the highest of this tribe who in all things conform to the Hindu doctrine, at least as moderated in severity

to suit the temperament of Kamrup, are exclusively called Rajbongsi; although I must allow, that all Rajbongsis are not Koch. Still however by far the greater portion are of that tribe. In such parts persons only who degrade themselves by carrying palanquins, are called Koch, and those who are still farther contaminated by eating pork and fowls, and by catching fish, are called Dauyi or Gorol. But in other parts, where the Hindu doctrine has less prevailed, all are indiscriminately called Rajbongsis. Thus in the territory of Khungtaghat (Bisnee R), belonging to one of their very highest chiefs, almost every cultivator is called a Rajbongsi; but they are divided into two kinds, the Bhokot or worshippers, that is of Krishno, and the Gorami who eat pork and other abominable food, and who openly abandon themselves to strong liquors. These have exactly the same customs with the Dauyi of the vicinity of Ronggopoor, and of the Polyas of Dinajpoor, and probably retain the same customs, that were practised by the whole tribe before the time of Viswo Singho. It is on this account, that they seem to have been called Goramis or family persons, just as those in Europe, who retained the customs of their ancestors, were called Pagans, from living in retired villages, when their obstinate adherence to old customs came to be a term of reproach. These Goramis worship chiefly Kamakhya, who probably continued to be the chief deity of the tribe from the time of Bhogodotto, until that of Viswo Singho. In other parts again, such as in Asam, Nepal, and Bhotan, the whole tribe, except the Kolitas, is called Koch, from the Dorong Raja down to the lowest peasant that rears pigs or fowls. The whole persons of this tribe, every class included, and also all Rajbongsis, whose origin it would be now difficult to trace, may form about 18 per cent of the whole population of this district.

The Kamrupi tribe of next importance is the Khyen. In my account of Dinajpoor, where there are a few, I was induced by the Pandit to class them as a tribe of the Maithilo nation. He was naturally led to this conclusion by observing that their Brahmans were of that country; but on coming to Kamrup, where the tribe is numerous, he learned their history, of which an account has been given in treating of the Komoteswor Rajas. They are the only tribe of Kamrup,

that the Brahmans of Bengal will admit to be pure sudras, which clearly shows the great power, that their princes held; for, except the Kamrupi Brahmans, no other person of the sacred order would drink water from the hand of the Vihar Raja, although they are in general willing to admit the divine origin of his family, and his own extraordinary sanctity. The Khyen of course observe the Hindu law in all its purity. In the same mountainous tract east from Bengal, from whence I suppose the Komoteswor Rajas to have come, is a tribe the name of which a Bengalese would write exactly in the same manner, as he does that of the tribe of Kamrup. Some account of it may be found in the account given of Ava by Colonel Symes, and in a paper of mine in the third volume of the Asiatic Researches. I should have supposed, that these two tribes had a common origin, were Kiayn or Khyen the name that those in Ava give to themselves; but it is merely a name given to them by the people of Ava (Myamma) and little or no reliance can therefore be placed on the identity of sounds. The Khyen in this district may amount to 8000 families.

The Rabhas constitute a tribe of Kamrup, which is chiefly confined to the parts of this district, that lie towards its eastern extremity; but there it contains a large proportion of the inhabitants, and may amount to 2000 families. The Rabhas are divided into two kinds, the Patis and Rongdaniyas. The former, who are the most numerous, have adopted the language of Bengal, and cultivate with the plough. The latter retain their original language, of which a specimen is given in the vocabulary.* It has in some instances a similarity to the original language of the Koch. The term Pati, given to those who have adopted the language of Bengal implies little, as having been degraded. Even these still retain the original customs of the tribe, have in no sort adopted the Hindu doctrine, and intermarry with those who still retain their native dialect.

The Rabhas seem to have been divided into different branches, Bingga, Ringga, and Rabha, and the last subdivision being the most important, its name has been communi-

* This vocabulary is at the Library of the East India House; but it is too extended to be printed in this work.

cated to the whole. In eating and drinking, the customs of the Rabhas are entirely the same with those of the Panikoch, only that they are more addicted to intoxication, and use hemp for that purpose. Their funeral ceremonies are also nearly the same, only the mourning of the family of the deceased, and the feasting of the neighbours lasts six days in place of two. The ground work of their religion is also the same with that of the Panikoch; but they have added considerably to the superstructure. Rishi is their chief or most powerful deity, and he is considered as very old, and has a wife named Charipak. These two gods are supposed to live in heaven (Rongkorong). By the orders of Rishi a deity, named Takbọbra, made this world; but he is not an object of worship. Every Rabha, who has the means, should once a year sacrifice a hog to Rishi, and a goat to Charipak, and at the same time he should make offerings of rice liquor and flowers; but as such a sacrifice costs 15 rs., many content themselves with performing this duty once in two or three years. There is no image of any of these Gods.

One of the terrestrial deities, Dhormong, who presides over Chorehachu, a very lofty mountain, that terminates the Garo hills towards the north-east, has been elevated, both by Rabhas and Garos, into a personage of great consequence, and is supposed to be the common inflictor of all evils. In common cases, such as sickness, the people content themselves with making an offering of any kind to this god, and do this in any wood near their house; but in great calamities, such as a long continued drouth, that threatens famine, the people ascend Chorehacu, where there is a large rock called Dorong, that is supposed to represent the God; and before this rude emblem they offer a black goat. The Rabhas also have adopted the worship of the village deities, and those which they endeavour to appease by sacrifices are, Mohes, Dhonopal, Rakhal, Thakur, Sonaray, and Ruparay, all males, and Suvochoni and Chondi, both females. They seem to have no knowledge of a future state, and when they wish to swear, they say, such or such a god hears what I say, and will punish me, if I speak falsehood. In such cases, they may be most believed, when they invoke the name of Rishi; but, in general, they are considered as not strict adherers to the truth.

The persons among them, who have committed to memory the prayers, which are offered to Rishi, are called Roja, the appellation given by the Bengalese to all those who pretend to cure diseases by incantation. In each village of Rabhas are one or two Rojas, who pray at every sacrifice to Rishi, and on each occasion receive a piece of cloth, one-fourth of the hog, and some of the liquor. Any person, who chooses to learn the form of prayer, which is called Rishi Tatita, may become a Roja. The principal difference between the Rabhas and Panikoch arises from the mode of succession, and the rank of the women.

When a man dies, his sons divide the property. The eldest receives a larger share than the others, and is bound to pay a larger share of any debt, that the parent may have incurred. The sons take care of any dependent female, that there may be left; but these are very few; the widow, unless very old, can immediately procure a man, who will keep her, and the daughters are always in request. If a man dies without sons, the whole of his property goes to his brothers, or other male relations, on whom the females, both widows and daughters, are left entirely dependent.

Girls are usually married at the age of twelve or thirteen years, and are sometimes older than their husbands, and even at such tender ages parents do not insist on marrying their children, without consulting their inclination; neither is an unmarried woman of 20 disgraced or unmarriageable, and at such an advanced age courtship is tolerated. A young woman, who should have a bastard child by any person except a Rabha, would incur great censure; but would not be unmarriageable; and her offence would be expiated by a fine and entertainment. A Rabha cannot marry a strange woman; and, if his wife has a connection with a strange man, he must expiate her crime at a considerable expense. If the adulterer has been a Rabha, a hog and a little liquor are sufficient. The Rabha women however are reckoned infinitely more chaste, than the neighbouring Hindus, and few offences of this nature occur. Widows are permitted to live with widowers as a superior kind of concubines; and even a man, who has a virgin spouse, may share his affections with a widow, and the children by her are not disgraced; but this is usually avoided, the squabbling of the

women under such circumstances being intolerable. A Rabha may marry as far as seven wives, and give each a hut, and these being all of the same rank, and having nothing to object to each other, their disputes may be possibly endured; it is very rare, however, that a Rabha ventures upon more than one wife at a time. The marriage is accompanied by a sacrifice of fowls, and offerings of liquor to Rishi. And by a feast given to the relations and friends. It cannot cost less than 30 rs., and the richest do not spend more than 40. The man or his father, is at the whole expense; but gives nothing to the parents of the girl. Divorce is allowed on no account.

No Rabha learns to read and write. All their women weave, and the men may follow any profession; but they chiefly confine themselves to agriculture, and the cutting of timber. The Rabhas have no hereditary chiefs; but all transgressions against their customs are punished by assemblies of the people. For justice they have recourse to the officers of government. They are a strong race of men; but uncommonly timid.

The Kachharis form a tribe, of which a few families are settled in two eastern divisions of this district, and a great many in the lower hills of Bhotan, and in Asam. Indeed they allege, that their prince was sovereign of that country, when it was invaded by its present rulers; and he still retains the sovereignty of a considerable extent of hilly country south from Asam, and east from Silhet (Cachar R). It is perhaps from this territory, that they derive the name usually given to them; for my informants say, that the proper name of the people is Boro. Although long separated from their prince, and scattered through dominions of more powerful sovereigns, they allege, that they still retain their loyalty, and every year contribute to give him support. Each family, wherever settled, gives from one to five rs., which are collected by persons regularly deputed from Kachhar the number of families in this district may be about 200.

The nature of their language may be seen in the vocabulary. It is never written; but a few persons have learned to read and write the Bengalese, which may be considered as the learned language of Kamrup. The cus-

toms of the Kachharis a good deal resemble those of the Rabhas; but they have made some more progress in the arts. Part only indeed use the plough, and part still adhere to the hoe; but they have not only some men of letters, that is who can read and write; but also merchants, goldsmiths, blacksmiths, coppersmiths and carpenters, and every woman weaves. Their manner of eating and drinking is the same with that of the Panikoch, and they burn the dead.

A mans' property after his death is divided equally among his sons by virgin wives; or, if he has none such, among his sons by widowhood or unmarried concubines; but his brothers succeed in preference to his wives or daughters, who are left entirely at the mercy of the men. Sons by concubines, if there are sons by wives, receive nothing, except by will or donation.* The Kachharis are excommunicated, if they marry a woman of a tribe, which they consider low, such as a Rabha; but they would willingly accept the daughter of a Rajbongsi. They cannot marry any relation either by father or mother. A man may marry seven wives, but no more, and many have in fact two or three; but in general one is enough, although each is allowed a separate hut. A married woman, who commits adultery with a person of rank, is not divorced: but, if a woman married, single, or widow, has connection with a man of a low tribe, she is excommunicated. Boys are usually married at 15 or 16 years of age, and girls at about 10, and the whole matter is arranged by the parents, before the parties are informed. If a girl cannot procure a husband so soon, she is not disgraced, even should she have a child when in waiting, and at 20 very few remain unmarried. The parents of the girl receive 30 rs., and the whole expense, which may amount to about 20 more, is defrayed by the parents of the boy. The marriage is celebrated by a feast, where there is plenty of drink, and a hog is killed as a sacrifice to the goddess Jangkhana.

* The laws of legitimacy relative to property and rank are so various and complex in different parts of India that it has been deemed necessary to preserve a great deal of Dr. Buchanan's remarks on marriage, and the position in which children stand to their parents in the eye of the law, which in India chiefly depends on custom.—Ed.

The chief deity of the Kachharis is Siju, who lives in heaven, who created the world, and who has a wife Moynong. Offerings of fowls, liquor and fruit are made to Siju, and of fruit to Moynong. The Kaccharis have no images of these Gods, but the people of Bhotan, who also worship them, have images. Agrong is a male deity, to whom offerings are made in the open air, and at any place, in order to prevent disease, famine, and the attacks of wild beasts. At the Raja's house there is a temple of brick dedicated to this divinity. Besides these gods, which seem to be those, that are proper to the tribe, the Kachharis pray to any other, that come in their way; but they believe neither in witchcraft (Jadu,) nor in devils (Bhuts). They think, that Siju punishes perjurers with disease, death, or some other evil, and therefore use much solemnity in their oaths. They raise a small heap of earth, which they call Siju, make an offering before it, fast a whole day, and then touch the heap of earth, while they deliver the oath. They have no knowledge of a future state.

They consider the Kolitas as their spiritual guides, yet I cannot learn, that these persons give them any instruction, nor do any thing farther, than to accept some annual presents. Each village chooses a person called an Achar, who punishes all those who transgress established customs, and who performs some ceremonies at marriages and funerals; but possesses no form of prayer like the Rojas of the Rabhas.

The Kachharis, that I saw, were stout men; but remarkably stupid and timorous: even brandy could scarcely give courage to the person who accompanied me, while the Pandit procured the words of his language.

The Mech are a tribe of Kamrup, that appear to have been once more numerous, than they are at present, and to have undergone great changes. A large district, Mechpara, derives its name from having been their abode; but there the whole have disappeared, and, it is to be presumed, that they assumed the title of Rajbongsi, when Viswo Singho, the son of a Mech's wife, became sovereign of the country, and, being ashamed of his barbarous ancestors, discovered that he was the son of a God. In Mechpara, however, and the territory adjacent towards the west, there are a good many families of a tribe called Kuri, who are said to have originally

been Mech; but, although they have adopted the language of Bengal, and some of the Hindu customs, they have not been able to wean themselves so completely as the Rajbongsis from their impurities, and are not therefore permitted to assume this name, as they live in a part, where the Hindu customs prevail. Near the west bank of the Brohmoputro are a good many Mech, who have exactly the same customs as the Kuri, and who are not ashamed of their original name. A few families of the Mech, who, as the Hindus would say, continue to wallow in all their impurity, frequent the woods of this district towards the borders of Nepal and Bhotan; but the tribe forms a chief part of the population in all the territory between Vihar and the mountains; especially near Dalimkoth and Lukidwar. I procured no account of their customs; but am informed by a person who knows them well, and who is descended either from the Mech Herya or the God Sib, that they differ very little from those of the Kacchari, and that Siju is also their principal deity. In the vocabulary will be seen a specimen of their language taken from one who lives in the N. W. part of the district, whom I found to be a most strenuous worshipper of Bacchus. Including the Kuri and Mech, both rude and civilized, there may be in this district about 600 families.

In the same vicinity are about twenty families of a rude tribe called Nepcha, who have nearly similar manners, but for the present I have deferred taking any account of them, as they form a numerous class on the frontier of Puraniya, where I hope next year to visit them. As they eat pork and beef, both Hindus and Moslems agree in considering them as quite abominable.

Near Linggimari are perhaps sixty families of Hajong, who are the original inhabitants of the adjoining territory of Koroyivari, and whose chief was lately its proprietor. Their number being very small, I shall pass them over, by stating, that in this district at least, they have adopted entirely the language of Bengal, but continue to delight in all the impurities of the Pati Rabhas. Their chief however, whose ancestors had long possessed the territory, pretended to be a Rajbongsi, and observed some sort of decency. He neither eats pork nor fowls, nor does he publicly drink strong liquors, and he receives instruction, (Upodes), from a Brahman. His

estate was lately purchased in the name of the Raja of Vihar.

In this district perhaps, 300 families of Garos still remain; but of late rapid encroachments have been made on this simple people by the inhabitants of the plains. Some of them here, and a great many in Asam, have been weaned by the Kolitas from eating beef, and even those who have been received into the castes of the Hindus. What I have to say concerning them, I shall reserve, until I treat of the nations bordering on this district.

If we exclude the Dom fishermen, or Nodiyal, from the tribes of Kamrup, which I doubt cannot be done with propriety, the only tribe of that country, which seems to have had a separate profession, is the Hira, or potters, of whom in the eastern quarter of the district there are perhaps 600 families. They are considered as a very impure tribe; but do not keep swine, and they are very rude in their art, having no wheel for forming their ware. I now proceed to treat of the manners adopted by the Hindus of this district; but for many particulars, especially belonging to the tribes of Bengal, I must refer to my account of Dinajpoor.

The Barondro Rarhi and Baidik Brahmans of Bengal, and the other Hindus from that country, observe the rules of purity and ceremony as in their own country; only it is not lawful to use in their ceremonies the grass called Kus, (*Poa cynosuroides*), and in its stead is used the Kese, which is the sacred grass of Kamrup. The reason assigned for this is, that the five sons of Pandu never penetrated so far, and that the country is therefore impure.

The Maithilos and Kamrupi Brahmans, and their followers, especially the former, allow themselves many liberties in eating, and use a great deal of meat, many of the Kamrupis eat ducks and pigeons, and the Maithilos even use castrated goats, although the last cannot be offered in sacrifice; but this is not allowed in the Yogini Tantra, which extends its indulgence only to the two former.

Many pure Hindus, and even Brahmans, intoxicate themselves with opium, hemp is not so commonly in use. Many of the Maithilos avow openly, that their worship is accompanied by the drinking of liquor, and afterwards they do not retire, until sober, but mix in company. Many of the

Rarhis and Barondros of the sect of Sokti worship in the same manner, but while intoxicated, they have the sense to avoid being seen.

The funeral ceremonies are nearly the same as in Bengal, only the mourning (Sraddho), is not by one half so expensive. The ceremony to a poor man will cost only from two to five rupees. Among the Brahmans of Bengal, there is no Moruiporas to perform any funeral ceremony over a dead Sudra; but to the higher Sudras they give in writing, a form of prayer; which any of the relations may read on the occasion. The Maithilos and Kamrupis are not so scrupulous; but read prayers at the funerals of the chief Sudras, and are not disgraced by their condescension.

None of the Kamrupis nor Maithilos enjoy privileges in marriage, like the Kulins of Bengal; but are sought after in matches according to their wealth and learning. The proper law of Kamrup allows no woman to be married after the age of puberty, and the higher classes comply, but many girls of the lower tribes do not procure husbands until between 15 and 20 years of age. In such cases restraint is in general not expected, and parents are seldom at the pains to watch. Nor is a child by a person of the same caste any considerable impediment to the girls procuring a husband. The marriages are not near so expensive as in Bengal proper, and a Kamrupi or Maithilo Brahman can be very well married for 40 or 50 rupees, and even a Rarhi or Barondro may be here married for 100. Kamrupi-Brahman parents never take money for their daughters, the Maithilos and Rajbongsis do; and, if the girl is very handsome, they sometimes receive more than defrays their whole expense. There are in Kamrup no Ghotoks, who preserve pedigrees, and make up marriages, nor does any person live by this employment. The Maithilo and Kamrupi-Brahmans are content with one wife at a time, and do not publicly keep concubines. The Rajbongsi of high rank marry several wives, and without danger to their caste, may keep any kind of concubine.

By the law of Kamrup, two kinds of concubine are permitted. A Rajbongsi widow may become a Kain, which is usually translated by the Hindustani word Nekah; but here the contract is not accompanied by any religious or civil ceremony. The parties may separate whenever either

pleases, and the children cannot be married to persons of the father's rank, in respect to dignities and riches; but they may be married to children of pure birth, who, in other points, happen to be greatly inferior.

A Rajbongsi girl, who has never been married, may live with a man as a concubine, and is called Konyapatro. There is no religious ceremony at the union; but an entertainment is given to render the contract notorious. These women are more respected than the widowed concubines, and living with them is considered as more honourable for the men. The children by such connections can more readily be married than the children of widowed concubines; but the mothers being generally low women the rank of the children is affected. The Konyapatro cannot be turned away, and she can marry no person except her keeper. It is said that according to the original custom of Kamrup, the whole children thus born of a Konyapatro, might at any time be rendered legitimate by a subsequent marriage, and that among the lower Rajbongsis this is still sometimes practised. The two parents, being poor, wait until their children grow up to enable them to defray the expense of the ceremony. Since the introduction of the Bengalese manners, however, such economy has become rare, and the higher class of Rajbongsis declaim against its impropriety, nor will they suffer any person to marry a Konyapatro after she has borne a child.

Premature marriage is considered so necessary to Hindu ideas of propriety, that even the unfortunate children, who are bought for prostitution, are married with all due ceremony to a plantain tree, before the age when they would be defiled by remaining single.

Among the Rajbongsis an unmarried woman who has had a child, must either live with her first lover or is considered only as a Kain, so that she is reduced to the rank of a widowed concubine. It is only persons who have no Brahman as an instructor, and whose chin a barber will not condescend to smooth, that are permitted to marry girls, who, without any sort of contract have allowed themselves to depart from the rules of chastity; but persons of this kind form perhaps one-half of the Kamrupi Hindus.

The widows of Kamrup are permitted to burn themselves with the bodies of their husband, or even to throw them-

selves into a pit filled with fire, along with any thing that belonged to him; but neither practice is at all common, and in the course of a year not above three or four widows are sacrificed in the whole district, exclusive of Bottrishazari; but every year on that estate alone four or five widows usually burn themselves. The very lowest castes, such as the Chondal, sometimes perform the ceremony. Very few widows have been known to join the prostitutes.

In Kamrup there seems to have been little or no distinction of castes from profession, and each caste, or rather tribe, practised all the arts, which were known in the country. They were farmers, traders, blacksmiths, goldsmiths, carpenters, extractors of oil, potters, weavers, dyers, artificial flower makers, preparers of tobacco, bricklayers, workers in bamboo, parchers of rice, and preparers of curds; but they had not the art of shaving, or washing, or bleaching, of working in leather, or of making paper, sweetmeats, butter, or Ghi. All these arts seem to have been unknown, and now are entirely followed by strangers, while the old arts are in general practised indifferently by all. The basket-makers, however, of Bengal, being a very low tribe, none of the Kamrupis will make these for sale. In all the remote parts the arts of weaving and dying seem to have been exclusively practised by women, as is the case in Ava; but now the example of the Bengalese has induced many Rajbongsi men to confine their labours to the shuttle, for which women appear to be much better fitted. The potters of Kamrup seem to have been unacquainted with the lathe, and formed their vessels merely by kneading. There can be little doubt that in a short period of years, the doctrine of caste will be fully extended to trades, although as yet it has made little progress, except where the arts were unknown. The artists of Bengal being better workmen, will gradually spread, and the example of these will, I have no doubt, be followed.

The sect of Sakto prevails most commonly among the Brahmans and Kayosthos, and most of the Sudras are worshippers of Vishnu; but the last Raja of Vihar having adopted the worship of Sakto, many people on his estate in this district have followed his example. All persons, however, except the very Goswamis, offer sacrifices to the Soktis when in distress.

In this district there are many villages which have no Devata, or village god. Still such objects of worship are very numerous, and in my account of each division I have mentioned those that are most common. Few or none of them have Pujaris, or officiating priests, each man's Purohit attends at the sacrifices that are offered. I am informed that according to the Rahunondon in his treatise called Kritiyo tottwo, Vyas gave orders that after the 2500th year of the Koliyugo, that is to say a long time after his death, the Gramdevatas should lose all their power. If Vyas gave any such order, it is a pretty clear proof that during his life he could not venture to make such an encroachment on the religion common in the country at the time; for I have no doubt that these Gramdevatas are the gods that were originally worshipped in the country while its inhabitants were still rude tribes. Before Vyas, in my opinion, Gautama had attempted to make a similar reform; but that teacher had no more success than Vyas, and the Gramdevatas continue not only to be worshipped in almost every village of India; but in Bengal their worship has even become that which is most prevalent among the Brahmans; for no one can deny that Kali is a Gramdevata, and Kali is the grand object of the Sokti worship. Indeed all the female Gramdevatas are considered as different forms of the same deity; but this appears to me a kind of philosophical refinement which is often introduced in order to conceal the glaring difficulties of popular doctrines. Take from a pagan deity the name and attributes and there remains nothing, nor can I discover any circumstance common to the horrid Kali and the gentle Kamakhya, by which a common nature can be inferred.

In this district the Chorokpuja is not performed at the same season as at Calcutta, or as in Dinajpoor. Here it is performed on any day of the months Chaitro, Vaisakh, Jaishto, Ahsar, or Srabon; but it is most usually performed on the last day of Chaitro, which is the only day on which it can be performed at Calcutta in honour of Sib. Here, as in Dinajpoor, it is never performed in the honour of any other God; but at Calcutta, it is often performed in the honour of Dhormo Raja, a judge of the infernal regions.

The same aversion to take an oath that exists in Bengal, prevails here also among all the higher ranks of Hindus, and

there seems to be a similar want of knowledge concerning a future life.

Although, as I have mentioned, some of the most essential ceremonies are attended with a more moderate expense than in many parts of Bengal, yet the Hindus are at more charge in religion than the Moslems, which will probably occasion the more rapid increase of the latter in the natural way of propagation, as the Muhammedan families will have greater means of subsistence. In this district the profits of the Guru are less than those of the Purohit.

The Pandit Brahmans of Bengal are Gurus for all the others of the Sokti sect, and for the highest of the Sudras of the sect of Sokti. The few of the lower tribes of Bengal who follow this Sokti worship are instructed by the Vorno Brahmans that are their Purohits. The Brahmans of Maithilo and the Kamrupis are not digraced by acting as Gurus for Khyen or Rajbongsis; although in Dinajpoor none but a Vorno would give these last instruction (Upodes).

In the account of the different divisions I have mentioned the chief Gurus, who preside over the worshippers of Vishnu, that form by far the most numerous class of Hindus in this district. In the parts west from the Chhonnokosh the Goswamis of Bengal have secured a large proportion of these, and Kungjokisor of Ronggopoor has by far the most extensive jurisdiction. He and the others frequently travel through their respective districts and give Upodes to very high and pure personages. For lower persons of pure birth they employ Odhikari Brahmans, that is proprietors; for these pastors have a property in their flock, and may gain 14 or 15 rupees a month, besides what they give to the Guru. It must be observed that there are two kinds of Odhikari Brahmans. Some are proprietors of a flock of people, whom they guide; the others are proprietors of a temple and image of God. The first in this district are not much disgraced, and although not called Pandits, which is confined to the Sokti sect, are more respected than the Vishoyis, who have accepted of the service of men. The Odhikaris, who are proprietors of a temple are as much respected as the Vishoyi, if they keep a Pujari to perform the drudgery of the God; but if they degrade themselves by acting in this manner no Vishoyi will marry in their families.

The Goswamis for the lower castes, and even for the Rajbongsis, employ Sudra instructors, partly Vaishnov, and partly Khyen and Rajbongsis, and such persons may clear seven or eight rupees a month, besides what they give to the Guru. In this district the Vaishnovs thus employed are usually called Vairagis, although totally different from the Vairagis of the west of India, and the greater part of them are even married men. Many Rajbongsis, and a few Khyen also, have separated from the vulgar, and are employed to instruct the followers of the Goswamis. Their office is hereditary, and they also are called Odhikaris. The Goswami of course shares in the profits of all these subordinates; but it is not supposed that Kungjokisors profit from this district exceeds 500 rs. a month; the family, however, possess other jurisdictions and property. In some parts the Goswamis entrust the collection of their dues to persons called Fauzdars, who have under their authority deputies called Chhoriburdars, and account to him for what they receive; in others they rent the collection to Izaradars, all these persons are mere laymen, have Persian titles for their offices, and take no share in the instruction of the people. In other parts the Goswami entrusts the collection of his dues to those, who are his deputies in performing the sacred office.

In the western parts, however, a considerable encroachment has been made on the rights of the sacred order by some persons of the medical tribe, who are called Sorkar Thakur.

In the parts of the district, which were subject to Porikhyit Raja, and in Asam, the plan differs a good deal, except where some encroachments have been made in Bahirbondo and Bhitorbondo; but even there the eastern Gurus retain some of their power, as is also, in a small degree, the case in Vihar proper, and in the part of the district west from the old Tista. In these Eastern regions the Bhokot, or worshippers of Vishnu, are much more subjected to their Gurus, who are called Mohajons or persons of great wealth, a title usually given to merchants. They are also called Mohapurushor, great men. Many of them are Kamrupi Brahmans; but the greater part, and those who have the greatest number of followers are Kolitas. These instructors have large thatched halls, were they reside, and instruct their pupils

(Sishyo), and many of these always attend the Guru, and work for their mutual support, while others remain in general at home, take care of their families, and only attend occasionally for instruction. In order to assist them in the care of the numerous flock, which many of these great men possess, they employ deputies to reside in places, that are chiefly convenient for the instruction of such, as family concerns prevent from a due attendance on the chief. These are called Medis, and are attended in the same manner as their masters, but by smaller numbers; and they also contribute to his support and power.

Among the Gurus of Kamrup, both Brahmans and Kolitas, who instruct the people in the worship of Vishnu, there has arisen no less than four schisms, of which I could give no account, when treating of the schisms of the Brahmans, because two of them have arisen from the influence of Kolitas. The doctrines, from whence these schisms have arisen, are called paths (Pontha), and the first had been pointed out by Chaitonyo, a Baidik Brahman of Srihotto, and seems to have been that, which was followed, when the doctrine was originally introduced into Kamrup. In my account of Dinajpoor, I have mentioned this person's history. Not contented with this path Damodor, a Brahman of Kamrup, pointed out another, and many endeavour to find their way to heaven by his rout; but two Kolitas, Songkordev and Madhovdev, have persuaded many, that the paths, which they have discovered, are more advantageous. I have not learned exactly the differences of doctrine, on which these schisms are founded; but the followers of Chaitonyo are called Vaishnov, and the residences of their Gurus are called the house of God (Thakurvari), or palace (Pat); while the followers of the other three paths are called Bhokot, and their residence is called Chhotro, or umbrella.

These Mohajons, and their assistants the Medis, seem to give themselves more trouble than usual in the instruction of their followers. They not only teach them a form of prayer (Upodes), but seem in some measure to preach. Assembling 40 or 50 of their scholars, they instruct them in their duty, and read some books, which were composed by their great doctors, and which consist chiefly in extracts from the Bhagwot translated into the vulgar language of Kamrup.

The other Gurus, as usual in India, content themselves with giving a short exhortation, at the time when they teach the form of prayer. This superior attention is probably the reason, why the preachers of the East have acquired so much power over their flocks, and also has been the cause of their success in converting many of the rude tribes.

The number of people in the tribes, upon whom no sort of impression has been made by the Brahmans, is very inconsiderable, and in the Appendix, are included under the general name of Asurik, strictly signifying persons who have no god, that is who worship gods different from those of the Hindus and Moslems, each of whom now acknowledges, that the other has a law. If indeed I had included all the low castes, who receive no instruction from Fakirs, Brahmans or persons employed under this priesthood, such as the Pati Rabhas, Dauyi, Gorami Rajbongsis, Bede, Jagis, &c. &c., I should have increased the number of Asurik to a very considerable proportion of the whole, that do not profess to follow the Koran; but among the Hindus I have included all those, that have adopted the language of Bengal, and have thus separated themselves from the persons, who by both Hindus and Moslems are considered as little better than brutes in the shape of men; (see account of Asam in the 2nd volume of the Asiatic Researches.)

The Purohits, or priests who perform the ceremonies of religion in Kamrup have much more profit, than those who instruct the people. The Pandits of Bengal act as Purohits for all pure Hindus of that country above the rank of tradesmen, and generally understand more or less of Sangskrita; but many of them, who are called Dosokorma, know very little more than to be able to read it, and their science consists in knowing how the 10 most usual ceremonies ought to be conducted. Still lower are some Brahmans called merely Purohits, who have little or no learning more than Vornos, and officiate for the lower castes of pure Hindus. The Brahmans of Bengal do not act as Purohits for any Kamrupi tribe and the whole profit of that flock is still enjoyed by the Maithilos and Kamrupis. These abstain from assisting the low castes, such as the Rajbongsis who still retain their impure customs, and who form $\frac{1}{4}$ of the whole, and Dauyi,

Kòch, bearers of the palanquin and the like; but have extended their care to many of the tradesmen of Bengal, who have settled in Kamrup.

All the Brahmans of Bengal settled here have sense enough to continue in the society of women; but several of the Maithilos and Kamrupis have gone to Benares (Varanosi), and have relinquished the world (Dondi). Some of the Brahmans of Kamrup, who are spiritual guides (Mohajons) in the eastern parts of the district, have deserted their wives, without however becoming Dondis, and are merely called persons without a family (Udasin).

Separation from the pleasures of the world not being adapted to the constitution of Kamrup, three classes of Brahmans dedicated to God have come from the west of India; but as they seem to meet with less attention, their number is smaller than in Dinajpoor, and one of them has had little or no success in supporting the pious resolution of his profession. The most numerous, by far, are the Sonnyasis of Songkor Acharyo's congregation (Somproda); but only two convents (Akras) pretended to abstain from worldly affairs, and in my account of Sonnyasikata I had occasion to mention the submission, which one of these has made to the power of the flesh. The others are keen merchants and farmers, and one convent (Akra) has purchased a considerable estate. These merchants do not presume to beg; but are occasionally visited by more regular brethren from the west, who give them instruction, and receive their charity. No merchants seem to be more successful, as in every part of the north of India they have numerous brethren, that lend each other mutual assistance. The traders are little, if at all, respected; but considerable respect is shown to such as live in their Akras, rent land, and cultivate by means of those who are rewarded by a share of the crop.

The men dedicated to God, and belonging to the Sri Somproda, or congregation of Ramanuj Acharyo, are called Ramayits. They are not so numerous as the Sonnyasis; but their conduct is very correct. I have already given an account of the manner in which they live. The manner of life and conduct of those called Nimayit, belonging to the Sonoksomproda, are nearly the same, and they are equally respected. Their number is very small. The whole convents (Akras)

of the two orders may amount to 28. The Sudras of Bengal dedicated to the service of God, here as in Dinajpoor, are called Vaishnom, and in general I may refer to the account of them, which I have already given. I am however told, that I have been misinformed, when I stated, that any family, after having been for some generations dedicated to God, might be received into full communion with the Vaishnom. That in reality is confined to a peculiar caste, which brings them to almost an exact resemblance with the Vaishnavum of the south of India, whom I have supposed to be the remains of an ancient priesthood. Persons not of this caste, who assume their manner of life and name, have no sort of claim to the dignity. In the south the Brahmans alleged that the Vaishnavum are very careless in forming their marriages, and a similar opinion prevailing among my Bengalese assistants, seems to have been the cause, why I received the account, which I gave in Dinajpoor. It must however be observed, that impostors must frequently succeed in obtaining admission among the proper Vaishnom, and that the opinion of the Brahmans may have a strong foundation in truth. The number of families of Vaishnom, pretended or real, may be between 13 and 14 hundred.

In this district there are only about 50 convents (Akras) of Vaishnom, who have left their families (Udasin); but there are a good many vagrants, who without having any just claim, pretend to belong to these institutions. The Vaishnom here, who have deserted their females to live in Akras, are usually called Brokot, and often Vairagis, while those who have families are often called Songjogis, and in some places Chhokure. A family that lives entirely by begging may make 3 rs. a month; but many rent lands, many make beads, and many perform as musicians, and thus add a little to their incomes.

The Sudras of Kamrup are not without persons dedicated to God. In the eastern parts all the followers of Chaitonyor, of whatever caste, are called Vaishnom; but among them there are many who have left their families, and serve God and the Guru. These are called Udasin, and those who remain with their families are as usual called Grihi. The followers of the other three paths (Pontha) are called Bhokot

or Bhokto, and prevail so much, that among the neighbouring rude tribes this name is applied to signify a Hindu or Bengalese. The Bhokots who remain at home are called Sadhu, those who live with their Gurus, in the service of God, are called Kewolya. Some of the Medis or inferior teachers, but not all, are selected from these persons, who have deserted their families, and who not only beg, but work for the benefit of their superiors. The Vaishnom and Bhokot who have separated from their families totally reject the worship of the Soktis and village Gods; but the others have not been able to relinquish the flesh of sacrifices. In the western parts of the district none of the tribe of Kamrup have separated from their families, although many act as deputies for the Brahmans in the instruction of the lower orders.

The Sudras of the west of India called Vairagis, who have deserted their families to live in the convents of this district, are not numerous. There are in all 25 convents, and they are very poor. Each convent on an average may contain five Vairagis, and this average may be extended to all the convents of other kinds. The title Vairagi in this district is often given not only to the Vaishnom, who inhabit convents, but to such, as without having put themselves under such a restraint, are employed by the Goswamis to instruct the lower castes.

Among other species of worship, the Hindus are fond of pilgrimage. In the topographical part will be found an account of the places in this district, that are frequented by the pious; but great numbers pass through the country to Kamakhya, and are a heavy burthen on some of the Zemindars who choose to feed them. Many from this district go to that place, and occasionally some go to Jagonnath, Kasi and Goya. This is chiefly done, when a Brahman comes from any of these places, and undertakes to conduct a flock. The hospitable roofs of the Kangkinya and Bamondangga Zemindars afford every accommodation to these persons, until their flocks assemble, and the poor Bengalese have not that turbulence, of which his contemporaries were so much accused by Xenophon (*proem. in libro de Cyri Inst.*) but offer themselves with the utmost readiness for the use of

their pastors. The only difficulty that the Brahman encounters, is in coming so far; his stay here, and his return is comfortable and advantageous.

For maintaining the rules and discipline of castes, those of Bengal follow nearly the same customs as in other parts, only there are very few of the Company's called Dols, and it is only in Bahirbondo that there are any Dolpotis. In my account of Dinajpoor I have explained these terms. The Brahmans, Kayosthos, and intermediate tribes, settle all offences against custom in assemblies of the chief people in the neighbourhood (Punchaet). The lower castes have chiefs called Poramaniks or Prodhans, whose office is not hereditary. These are in general appointed by the proprietors of the land, with the consent however of the caste, and of the spiritual guide, and are very much under the influence of the latter, who shares in all fines. The chief profit of the Poramanik arises from his being the cook at marriages, when he receives a piece of cloth and 3 or 4 anas in money.

In the western parts the tribes of Kamrup follow nearly the same plan, the Khyen and Rajbongsis, who reckon themselves pure, decide all matters of caste in assemblies, while the Dauyi, impure Rajbongsis, and other low tribes have chiefs (Poramanik). In the eastern parts again every thing is settled by the Medis, appointed by the spiritual guides. The plan, which is followed in Haworaghat, may serve as an example for the whole. The priest (Purohit) of the Vijni Raja, to which chief the territory belongs, has drawn up a proper code of rules called Prayoschitto Tottwo, which is generally observed. Each Medi has under his care a company (Mel or Kel), which contains about a hundred families of the worshippers of Vishnu (Bhokot) of all castes. Each of these has its own Poramanik, for there all the Rajbongsis are also called Koch, and do not pretend to be judged by their peers (Punchaet). When a person has been discovered in the transgression of any rule of his caste, as described in the code of laws, he is in danger of excommunication, and must humbly entreat the Medi to remove the scandal, which is done by a fine. Almost the only transgression committed in that quarter, arises from the good nature of the men, who in Haworaghat are particularly obliging to their wives, and will not see many frailties. The fine is usually one

rupee, and in extraordinary cases arises to double that sum. With this, as there is no small money, the Medi purchases salt, which is divided into 10 equal portions, of these one goes to the Raja's priest (Purohit); one is taken in the Raja's name, but this also falls to the share of the priest; one goes to the easy man's spiritual teacher (Guru); one to his priest (Purohit), and six are divided among the Medi and the kindred of the delinquent. The Raja's priest is said to make about 500 rs. a year from his fifth share of the fines in Haworaghat alone, where the whole population may be rather more than 40,000 people, of which not above a half are subject to these rules of caste, the Muhammedans, the impure Gorami Koch, and the Rabhas, making a large proportion of the inhabitants.

Various small Sects.—At Ronggopoor are two families of native Portuguese, and at Goyalpara there are twenty. These last are called Chholdar, I suppose a corruption of soldier. None of them can either read or write, only two or three know a few words of Portuguese, and they have entirely adopted the native dress. The only European customs, which they retain, are that the women curtsey, and the men bow, when they salute a stranger; and the men would take off their hats, were they provided with such an article of luxury; for they make a motion with the hand to express their desire of performing this salute. The men also preserve some little degree of European activity, and are much feared by the natives, who employ them as messengers in making any demand, to a compliance with which a little fear may contribute, such as the payment of a debt. The women live chiefly by sewing and distilling spirituous liquors, of which the men consume as much as they possibly can afford, and retail the remainder. They seem to know little or nothing concerning the Christian religion, and have no priest. Sometimes they go to Bhaoyal near Dhaka, in order to procure a priest to marry them; but in general this is too expensive, and they content themselves with a public acknowledgement of marriage. They were lately more numerous; a merchant, named Rausch, having given them much encouragement, and kept many in his pay. He was killed in an expedition in the Asam, and many of the Portuguese have since retired to other places.

The Oshoyals, mentioned in Dinajpoor, are scattered thinly, through all the country, at places of considerable trade. They are almost all of the Kengiya kind, one of whom has lately purchased an estate. There are a few Siks, and they have two places of worship (Songgot); one at Dhubri, and one at Olipoor.

Both Oshoyals and Siks are entirely traders and few of them have brought their families to reside with them.

CHAPTER VI.

NATURAL PRODUCTIONS OF RONGGOPOOR.

Animals.—In the woods of Mechpara are found two kinds of the ape, both called Hulluk by the natives. The one, which is of a grey colour, seems to be the *Simia Moloch* of Audibert; and the other, which is black, with broad white eye brows, is the second variety of the long-armed ape, described by Pennant. Although the colours of these two animals are very different, their manners, shape, and cry, are so much alike as to give room to think that the difference arises from some accidental circumstance that I have not been able to trace.

The Hulluks live in considerable herds; and, although exceedingly noisy, it is difficult to procure a view, their activity in springing from tree to tree being very great; and they are very shy. In the dry season, when water is scarce, and they are under the necessity of leaving the woods to procure drink, they are often caught, as nothing can be more awkward than their walk, which is always erect. The old ones, when caught, are very intractable, and seldom live long; but the young ones are readily tamed, are fond of being caressed and scratched by men, and of playing with dogs; but they are extremely irritable, and impatient of restraint. Although uncommonly ugly and misshapen, the Hulluk has much less grimace than a monkey, and is not so exceedingly dirty and indecent; but it seems to be endowed with less intellect, vivacity, and courage. The two animals have a mutual detestation; but a monkey always puts to flight an ape larger than itself. Spiders and grasshoppers seem to be the favourite food of the Hulluks; but they will also eat fish and wild fruit and leaves. They have three kinds of cry, all shrill, harsh, and monotonous. One somewhat resembles Ayu, ayu, ayu, and seems to mark impatience; another is like Ula, ula, ula, with nearly the sound of vowels and accent of the English word huzza; the third is a short kind of bark

wou, wou, wou. These two last seem to express various degrees of satisfaction. The resemblance of apes to mankind, and the painful education that has been given to the few which have reached Europe, having led to opinions concerning their faculties, as far removed from truth, as a description of the learned pig would be an accurate representation of the groveling race, I have entered more fully into an account of this animal's manners, than its consequence otherwise would require. As this animal has nails on the thumbs of its hind hands, for they cannot with propriety be called feet, it must be classed with the Pongo of Buffon; but it will be a distinct species, if that great naturalist was sufficiently accurate in stating, that the Pongo has no callosities on his buttocks; for both the grey and black Hulluks have that distinguishing mark, although it is much concealed by the length of their hair.

The short-tailed monkey, called Morkot by the natives, and described in my account of Dinajpoor, is found in the woods of this district; and I have already mentioned the great colony of this vile animal that is on the hill Tokoreswori. At Nenggotiyar Pahar, North from Yogighopa, there is another, but not so remarkable. In Bengal the monkies, which have tails longer than their body and head, seem in general to be called Longgur. In the woods, near Goyalpara, I observed a herd, but had no opportunity of observing them close. Although nearly of the same size, they seem to differ from the Honuman on the banks of the Ganges, in being all over of a pale yellowish red, and in being remarkably shy. It is probable, that they may be of the kind, which Audibert has called *Simia Entellus*. Both species of monkies live entirely on vegetables, and in Mechpara are very destructive in both gardens and fields. The apes living chiefly on insects, do no harm to the natives.

The *Lemur tardigradus*, by the natives of Mechpara, where it is sometimes but rarely caught, is called Lojjawoti Banor, or bashful monkey. In comparing it with a monkey, the people here have been more successful in their classification than those of Hindustan, who call it a cat. It is, however, an animal of prey, and feeds, I believe, chiefly on small birds, which it takes at night, and is then very active. Its manners in some respects resemble those of the bat, as it is dazzled by

the glare of day, and then retires to rest, hanging from the branch of a tree, much as the large bats of India do.

The common black bear of India is occasionally found in the wilder parts of the district; but is not numerous. One of their principal haunts is in the old ramparts of Komotapoor, where the holes, which they dig in the earth, are secure from being filled with water. Many also haunt Singeswor forest, and sometimes kill a person that has straggled near. They destroy mangoes, jaks, plantains, and honey; but do no harm to the crops nor herds. The proper name in this district is Bhandi; but towards the south the word Bhaluk is in common use.

Otters are very numerous, and in the northern parts of the district a few skins are procured by farmers for the Bhotan market; but this kind of hunting is not carried to the extent of which it is capable. A few of the hunters from Dhaka, who are of the tribe called Gangrar, frequent the banks of the Brohmoputro, and kill otters for the traders of that city. Their first step is to catch a living young otter, and these are procurable between the middle of November and the middle of December. During the two following months is the season for hunting. The hunter goes to a place frequented by otters, ties the young one to a bush or reed, and conceals himself near. Its cries soon bring the old ones, which the hunter strikes with a harpoon. The hunter as usual is paid in advance, and is allowed half a rupee for every skin. Each hunter takes in advance from 5 to 10 rs. for the season, at the end of which he delivers the skins that he has procured, and settles his account. The otter of India is about 3½ feet from the snout to the end of the tail.

Foxes (*canis Bengalensis* Pennant) and jackals are numerous in every part of the district: and I heard of a hyæna having carried away two children; but in this district this is not a common animal. On the north-west frontier towards Nepal, I heard of a wild animal called Hungra. It is said to be like a jackal; but whether or not it is a wolf, I was not able to determine; for in no part of the country could I induce any person to bring me the wild quadrupeds. In the same vicinity I heard of another animal seemingly of the canine tribe. It is called Kuhok, and by the natives is said to be of two religions. The Moslem Kuhoks live upon hares and deer,

while the Hindus content themselves with carrion. They produce between the middle of November and middle of January, and the young are then sometimes caught; but I had no opportunity of seeing one.

The tiger, commonly called Govagha by the natives, on account of its killing cattle, in most parts of the district is very seldom seen. In Bottrishazari, one of the countries most exposed to their depredations, a man may be killed once in two or three years, and from 16 to 20 cattle may be annually destroyed. Even the buffalo has been known to fall a prey to the Govagha, of which I never heard an instance in any other part of India. In the eastern wilds, tigers are by no means so troublesome as I expected; and the injury which they commit is still less considerable than in Bottrishazari. They seldom, I was told, come on the plains; but are very numerous among the Garo mountains. Leopards are not more common than tigers. In Mechpara and Molonggo, I heard also of the small animal of this kind (Nakeswori), that is said to live on trees; but although I offered very considerable rewards, I could not procure one either dead or alive.

Porcupines are not so numerous as in Dinajpoor, and are still less sought after for food. Hares are very abundant in every part of the district, even on the left of the Brohmoputro. This I did not expect, as to the east of the lower part of its course, this animal is not found. In some parts of the district, chiefly towards the west the farmers have nets, and are at the trouble of catching the hares. In others they are totally neglected, or when people are hunting deer, they may occasionally be at the trouble of knocking down a few hares with a stick. Rats are very troublesome and destructive, especially a kind, that, as the winter crop of rice comes to maturity, and the fields become dry, forms large holes under ground, where it hoards up grain to last it for the season. Poor boys are very diligent in the search of these hoards, and often procure a very considerable quantity of grain.

Both in the woods of Mechpara, and in those of Bottrishazari, the Pangolin is found. In the latter it is called Keyot Machh, or the fish of the Keyot (a tribe of Hindus). In the former Katpohu (timber animal) is the name by which it is known. The reason assigned for this name is, that it lives in

the hollow trunks of trees. It is a very rare animal, but very much sought after, as its flesh is supposed to possess strong aphrodisiac qualities.

Elephants are numerous throughout the two eastern divisions, and many frequent the parts of the two divisions towards the north-west, that are situated towards Nepal and Bhotan. Of late years they scarcely ever have penetrated into any other part of the district, and seem therefore to be on the decrease; as 20 years ago they often came far south. They are exceedingly destructive to the crops of grain; and notwithstanding vast labour and trouble taken to watch the crops, do much injury. When the rice approaches maturity, every man, in the parts which the elephant frequents, is under the necessity of watching through the night. Stages are erected on posts 12 or 14 feet high, and on one side of the stage a small shed is made for the watchmen, two of whom always mount the same stage. One feeds a fire that burns constantly on the open part of the stage, while the other in his turn, is allowed to sleep, except when any wild animals such as elephants, deer, or hogs, come into the field; then he is roused, and both unite in shouting and in making all the noise they can with sticks or drums. They never attempt to attack the animals. The principal haunts of the elephant in the rainy season, seem to be the Sal forests; in the dry season they chiefly frequent the thickets of reeds, by which so much of the country is overgrown. They very rarely go upon the mountains. Their two principal retreats however are Porbotjoyar, and the deserted tract of the country, which is situated between the Gro mountains, Mechpara, Kalumalupara and Koroyivari. During the whole night that I slept at the entrance to this tract from Nivari, the roaring was incessant. Near this I observed a regular road, which was said to be one of their paths, and that in their excursions they usually frequent one route, which soon becomes well beaten and smooth. I no where heard of their attacking men; but a very large one, which I saw swim over the Brohmoputro in the height of the floods, landed at Goyalpara, and in his passage through the town overthrew several huts that were in his way, while he was eating the plantain trees; so that a very general alarm being spread, I was under the necessity of sending people to shoot him. This animal was

a male, and had neither tusks nor tail, and was looked upon by the natives as a curiosity, although the loss of his tail was probably a mere accident.

In this district very little progress has been made in the art of taking and taming these valuable animals. Several of the proprietors of land have tame females trained for the purpose (Kumki). These are provided with a long rope, which is fastened to their girdle, and then coiled on their back. On its end is formed a noose, which a man who sits on the back of the trained female, throws round the neck of the wild elephant, and then the tame one walks away until the wild one is almost strangled. In the meantime, the people assisted by another tame female, endeavour to fasten ropes to his legs, and he is dragged to a place where there are trees, to which he is fastened until he becomes somewhat tame. He is then led to a more convenient place by the tame females. The elephants usually caught in this manner are too small, being seldom procured more than 6½ feet high; and a larger proportion of them seem to die, than of those which are caught by being surrounded with a fence (Khada). The Vijni Raja formerly paid his tribute in elephants; but, as very few survived, and as they were seldom of a good size, a value was put upon each that he should deliver, and the payment has been taken in money. It is however, more to be attributed to the manner of catching, than to the defect of the breed, that the quality of the elephants which he delivered was of so inferior a nature; and I have no doubt, that the people of Chatigang would in this district procure most excellent cattle.

In Mechpara and Haworaghat a few elephants are occasionally caught in pitfals (Dhor). These are dug in the paths above-mentioned 12 cubits long, 8 deep, and 4 wide, and carefully covered with branches and earth. People provided with means of kindling torches watch near, and when an elephant falls, they suddenly come up with lights, and make a noise which drives away the herd. If they were not disturbed, the others would help their companion to escape. When thus deserted, ropes are made fast to the captive, and tied to trees. The people then dig, and throw in pieces of wood and earth until the poor animal is able to come out of the pit, and is placed in a state of discipline.

This also is a very bad manner of catching elephants, as they are often so much injured in the fall that they do not recover. Many elephants are killed for their teeth. The people employed are Rajbongsi, Garo, Rabha and Kachhari farmers, who usually are allowed one tooth, and give the other to the proprietor of the land; but it is said, that the Vijni Raja takes both teeth, and only makes the hunters a present. In the north-west part of the district the elephant seems to be totally unmolested, at least by the people of Bengal, who neither attempt to kill, nor tame them.

In most parts of the district there are only a few hogs; but in the two eastern divisions, in the two towards the north-west and near the forest called Singheswor, and near the woods of the Pangga Raja, they are very troublesome and destructive. The Hindu farmers there have nets, in which they catch the wild hog, and he is considered as pure food. No attempts are made to eradicate the breed, which indeed, I believe, could only be done by clearing the country. Even in the clear parts of the country, although the lower Hindus kill the wild hog on purpose to eat him; no attempt is made to extirpate the animal. Most people suffer loss by them, in parts of the district where there is little waste land, and where the few wild hogs that are found, nestle in the thickets by which the villages are surrounded.

Everywhere that there are forests and extensive thickets of reeds, the rhinoceros is not uncommon; and in the two eastern divisions several persons make a profession of hunting this animal, which is quite harmless, and neither injures the persons nor crops of the inhabitants. It is a solitary animal, nor at any season does the male live in the society of the female. The rhinoceros is killed on account of his horn and skin. The horn is in great request, being considered as possessed of great medical virtues, and it is employed for making bracelets and cups, that are used in the religious ceremonies of the Hindus. A good horn is worth 6 rs. on the spot. The skin is used for making targets. Each skin gives five or six cuts, of which the two best are on the hips. Each skin according to its size is worth on the spot from 2 to 3 rs. The proprietor of the land usually gets the horn, and the hunter (Pahulwan) is allowed the skin; but the landlord is generally cheated.

In the two eastern divisions, the hunters that kill the rhinoceros and elephant, may be about 60 or 70 in number, and are employed chiefly by four merchants residing at Dhubri, of whom one is a Bengalese and three are Siks. All the hunters are farmers, and employ only a part of their time in the pursuit of game. Each man usually receives 6 rs. at the beginning of the season, and may kill one or two rhinoceroses and one elephant; but he also occasionally kills buffaloes for their skins and horns; at least these are the only saleable parts. The hunters of course eat the meat, as they do also that of the rhinoceros. The hunters use a large piece called Kamchunggi, which requires a rest to enable the hunter to take an aim. Poisoned arrows are also employed both for killing the buffalo and elephant, but it is only fire-arms that are sufficient for killing the rhinoceros.

In the two eastern divisions deer are exceedingly numerous, and very destructive, and there are many in the two frontier divisions towards the north-west. In other parts they are scarcely known. Among the natives musks, deer and antelopes are included under one Generic name, which in the Sangskrita is Mrogo, in the Bengalese is Horin, and in the vulgar dialect of Kamrup is Pohu. In other parts this last word is considered as applicable to any quadruped. I shall commence with the largest.

The stag is by far the most common deer of this district, and by the natives is called Gaoj and Bhalonggi. In travelling through the two eastern divisions I saw a great number, and had a great deal of difficulty to account for their appearance. In April and May I saw none that had horns; and every herd, that I observed, had young ones, so that I concluded all which I saw, to be females; and they were all of a light red colour, exactly like the common red deer of Europe. These were the Bhalonggi of the natives. In November and December, again, all that I saw were full grown, had all horns, and were therefore evidently males. These by the natives were called Gaoj, and were all of the brown kind with long hair under their necks, like the *Biche d'Ardennes* of Buffon, which seems to be the same with the greater Axis of Pennant, or with what Europeans in India commonly call the elk. The natives of this district allege, that there is one only species, and that all the males are dark brown, and all the females

light red, and the appearances, so far as I saw here, would induced me to join in their opinion, had not I in other parts seen both males and females of each kind. What became of the males in spring, and of the females in winter, I know not; but among many hundreds seen at each season, all the kinds seemed to be of one sex. Both seemed equally fond of the company of the wild buffalo, which probably serves them as a protector.

At Goyalpara the axis or spotted deer is called Borokhotiya, and the porcine deer is called Khotiya; but neither are so common as the stag. The Cervus Muntjac of Gmelin, or rib-faced deer of Pennant is sometimes found near Goyalpara, where it is called Maya. The common Antilope, or *cervicapra* is found but rarely in this district, and is confined to its Northern parts. By the natives it is called Kalshangr.

No person in this district makes a profession of hunting deer, nor are their skins in request; but many farmers employ their leisure hours in killing them, and thus procure a supply of excellent food, which is partly used when recently killed, and partly preserved by being dried in the smoke. This is done by carefully removing the fat, and separating the muscular fibres into slips of about the thickness of the thumb. The deer are caught in pitfals by gins and by nets. Occasionally a sportsman goes out at night with a lantern tied to his head. The deer approach to view the extraordinary appearance, and the man takes the opportunity of killing them with arrows.

In all parts where deer are found, the wild buffalo is very common, and exceedingly destructive. It is a handsomer animal than the tame breed, and in its motions has a much finer carriage. Many are caught in pitfals by the farmers, who frequently also catch young ones alive, especially in the rainy season, when the inundation confines the herds to a few high places. On such occasions the farmers in their canoes attack a herd with spears; and, after having killed or dispersed the old ones, are often able to secure some of the young.

Besides the hunters (Pahulwan) of the rhinoceros and elephant, who occasionally kill the buffalo, there are a few hunters (Kangri), who pursue this animal alone. These also are farmers, and receive advances from some traders of Go-

yalpara for the horns and skins, which are sent to Dhaka. Two or three hunters generally go together, and without attempting to conceal themselves, shoot the buffalo with poisoned arrows. The slightest wound proves fatal in 5 or 6 hours, during which the hunters watch the animal, and avoid a near approach, until he is dead. The poison is a root brought from the snowy mountains, which seems to be in universal use throughout India. Twenty buffalo hides bring the hunter from $2\frac{1}{2}$ to 3 rs. When a herd of wild buffaloes is very troublesome, and will not remove for the shouting and noise of the villagers, a little grain procures the assistance of these hunters. They kill five or six, and the remainder go away. They seem rarely to hunt, except on such occasions, as the whole number of skins procured is very inconsiderable.

In the Brohmoputro there are many porpoises of the kind described by Dr. Roxburgh in the Asiatic Researches. They are killed by the tribe of fishermen called Gangrar, who use the oil. According to these fishermen, the porpoise brings forth her young between the 11th of February and 11th of April, and bears only one at a time. They do not give suck for more than a month, by which time the teeth of the young have grown, and they are able to provide for themselves. The male and female do not pair. They are seen in copulation between the 13th of May and 14th of July, so that their period of gestation is about 9 months. They have been caught $7\frac{1}{2}$ feet long, and 6 feet is the common size. They live entirely on fish. They may be taken at any season; but the most convenient is from the middle of January until the middle of March. The fishermen in a fast rowing boat watch their coming up to breathe, which they generally do repeatedly near the same place, and strike them with a harpoon, that has three slender barbed prongs of iron about a foot in length. These are fixed into one end of a piece of wood; the other end goes into the hollow of a slender bamboo, which serves as a shaft; but the piece of wood separates from the shaft, whenever the animal is struck; and is connected with it merely by means of a rope; and this is the case with all the kinds of harpoon, that these fishermen employ. The shaft floats, and enables the fisher-

men to follow the porpoise, until it dies. After the entrails and bones have been thrown away, the whole body is cut in pieces, which are melted in an earthen pot for about an hour and a half. The oil is then strained from the flesh by means of sackcloth. One porpoise gives from 10 to 15 sers ($84\frac{10}{18}$ sicca weight) or from $21\frac{72}{100}$ to $32\frac{58}{100}$ lb. of oil, which is not saleable, and is used by the fishermen themselves, partly for the lamp, and partly for making torches, with which they attract large fish towards their boats, and thus strike them. Should there arise any demand for train oil, much might be procured by this fishery, as porpoises swarm in every large river of Bengal.

It will not be necessary to enter into a detail of the birds, that are found in this district; as in general they do neither harm to the inhabitants, nor are they applied to any use; yet birds of the genera of pigeon, partridge, quail, peacock, pheasant, bustard, bittern, plover, snipe, and duck of a great variety, and many of them very good, are in an extraordinary abundance. These however are not the kinds most in request among the natives, who, when they eat any wild bird, which is very seldom, prefer small herons, shags, and sparrows to all others. The wild fowl (*Phasianus Gallus*) is very common in the woods, but is so very unclean a feeder, that it is impossible to endure it as food.

In the account of the tribes, by which this country is occupied, I have mentioned two, the Noliyas and Telenggas, which catch birds with a rod, the end of which is besmeared with bird lime. Some of these birds, chiefly parakeets, are tamed, and sold; but the greater part of what these poor creatures catch is eaten by themselves, and it is very seldom, that they can find a purchaser for any part of their game.

The farmers near Goyalpara catch many young Moynas (*Gracula religiosa*) Phoridis (*Psittacus gingianus* B) and Tiyas, which is the most common parakeet of Bengal, but does not seem as yet to be have been introduced into the systems of ornithology. It comes nearest to the *Psittaca torquata* of Brisson. In the same parts is also frequently procured the Bhimraj (*Lunius malabaricus*), which sings with a fine mellow voice, like that of a bull-finch but louder. All these are eagerly bought up by the boatmen from the south,

and the parakeets are distributed among the idle fellows about all the towns, to the great annoyance of every person, who wishes to sleep after break of day.

These two kinds of parakeet, and the Bawoyi (*loxia typhina*) are exceeding great nuisances to the farmers of the two eastern divisions, who are compelled to watch their crops by night to drive away elephants, hogs, buffaloes and deer, and by day to scare these birds. The millet (China, Kangni) suffers in particular from their depredations, the flocks being inconceivably numerous. The Kaim, a bird approaching near the *galunila porphyrio*, is very numerous in ditches and ponds, and destroys a great quantity of grain. Large flocks of a crane called Kolong, and of another called Saros (*ardea antigone*) frequent this district in winter, and eat much rice. They come from the north in the beginning of the cold season, and retire when the heats commence.

In the dry season the pelican (*pelicanus philippensis*) is very common on the sands of the Brohmoputro. In the rainy season it is said to frequent the Garo mountains, where it breeds. In November and December I observed many thousands of them, in flocks, soaring high over the land between these mountains and the Brohmoputro. They always fly in lines like wild geese; but on these occasions the lines crossed each other in various directions forming numerous squares and parallelograms, as if in a regular dance. It seemed to be merely for amusement, that the pelicans were thus employed, as they do not fish like the gulls by darting on their prey, but wade quietly along the shore, until a fish comes within reach of their enormous gape; nor were they emigrating from one place to another; but continued each time, that I observed them, for more than an hour, to wheel about in various directions, so as constantly to alter the disposition of their lines; but the lines were always strictly preserved.

The Pangga Raja employs 5 or 6 Falconers (Mirshekari), who train hawks, and catch, with the rod and line, the birds with which these are fed. Many hawks are used by the natives; but in this district the two most remarkable are the *Falco minutus*, little larger than a lark; and the Sofyedbaz, a very large Falcon with much white on her plumage, and an expanse of wing of 4 feet. It is an exceedingly fine bird. No other native indulges in this sport.

Reptiles as usual in warm climates are abundant. Near the Brohmoputro both river-turtle and land tortoises are much used in the diet of the natives; but towards the west it is only a few that use them, although according to the Hindu law both are pure. Towards the Brohmoputro a particular class make a profession of catching them, and in all places they are caught by the common fishermen, especially by those who do not use nets, such as the Dauyi.

The people who make a profession of catching turtle are the Gangrar, above mentioned as those who kill otters and porpoises. They employ a harpoon with three barbed prongs about four inches in length, and sell the turtle to petty dealers, who retail them through the country, especially at the markets frequented by the Garos, who seem remarkably fond of this kind of food. All of them, that I have attempted to eat, appeared to me to be very bad.

Among the natives the river turtles are called by one general name, Kachhim, and there are several kinds, of which the three following approach near to the *cartilaginea, triunguis, membranacea,* and *ferox* of zoologists; but I cannot refer any of them, with certainty, to any species, that I find described in such books, as are within my reach. They always live in rivers, and never frequent the banks nor marshes as is done by land tortoises. They deposit their eggs in holes formed in the sand, under water, and eat nothing except fish.

1st. The most common is called Chhim or Panimech. In the Brohmoputro it is very often found five or six feet long, and 14 inches thick; but I am informed, that they have been caught 7½ feet in length. It lays its eggs between the middle of August and the middle of September, as the floods begin to retire, and in one hole the fishermen sometimes make a prize of 200 eggs. An ordinary sized turtle of this kind is sold, by the fishermen of Goyalpara, for four anas. 2nd. These people informed me of another kind, which grows to the same length with the Chhim; but, when five feet long, is no less than two feet in thickness. It is called Donail, and one of this kind, it is said will weigh 49 ser of 80 s. w. (a little more than 102 lb.) It is said to be very scarce, so that I could not procure one at Goyalpara; but in the west part of the district I found a kind called there Hurum, which seems

to be the same. It is reckoned better for eating than the Chhim. 3rd. The species which is called simply Kachhim, or by way of excellence Jat Kachhim, is also very common, and is sacred to a peculiar deity, as I have before mentioned. It is reckoned better eating than the Chhim; but does not grow to more than 18 inches in length. It is readily distinguished by four yellowish circles on its back.

Some other river turtles, in the strength of their shells, and great convexity of their backs, approach nearer to the land tortoises, and by the natives are called Dura; but these give the same name to some land tortoises, the shells of which are not very evidently divided into different shield-like portions. 4th. The Dura strictly so called is a river turtle, not so exceedingly fierce as the three former, which bite most violently, but it is much better provided with defence, as the fore part of the two shells can at pleasure be drawn close together like a valve, so as to cover the head entirely; and there is a strong cartilaginous valve, that covers the passage for each hind leg. It grows to about 2 feet in length, is reckoned better than any of the before mentioned kinds, and sells at the river side for about two anas.

The land tortoises are called by the generic name Kochchhop; but several of them, as I have now said, are called also Dura, and some also are called by a generic name Kathuya, the exact difference between which and Kochchhop I have not yet ascertained. When placed on their backs, they can all raise themselves, and, although occasionally seen in rivers, they more usually frequent marshes, and often burrow under the ground, and are reckoned better eating, than the flatter kinds of river turtle. 5th. The Salidura, called also Dura Kathuya, never grows to above six inches length of shell. 6th. The Kuyi Kathuya grows to about a foot in length. I am not exactly sure, whether or not the Kuyi Dura is different. 7th. The Pangchure grows to the same size with the Salidura, and at Goyalpara sells for $\frac{1}{4}$ ana. 8th The Khagrakata grows to about the same size. 9th. 10th. The Kori Kathuya and Gangrchipa grow to about a foot in length, and are said never to go into the river.

I have procured drawings and descriptions of four of these land tortoises, without being able to refer them to any of the kinds described in the books which I possess. In the Broh-

moputro as well as the Ganges there are two kinds of crocodile, which at Goyalpara are both called Kumir; but each has a specific name. The *Crocodilus gangeticus* is called Ghoriyal, and the other is called Bongcha. This approaches so near in its form to the crocodile of the Nile, that for a long time I considered it as the same; but its manners are very different, from those attributed to the animal of Egypt; and in the lower parts of Bengal we have what appears to me another species of crocodile called Hangsa Kumir, the manners of which seem more conformable to the descriptions of the Nilotic quadruped.

The Gangrar, who also kill both kinds of crocodile inform me, that they have killed the Bongcha 15 feet in length, and one of this size is much heavier than a Ghoriyal of 18 feet long, which is the largest that they have seen. In the water the Bongcha attacks both men and cattle, but on shore he is shy and timid, and it requires great caution to be able to approach near him, as on the least noise he rushes to the water. The Bongcha usually frequents ponds and marshes; and it is only when these become entirely dry, that he retires to a river. He lives in holes, which he digs in the bank of the pond or river, and I knew a party of hunters who were a good deal surprised, if not alarmed, by digging out a crocodile, when they expected only a harmless jackal. In these holes they lay from twenty to thirty eggs between the tenth of February and the tenth of March; and the old ones take care of the young for a month, and give them fish to eat, after which they are able to provide for themselves.

The Ghoriyal is esteemed a much purer animal than the Bongcha, and never lives in stagnant waters, nor in holes of the earth. It never attacks men nor cattle, and lives entirely on fish. The female produces eggs at the same season with the Bongcha. She digs a trench in the sand on the shore of the river, and there deposits 10 or 12 eggs, which she covers with sand, and watches all day, but at night retires into the river, being remarkably shy and timid on shore. The young are hatched between the 13th of May and 13th of June, and for a month require the care of their mother. The eggs of the Ghoriyal are considered as a remedy for the small pox in the human species, and for the disease in kine, which in the language of Bengal is called by the same name

(Bosonto). In Ava the eggs are commonly sold in the markets for food; and in many parts of India the flesh of both kinds of crocodile is greedily devoured. I was indeed informed, that the Gangrar of this district did not hesitate to eat it; but this they denied, probably thinking it disgraceful. When these fishermen are able to steal upon either kind of crocodile, which requires great precaution, they strike him with a harpoon, which has one iron prong about three inches in length, and which is barbed on one side. The plug of wood, into which the iron is fastened, is connected with the shaft, which is a very light bamboo, by a rope of about 12 feet long. In order to make this rope very strong, and at the same time light, it is laid in a very curious manner. It consists of 15 or 16 threads very well twisted, and each containing three lays. The threads are very slightly twisted, and are kept together by knots tied at the distance of a span from each other. This chord is neatly rolled round the shaft. The Gangrar throws his harpoon with great certainty at from 15 to 20 yards distance. On striking the crocodile the head comes out, the rope unrolls, and the animal rushing into the water, the shaft directs the Gangrar where to pursue. This he does in a fast rowing boat, and takes the first opportunity of striking with another harpoon, which has a strong iron, five inches long, and as thick as the little finger; with this, which has a strong rope, he can drag the crocodile on shore. The omentum of both kinds of crocodile yields an oil, which is used for the lamp. The omentum of a Bongcha does not give above 3 sers (60 s. w. $4\frac{64}{100}$ lb.) while that of the Ghoriyal gives from 10 to 15 sers (from 15 $\frac{4}{10}$ to 23 $\frac{1}{10}$ lb.).

The Lizards or Guanas called Godhika, and Sworno Godhika, are not very common, and are not often eaten. Serpents are numerous, but it is chiefly in high places, of small extent, which are every where surrounded by low lands, that accidents happen; as, when the floods begin, the reptiles are driven suddenly into one small space, and, before they can find lurking places, often take shelter in the houses, where they are trodden on in the dark, and bite their assailants. In general however the number of persons stated to be annually bitten in each division was very small and none were said to die; which is entirely attributed to the power of magic or incantation. The bite is usually in a

limb, and, immediately on a person being bitten, the Magician is called, and in the mean time a ligature is tied very tight round the limb above the bite, and probably has a considerable effect in mitigating the symptoms; for I once saw a woman stung in the finger by a scorpion, who by immediately applying a ligature seemed in a great measure to have avoided the pain, which would have ensued. From the success of the magician we may safely infer, that the bites of serpents in this country are not in general dangerous; but there is seldom an opportunity of knowing the kind, by which any person has been bitten. In Durwani it was stated, that about 200 persons were usually bitten in a year, and that 25 of these might die; but I suspect, that these numbers are exaggerated, as in no other district did the proportion arise nearly to such a multitude.

Notwithstanding the great number of large rivers and lakes or marshes in this district, the people are but indifferently supplied with fish. This seems to be owing to the small skill of the fishermen, who have few means adequate to fishing in great rivers, and chiefly catch those that are almost left dry by the diminution of the water, in which they lived during the floods. This being the situation of the art in both districts the people of Ronggopoor are comparatively less successful than the people of Dinajpoor, because the waters being much deeper do not so readily become dry; and for four months in the year the inundation is so general that the methods employed by the fishermen are of little use. At that season, however, the fields being in general more deeply covered than in Dinajpoor, swarm with small fish, which the farmers can secure; and I have mentioned the manner in which they preserve them for use. I observe that these fish abound in the fields so early as the end of June, which confirms the opinion that I entertained, of their often proceeding from eggs which are left dry and have been hatched by the first rain.

Salt is by far too expensive to be employed in preserving fish; but besides the method of preserving these animals by beating them with vegetable substances, which is practised in the rainy season, a great quantity is preserved by merely drying them in the sun, which is practised in the dry season alone, and chiefly in the two eastern divisions, as the principal

demand is from Bhotan and the Garos. All along the great Tista, however, some fish is dried in spring for the supply of the rainy season. The Vijni Raja, who holds lands of Bhotan as well as of the Company, pays his tribute to the former power in dried fish, which he chiefly procures from his estates that are subject to the Company; but this supply is not sufficient for the demand of the Bhotan market, and the Dev' Raja, who seems to have a monopoly of all foreign commerce, sends agents, especially into the northern half of the division of Dhubri, and makes large purchases. The fish dried on the left of the Brohmoputro are sent chiefly to the markets where the Garos deal, and next to salt is perhaps the most important article that is sold to these people. A small quantity of fish is also dried on the banks of the Brohmoputro on the lower part of its course. Some of this is distributed through the western parts of the district; but the greater part goes to the Garos, which border on the district of Moymonsing. Fish prepared in this manner is called Sukti, which signifies merely dry, as if this kind of fish were the only dry thing of any importance. To European taste and smell it is altogether insupportable, but the two nations that chiefly purchase are far from being select in their eating, and all the people of the two eastern divisions like this fetid aliment.

Most of fish that is cured in this manner, as I have before said, is caught in lakes, marshes, and old channels of rivers, but is sent to the sands of the Brohmoputro to be dried. The heads and guts of the fish are thrown away, but the fins and scales are allowed to remain. The fish, if small, is split in two; if large, it is divided into four slices. These are spread out to a sun that is intensely hot, on the extensive sands of the river, where there are no insects, and where in the day every thing is parched and withered by a dry heat. At night the fish are secured in a shed from the dews, which are abundant at all seasons. At the beautiful lakes called Toborong, north from Yogighopa, where this fishery is most extensive, and where from 1200 to 1400 *mans* may be annually dried, the fish are divided into four sorts.

The farmers here use all the simple means of catching fish that I observed in Dinajpoor, and also one which I did not

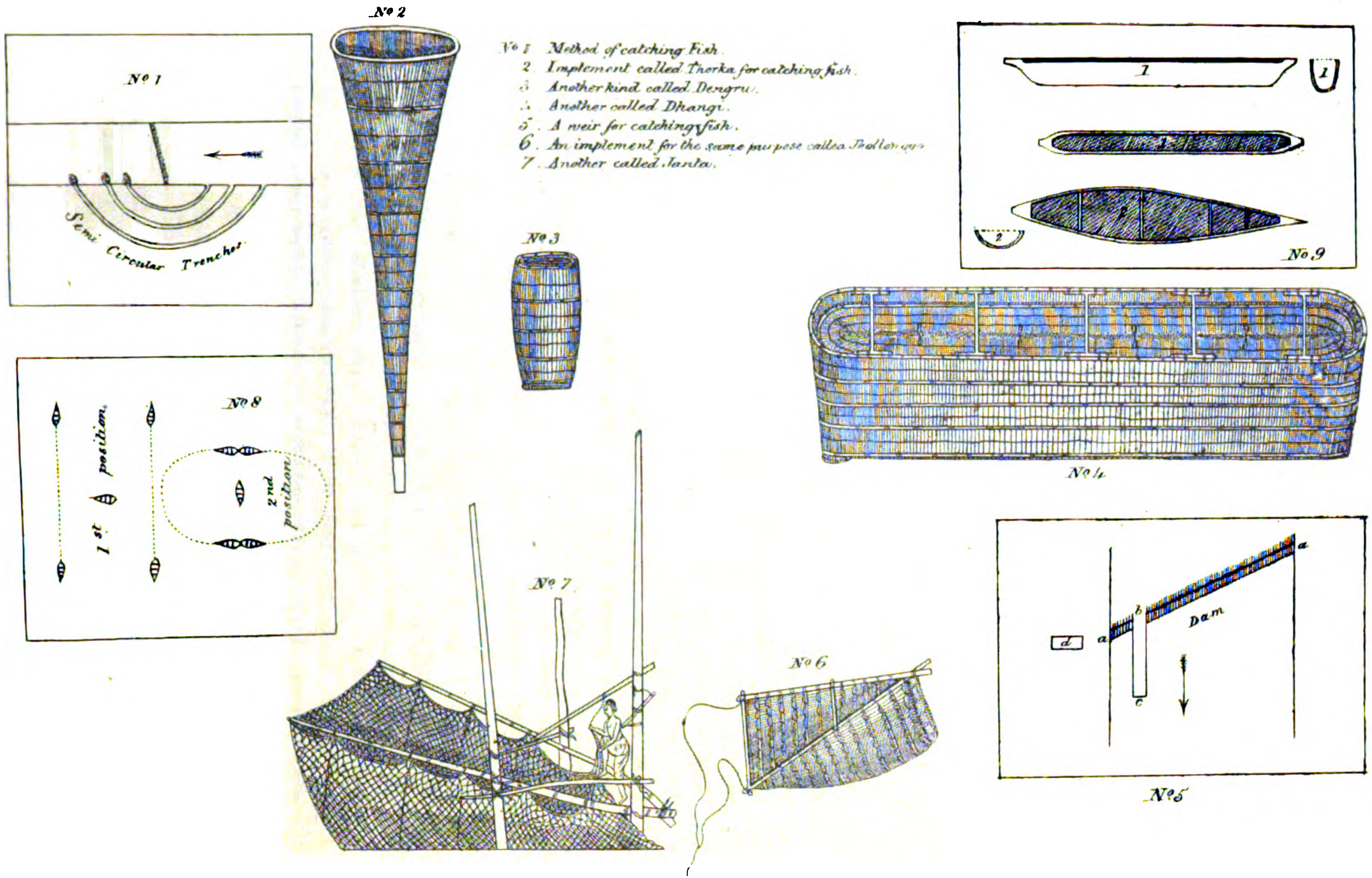
notice; but which, notwithstanding, is probably employed. In any ditch, where there is a considerable drain from rice fields, or in any small rivulet where there is a drain from a marsh, they construct a dam, or fence, of bamboos, sticks, and reeds, or sometimes of earth, which not only prevents the passage of the fish, but also impedes in some degree that of the water until it rises to the level of the adjacent fields.

In order to give vent to this they dig three or four narrow semicircular trenches, which convey the water from the higher to the lower part of the channel. Through these narrow channels the fish must pass in going from the higher part to the lower, as the floods subside; and are caught in traps called Thorka placed at the lower ends of the semicircular canals.

The Thorka called also Dhoska and Dhorka, is a conical basket, lengthened far out, so that the fish in getting to its far end cannot turn to escape. In place of the Thorka a smaller kind of cylindrical basket called Dengru is often used, and the fish are prevented from coming out by a row of flexible split bamboos converging to a point within the mouth, as in a mouse trap.

In rivulets that have a considerable and rapid current, Thorkas 14 or 15 feet in length are often used. A dam is made across the stream with a breach in it just sufficient to receive the mouth of the Thorka, and the fish follow the stream, until they are no longer able to turn, nor can they swim backwards against the current.

The impure class of Rajbongsis called Dauyi, catch fish by a somewhat similar contrivance in shallow ditches connected with marshes or rice-fields. In these they lay a long trap called Dhanggi made of split bamboos. The mouth may be six or eight feet in length, and one and a-half to two feet wide. It slopes to an edge behind, being about two and a-half or three feet broad. The fish that enter are prevented from returning by a row of bamboo splits placed as in a mouse trap, and they are shaken out by a hole at one corner, which is plugged when the trap is set. Where there is any stream the fish enter of their own accord; but they are often collected from a whole marsh and driven to the trap, by dragging through the water a rope



No. 1 Method of catching Fish.
2. Implement called Thorka for catching fish.
3. Another kind called Dengru.
4. Another called Dhangi.
5. A weir for catching fish.
6. An implement for the same purpose called Jhallonga.
7. Another called Janta.

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made of twisted ribs of the plantain tree leaves, the sides of which hang down like a fringe, and alarm the fish as the rope approaches.

The most improved method on a plan analogous to these is practised by the fishermen in the smaller rivers of the eastern part of the district. A dam is constructed, obliquely across the river, of bamboos, sticks, and mats, not so as to contain all the water, but so as to raise it about a foot higher than the level below the dam. Near the lower end of the dam is left an opening about two feet wide and below this is a channel about 20 feet long. The sides are secured by posts and mats; and the floor, which consists of bamboos laid close to each other, is raised a little higher than the level of the river below; and a little lower than its level above the dam. All fish attempting to go down the river follow the current through the opening in the dam; but the channel is so full of crevices, that the fish immediately after entering it are left dry, and by their own exertions are always carried to the lower end where they are caught by the fishermen, who watch in a hut. This kind of weir, it must be observed, is not fitted for a variable climate; a sudden shower that raised the water a foot would destroy it.

The manner of catching fish by collecting them among the branches of trees, thrown into stagnant water, is still more practised here than in Dinajpoor, both by farmers and professed fishermen; and by far the greater part of the fish taken in Chilmari, and other parts near the Brohmoputro is caught in this manner. The fishing, in old channels that contain much water, continues from the middle of October until the middle of March. Large quantities of branches are thrown in until they reach the surface, and are held down by weights. After they have remained from five to seven days, stakes of bamboo are driven all round, and to these is fastened a net deep enough to go from the surface to the bottom, and long enough to surround the branches. The branches are then thrown out and the fish are drawn on shore. At one watercourse I found 11 men at work in this manner. They seemed to draw one heap almost every day, and did no other work, the fish being bought from them on the spot by those who retail in the market.

In this district I no where saw the kind of trap called Onta, which I have described in my account of Dinajpoor; but I understood that in some parts it is used to form the kind of weir called Band, which it would be superfluous to describe again. I also understood that these traps are used by farmers planted near the edges of rivers. In this district this implement is called Ghoni.

The Polo and Jakoyi, also formerly described, are in constant use among the farmers. The fishermen of Goyalpara have improved the Polo, so much as to render it useful for their purpose; and it is then called Chak. The frame consists of a loop, to which four bamboos are fixed in form of a cone. A conical net is fastened to the hoop, and its corner to the angle where the bamboos unite. When this net has been placed on the mud over a fish, the fisher drops the corner, and instead of groping about until he can catch the fish, he secures it at once by the net, which prevents the animal from moving. By this means they catch large fish.

Nearly allied to the Jakoyi, but somewhat more perfect, is a trap made of split bamboos, and called Jholongga. Two boys generally drag the corners by two ropes, and the splashing which they make towards each side, contributes to drive the fish into the trap, which is held like a plough by the fisherman, and raised occasionally to take out the fish. This is one of the methods much in use among the farmers.

Nearly of the same form is the most simple net used by the fishermen, consisting of a net stretched between two bamboos, which meet at an acute angle behind. This I have already described in my account of Dinajpoor, and there are many kinds. At Goyalpara there are four.

1. When a man wades and pushes this net before him, it is called Phutki, and the bamboos are from four to seven cubits in length. Such are used in all places, and at all seasons, for catching small fish, and cost from two anas to two and a-half. 2. The Paha has bamboos of 11 or 12 cubits in length with a large mesh, and is used for catching large fish. The fishermen of Goyalpara have not the art of fixing this net to the gunwale of a boat, as I described in Dinajpoor; but the man who sits at the head of the canoe, lowers and raises it entirely by his hands. The rower sits at

the stern. The fish are divided equally between them. 3. The Angtha is of the same size, and is used in the same manner; but the mesh is small. Both nets can be used at all seasons, and in every part of the great river. Each may cost a rupee. 4. The Janta is an implement with a frame of bamboos, which raises a large net of this kind. One man can fish with it, and the whole costs from five to five and a-half rupees. The net lasts two years, but the apparatus must be renewed each season, which lasts from the middle of August to the middle of December, that is from the time when the inundation begins to subside until the country is dry. The mouth of the net is placed so as to receive the water, which drains from the fields into a marsh, creek, or river.

The still more complicated machine, which I described in my account of Dinajpoor, is also used here. At Goyalpara it is called Khora, and on the Mahanonda it is named Chak. The Chak described in my account of Dinajpoor is used here, both by the farmers and fishermen, and at Goyalpara is called Phoronggi; while the improved Polo used there, as I have above described, is called Chak. The Phoronggi is employed from the middle of August until the middle of November.

Of the casting nets there are three descriptions. 1st. A small net six or seven feet radius with a small mesh and iron sinkers. In the Brohmoputro and in large pieces of water it is always used from a canoe, one man paddling and the other throwing the net. The two men divide the fish equally. In marshes and old water-courses it is thrown from the bank. It usually costs 5 rs. of which the iron amounts to one-half. The fish taken by this means are small; and the net may be used at all seasons. At Goyalpara it is called Khyeyuyal. 2nd. A net with a wide mesh and 15 or 16 feet in radius. It it used only in the river from a boat, which is managed in the same manner as with the first kind. Its sinkers are not heavier, and its cost is nearly the same. At Goyalpara, this net is called Rek. Both kinds at Toborong are called Naojal, or nets used with a boat. 3d. The large net which is cast by means of a boat, and which I have described in Dinajpoor by the name of Othar, is used also here, but not so commonly as in that district.

Seins or drag nets of various kinds are also in use. At

Goyalpara the fishermen use a sein, usually composed of nine pieces, each 30 feet long and about 4 feet wide. The floats are made of the reed called Khagra, and the sinkers of baked clay. These pieces are separately called Tonalanggi, but when joined into one sein that is called Ber. Three men are usually employed, and each brings three portions. They unite in paying the hire of the canoe, which carries them from one part to another, and contains the fish that have been caught. One man manages the canoe, a second holds one end of the net, while the third takes a sweep with the other end, and then the net is drawn on shore. Of course the net is only employed on the shallow sides of the river, or in shallow marshes or lakes, and is used between the middle of September and middle of December while the waters are fast decreasing.

In some parts as Olipoor, a still smaller sein is used, and is called Gondhla. It is about 30 cubits long and 4 broad, and is used by one man. He fastens one end to a stake, and takes the sweep with the other. It is never used where there is a greater depth of water than two or three feet. The Raulagi is a net which is much used, especially in Toborong lakes, in the smaller rivers of the eastern divisions such as the Jijiram, and in many large water courses. The net is like a large deep sein from 45 to 80 yards long and four or five deep, with floats and sinkers, and a wide mesh. It is used sometimes merely as a setting net, being stretched from side to side of a river or water-course. The fishers then go to a distance on both sides, and while they paddle towards the net in their canoes, make all the noise that they can by splashing in the water. The fish stick in the meshes.

At other times, where the water is too wide for the net to reach from bank to bank, two nets are used with five canoes. One at each end of each net, and one that remains unconnected between the two. One-half of each net is stowed on the stern of the canoe by which it is held, and the two sets go about 40 or 50 yards from each other. They then throw out their nets, the canoes belonging to each rowing straight from each other, so as to leave the nets in two parallel straight lines, with the fifth canoe in the centre. The canoes then begin to paddle, so as to form their nets into semicircles,

while not only the one in the centre, but those that hold the nets make all the splashing in their power. The two boats belonging to each net then row towards each other, splashing all the while until they meet. They then lash themselves together, and draw the nets into their sterns, bringing up the head and foot ropes of the net joined together. After the whole is drawn the nets are overhauled, and the fish which are sticking in the meshes are taken out. In rivers it is the upper net that takes by far the greatest quantity of fish, and the middle canoe attends to that alone, and splashes opposite to the opening as the two canoes at its ends paddle towards each other. It would therefore appear, that the fish naturally fly up the stream. This seems to be a good plan of fishing in rivers or lakes, where the banks are too steep for drawing the sein. The fish, that I saw taken in this manner, were of about four pounds weight.

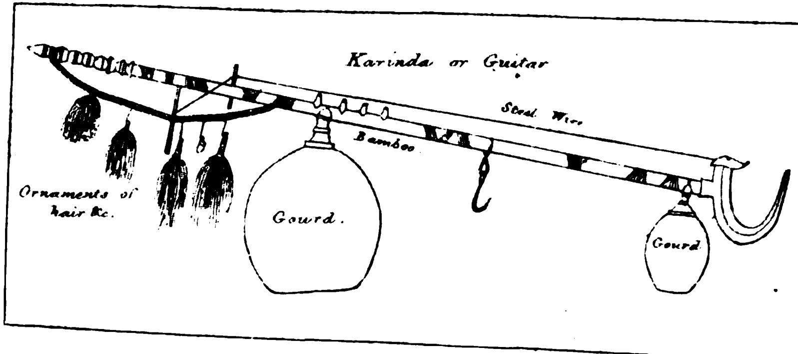
In the Brohmoputro, during the beginning of the rainy season, from the middle of April until the middle of August, a floating net called Ohal is used. It consists of three pieces each 36 yards long and 3¼ broad, which are joined so as to be 108 yards long. The mesh is wide. It is paid out from the stern of a canoe, and one side is floated by gourds, while the other sinks by its own weight. It is drawn every hour into the boat, and the fish that are found sticking in the meshes are secured. Two men and one canoe can manage this net, which may cost 9 rs. The nets used in this district are chiefly made of Son (*Crotolaria juncea*); but in the eastern divisions many are made of Kankhura (*Urtica nivea*). These are dear, but are reckoned much better than those made of Son, and last double the time. Some particular classes of fishermen use neither traps nor nets.

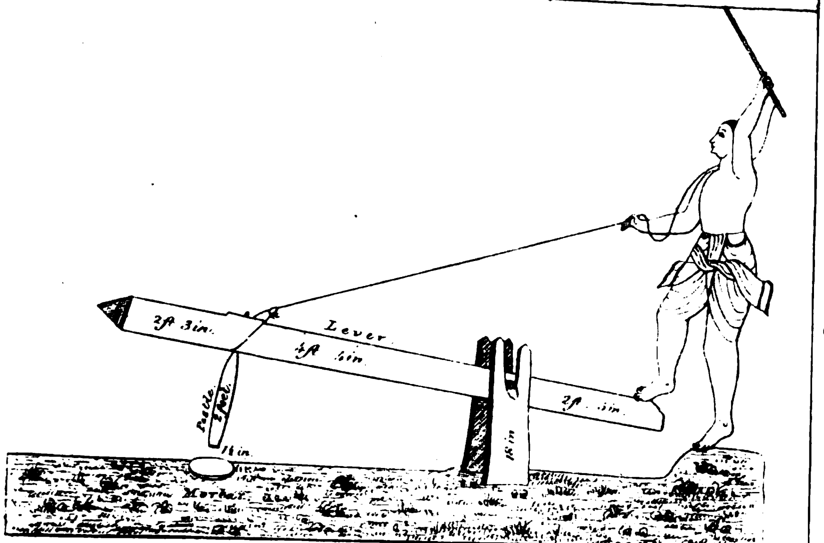
The Gangrar, already mentioned as killers of crocodiles, turtle and otters, catch also many fish with the harpoon. With the same kind of harpoon which is used for killing the otter, these men strike the large fishes. In the rainy season they attract these fish to their boats by means of torches. In the dry season they watch near shallow places, where there are many fry; and when a large fish comes to prey, he is struck. The three first kinds are supposed to eat floating or swimming plants (Dol and Pana), and are frequently observed raising their heads among these. The fishermen watch

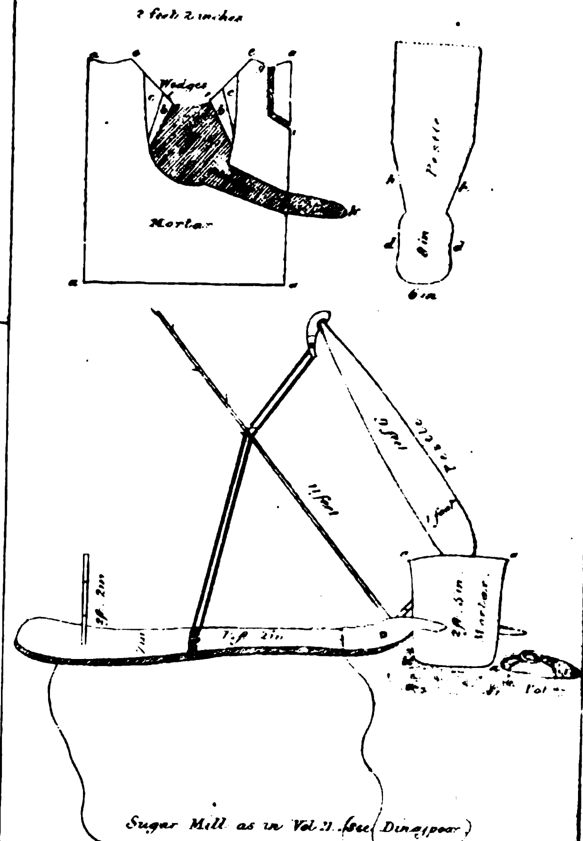
for this, and strike them as they rise. It is probable, that these fish often rise to catch insects or worms, that may be among the weeds. I have never in India seen a fish rising to catch flies. The same fishermen use a small harpoon with four slender prongs, which floats, and is darted along the surface of the water to kill a small mullett, which swims with its eyes above the water. This is done at all seasons.

All classes of natives fish occasionally with the rod, partly for amusement, and partly for a savoury meal; but there is a low tribe of fishermen, who use the rod for procuring a subsistence, and sell the fish. It is uncertain whether they are Hindus or Moslems, and their profession of fishing does not entirely afford them support. They therefore play on some noisy instruments of music, to which they sing, and go about to beg; and they only have occasional recourse to the rod. The rod used in India for fishing is a bamboo, which has very little flexibility. The line is silk or Kankhura, and is tied to the extremity of the rod without any reel to lengthen or shorten it; and the hook is suspended by a float, and baited with a worm for the cyprini, and with a frog for the larger Siluri or Pimelodes, which are the two most common classes of fish. The use of artificial flies is totally unknown.

In most parts the regular fisherman pays a duty to the proprietor of the land; for the strange anomaly of the right of fishing having been separated from the property of the banks, has not taken place in this district, except in some estates, that formerly belonged to the Rajas of Dinajpoor. There are some rivers however, that are entirely free, as having been the boundary between two powers; and the proprietors of Goyalpara have taken nothing from the numerous fishermen of that place. The various rates and manners of assessment differ in almost every estate, so that it would be endless to detail them. The rent is sometimes levied by so much on each man, sometimes by so much on each extent of fishing, and sometimes by so much on the quantity of fish taken. The two former methods are most usual on great rivers. The two last on marshes, small rivers and water-courses. In the most productive fishery, that of the Toborong lakes, the last has been adopted, and the Vijni Raja takes one-half of the fish. In Bottrishazari the fishermen pay no rent, but supply the landlord and his officers with







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whatever fish they want. The landlords very seldom take the rent immediately from the fishermen; but generally rent it to persons for a fixed sum in money, and these collect what is due according to the custom of the estate. In general the duties seem moderate enough, and I heard no complaint on the part of the fishermen; but except at Goyalpara, where they have been long under European protection, they were everywhere remarkably shy, having probably been terrified on purpose by the agents of the Zemindars. I am indeed inclined to imagine, that the profits which these derive from the fisheries are very considerable, although all that is apparently paid by the farmers (Izaradars) as rent, is very trifling, and is kept so on purpose; but I suspect, that considerable presents are made on the granting each lease, and in general these are annually renewed.

The number of fishers who follow no other profession may be near 4000 families; and of those who are also bearers and use traps only, there may be almost 900 families. These not only retail and catch fish, but also hold the plough, and carry the palanquin, which will considerably reduce the number actually employed in the profession of catching fish. Even among the first 4000, many of the men are employed in retailing the fish, and are called Paikars. None of these have a capital of above 100 rs. and many are so poor that they purchase the fish on trust; and, after having sold their fish in the market, go next morning to the actual fisherman, pay him for what fish they received, and take a fresh load on credit. A great proportion of the fish is retailed by the women of fishermen.

Of all the fishers in the district those of Goyalpara are by far the most easy in their circumstances; but this seems in a great measure to be owing to the seducing arts of their wives, by whom the unwary traders of the south are stript of their property. In general the fishermen of this district are very poor, especially towards the west. Near the Brohmoputro they may live like the poorest in Dinajpoor. In other parts a fisher lives no better than those who cultivate for a share of the crop, which seems to be owing to their having multiplied too much; for with a smaller population there are almost double the number here that are to be found in Dinajpoor. There is nothing like a great fishery of any one kind of fish,

and a prodigious variety is taken, as will appear from the list, which I have reason to think is far from being complete.

The Sisor of Vihar is a very ugly fish, which is said to grow to seven or eight feet in length, and which few people will eat. The most remarkable thing about it is the tail, the upper ray of which is longer than the whole head and body. It is quite flexible and tapers to a fine point. I have been able to learn nothing concerning the use of this strange appendage.

Of all the horrid animals of this tribe the Chaka of this district is the most disagreeable to behold. It has the habit of the fishes called by Lacepede Uranoscope and Cotte, that is, it conceals itself among the mud, from which by its lurid appearance, and a number of loose filamentous substances on its skin, it is scarcely distinguishable, and with an immense open mouth it is ready to seize any small prey that is passing along. In order that it may see what is approaching, the eyes are placed on the crown of the head. In its artificial characters it comes nearer the Plotose of Lacepede than any other tribe, but from such a different habit it must be considered as belonging to a genus not yet arranged by naturalists. All persons turn away from it with loathing.*

Insects are not uncommonly troublesome. Bees abound. In a few estates, that belonged to the Dinajpoor family, Mr. Fernandes, of that place, has rented the wax from the Zemindars, and in Patilado some people pay a rent to the landlord. In the other parts of the district the wax and honey do not seem to be considered as property. Everywhere, except in the two eastern divisions, and Patilado, I was told, that 2 or 3 men from Ronggopoor came into each division, with an order from the collector to gather the wax on account of the surgeon, who it seems was also a candle maker. The surgeon received the wax, and the people who gathered it took the honey for their trouble. This account I suspect is not well founded; as the last surgeon, at least, made no candles, and I am assured, that some of the collectors issued no such order. The surgeon who made the candles, probably employed the people to collect the wax, and paid them for what they brought; and they pacified the agents of

* Dr. Buchanan gives a voluminous account of the fish of this district.

the Zemindars by giving them the honey. In the two eastern divisions every person takes the honey that finds it; but no person makes a profession of collecting wax, of which there is a great deal in the woods. The quantity procured is probably about the same as in Dinajpoor; but more would undoubtedly be procured were there regular renters. There are three seasons (bunds) for collecting it; 1st, when the mustard has flowered in the beginning of the cold season; 2nd, when the Nageswor (Mesua) has flowered in the end of spring; and 3rd, in the middle of July, after the *convolvuli* have flowered.

In this district the quantity of shells collected for burning into lime is very great, owing partly to the consumption in the manufacture of indigo, and partly to the great quantity chewed with betle. No less than 477 families, were reported to me, in the different divisions, as employing a part of their time in collecting and preparing these shells. The best lime is prepared from two species of muscle (*Mytilus*), which greatly resemble the *Anatinus*, common in the rivers of Europe, but they are much smaller, being little more than two inches long and one broad. The projection of the shell near the hinge appear in the same manner, as if they had been rubbed against some hard body. The one kind is much convexer than the other; both are called by the same name, Jhinuk. The next best lime is prepared from a snail (*Helix*) almost round, and about two inches in diameter. It may probably be the *ampullacea*, and by the natives is called Samuk. The worst lime is prepared from a smaller conical snail, about an inch long, which has a very round aperture. It is called Moratakuya or Gugli, and is never used in lime that is prepared for chewing, that indeed in common is entirely prepared from the muscles.

CHAPTER VII.

VEGETABLE KINGDOM.

The hills and forests of this district produce an exceeding great variety of fine plants, of which a very large proportion has not been introduced into the modern systems of botany; and, during my residence, I added very much to my collection of descriptions, drawings, and specimens; but, as the greater part can only interest the botanist, I shall here content myself with giving an account of the most general produce of waste lands especially the forests, and of such smaller plants as the natives apply to use. The wastes of this country contain a greater variety than those of Dinajpoor, and occupy a much greater proportion of the country.

1st. Of the 900 miles stated to be waste, as occupied by rivers, marshes, old water courses, tanks, ponds, and other receptacles of water, a great part abounds in vegetable productions. The great rivers, and the channels which these occupy in the rainy season, may amount to 300 miles, and in this there is very little vegetation. The floods sweep away every thing, and whenever the rivers fall, the sand of the channels become so dry, that nothing will grow. The remaining 600 miles, occupied chiefly by old courses of rivers which contain water throughout the year, marshes and lakes, or rivers that are quite stagnant, except after very heavy rains, contain almost as much vegetation as the land; and are often entirely hid by it, as I have mentioned in my account of the topography. Even the smaller rivers, that contain a gentle stream, abound with aquatic plants, such as the *Valisneria spiralis, Serpicula verticillata,* and several species of *potomogeton* and *chara.* By far the most curious of these plants, however, strongly resembles the *Nymphæa,* but is all over covered with prickles. The leaves are often five and six feet in diameter, and are so brittle, that they can seldom be lifted from the water without breaking. The flower of

this singular plant never rises above water, nor does it expand. The leaves are always drawn closely together, so as to exclude the water from destroying the pollen.

Of the poor sterile land, broken corners, roads, burial grounds, and the like, which occupy about 332 miles, some part is good, and is unavoidably occupied by roads, market places, and burial grounds, and also by angles of fields, which it would be inconvenient to cultivate with the plough. Whenever not too much trodden by men or cattle, this land produces the best pasture that is found in the country; and the smallness of the extent, that is destroyed by the treading of such multitudes, is really astonishing. I am persuaded, that in the smallest county in England, owing to the vast number of horses and wheel carriages, there is a greater extent rendered useless in this manner. Even the market-places in general are entirely covered with fine trees.

Neither is the sterile land without vegetation. Part of it is high, and in the rainy season produces pasture, which in this country is reckoned good; but its most common grass is the species of *Andropogon,* called Chorkangta, Ukuni, Ghengto, and Sorola, by the natives of Bengal, and *Gramen aciculatum* by Rumphius, in whose work there is a good figure, and an account admirably describing its worthless nature. This sterile land is not without a few trees; but these are mostly stunted, and so thinly scattered, that they give no harbour to destructive animals. In the low parts of this sterile land, which are sandy banks near rivers, the most usual vegetable production is a species of Tamarisk, which has not yet been introduced into the systems of botany. It grows to six or eight feet in height, and is almost the first plant that takes root on the lands, formed by deposition from the rivers, which by its creeping roots it tends to consolidate. It is used for fuel, and by the natives is called Jhau; but this name is generic, and is applied not only to another species of Tamarisk, but to the *Casuarina* of Bengal, and to the cone-bearing plants that have been introduced by Europeans.

The waste inundated land also, that has a good soil, in a few parts produces the above-mentioned Tamarisk; but to a very trifling extent. By far the greater part of the 884 miles that I have mentioned, is covered by very coarse grass or

reeds. In some parts, especially such as are inclined to be marshy, the reeds give way to a fine species of wild rose-tree, not yet introduced into the systems of botany, and by the natives called Guja. In Dinajpoor, and farther west, this bush almost creeps on the ground; but in these eastern regions, where it seems to be in its favourite abode, it often rises to be 10 or 12 feet high, and forms large thickets. Some trees also thrive in these inundated lands, although they are always thinly scattered, except the Hijol. It is, however, remarkable, that this tree, although it forms a kind of forest in the inundated lands of Patilado, is very much stunted in its growth, while many other of the trees, which are only thinly scattered on the inundated lands, acquire there a very considerable size.

On the 1175 miles of waste land not inundated, and of a good soil, almost a half is covered with reeds and a coarse grass, having occasionally a few scattered trees and bushes. The remainder is covered with forests; but in these also the reeds grow to an amazing height. The forests seem to be diminishing faster than the progress of cultivation, by the pains that are taken in burning these reeds during the heats of spring. This operation kills many young trees, and checks the growth of all; but it is of vast use in improving the air of the country, by destroying much vegetable matter, that would rot with the first rains, and by keeping the roads somewhat accessible. It would be of still more use, were it able altogether to destroy the thickets of reeds, by which the country is overwhelmed. Some trees, especially the Sal and Amla resist the fire much better than any others.

Of the hills, by far the greatest part is covered with forests, and even the lower of these are overgrown by reeds, but the steeper ones are not infested in this manner. The forests there, however, are rendered, if possible, still more impenetrable by numerous large twining plants, which Rumphius has described under the general name of wood-cables (*funes sylvestres*), which is well fitted to describe their nature, for the term *Clematis* used in Europe is only fitted for the puny productions of a hedge. The natives of this country make little use of these natural cables, which answer so many purposes in the Indian islands (*India aquosa* of Rumphius).

As I have stated in Dinajpoor, it appears to me to be here

also desirable, that the whole of these woods and reeds should be altogether destroyed. The injury which they do by protecting destructive animals, far outbalances the trifling advantages that they yield to the natives, who cannot afford to use timber for any purpose except for canoes, boats, and for a very little coarse furniture, such as stools, boxes, and bedsteads, none of which are polished; and whose wants, should they ever require timber, might be abundantly supplied by trees reared about their villages. The forests, however, here are of some more value than in Dinajpoor. [The further details given of this district are in a great measure similar to the descriptions in the previous volumes and districts; the repetition would therefore be supererogatory. Ed.]

HISTORY, TOPOGRAPHY, ANTIQUITIES, &c.

OF

EASTERN INDIA.

BOOK III.

DISTRICT OF ASAM.*

CHAPTER I.

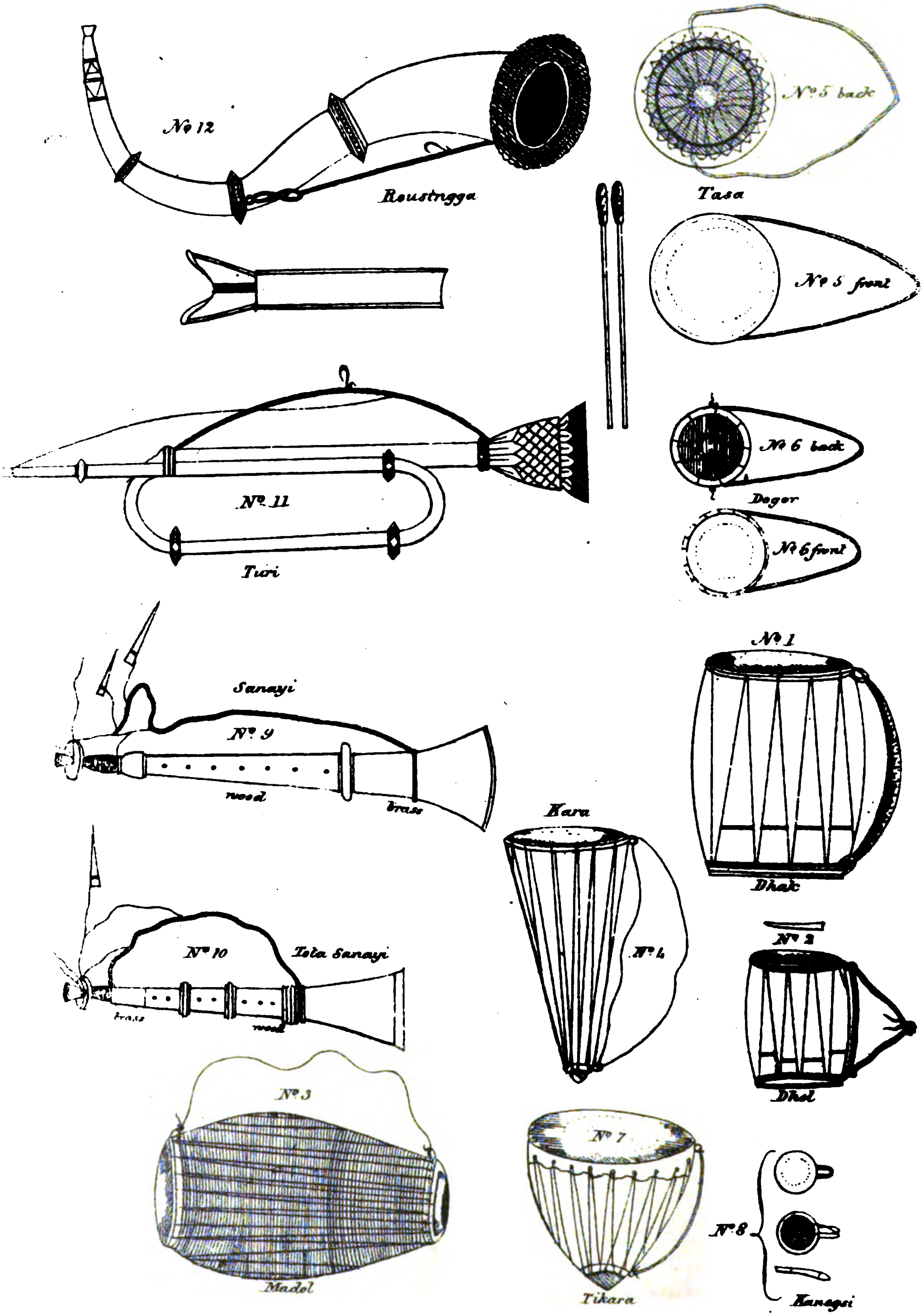
EXTENT, GENERAL APPEARANCE, SOIL, RIVERS, METEOROLOGY, &c.

The following account was collected partly from several natives of Bengal, who on different occasions had visited Asam; and partly from natives of that country, who were fugitives in Bengal. Some of the former had resided long in Asam, and had connections there, whose office gave them an opportunity of being well informed. Among the latter were persons inferior to none in the kingdom in rank, and education. The accounts on all points did not agree, nor can I be certain, that I have on all occasions been able to select the parts that approach nearest to truth. In general, however I shall mention the most material differences.

Many ages ago two brothers named Khunlai and Khuntai came to a hill named Chorai Korong, which is situated south from Gorgango, the ancient capital of Asam. Khunlai taking with him some attendants, and the God Cheng went towards the south-east, and took possession of a country called Nora, which his descendants continue to govern. Khuntai remained in the vicinity of the hill Chorai Khorong, and kept in his possession the God Chung, who is still considered by his descendants as their tutelary deity.

The two brothers Khunlai and Khuntai are supposed to

* Part of this description of Asam is derived from Dr. Buchanan's manuscripts; the remainder from papers which I found in the library of the East India House. [Ed.]



Musical Instruments. — Ronggopur.

have come from heaven. What place that may mean, I cannot say. Since the descendents of the latter have adopted the religion of the Brahmans, the original word is translated Sworgo, the heaven where Indro reigns. Probably this heaven was some part of Thibet bordering on China, as some few traces of Chinese manners may be still observed. Khunlai remained in Nora and his descendants still govern

(To face Plate VII. page 601.)

Musical Instruments.—1. Dhak, a long wooden drum, hung with one end foremost, and beaten on this end with two small sticks.

2. Dhol, another long wooden drum, beaten at one end with the hand, and at the other with a stick, and hung before the performer.

3. Madol, a long drum of potter's ware, beaten at the two ends with the two hands, and hung in the same manner.

4. Kara, a conical drum made of potter's ware, beaten at the thick end with a stick in one hand, and with the fingers of the other.

5. Tasa, a flat drum made of potter's ware, which is beaten by two sticks.

6. Dogor, a smaller drum of the same form, and used in the same manner.

7. Tikara, a drum made of potter's ware, and nearly of the same form with a kettle-drum. Two are always used at the same time, the performer beating with a small stick, on one with his right hand, and on the other with his left. It cannot therefore be used in processions.

8. Kangsi is a small plate of bell-metal, somewhat like a Chinese gong. It is beaten with a stick.

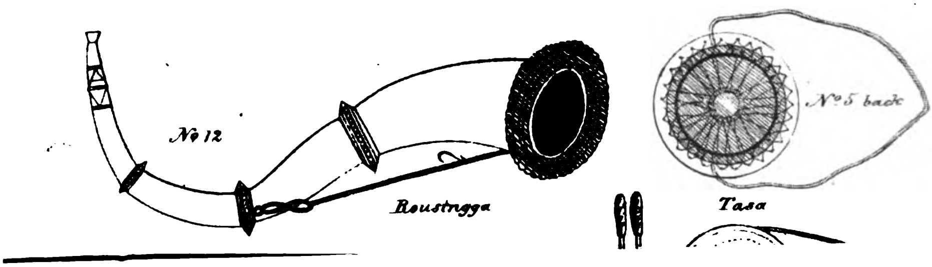
9. Sanayi is a kind of hautboy, which is made of wood where the holes are; but both ends are of brass. The reed is made of four cuttings of the Tal leaf (Borassus).

10. The Tota Sanayi is another hautboy, which consists entirely of wood, except the mouth-piece, which is of brass. Each instrument has seven holes for the fingers, and the mouth-piece is surrounded by a round plate of brass, like a rupee.

11. Turi, or brass trumpet, which is very thin everywhere except just at the mouth, as will be seen from the section.

12. The Ron Singga, or horn of battle, is in form of a horn, but is made of brass, and has a mouth-piece of the same structure with that of the trumpet. It consists of three pieces, one let into the other, so that it may be turned into a semicircle, or into a curve like an *S*, as in the figure. It makes a very hideous braying.

army consisting of many corps commanded by an equal



Tikara Kanagai

Musical Instruments. — Rongopur.

have come from heaven. What place that may mean, I cannot say. Since the descendents of the latter have adopted the religion of the Brahmans, the original word is translated Sworgo, the heaven where Indro reigns. Probably this heaven was some part of Thibet bordering on China, as some few traces of Chinese manners may be still observed. Khunlai remained in Nora, and his descendants still govern that country, and by the Hindus are considered as infidels, and monsters of impurity; but a friendly intercourse is still maintained between the descendants of the two brothers.

Khuntai is usually reported to have been accompanied by the Deodhaing his spiritual guide, and by two Danggoriyas, a Duyara, a Dihingga, a Lahon, a Sondike, and 36 Hatimuriyas, in all 43 persons; although this number is disputed, and some allege, that the Hatimuriyas amounted to only 20 persons.

It is supposed, that, when Khuntai arrived, the country now called Asam proper was subject to 12 petty chiefs (Baro Bhungiya), who without force submitted to a person very much their superior in dignity and education. This however seems rather improbable and the Kachharis allege, that the country, previous to the irruption of Khuntai, belonged to their prince. On the other hand, it must be observed, that the descendants of several of the petty chiefs are said still to remain in the country. These differences may be reconciled by the supposition, that these chiefs were tributaries of Kachhar, who had shaken off the authority of their prince, and fallen into a state of anarchy; for it must be observed, that the Bengalese frequently express this state by the term twelve landlords (Baro Bhungiya), just as the people of Karnata use the phrase (Nava Nayaka) nine captains to express the same condition. The improbable part of this story is, that either the Kachhari prince or the petty chiefs should have submitted to the authority of Khuntai with his handful of followers. This however may be explained by a consideration of the account, that is given of these personages. The Danggoriyas were the companions and confidents of Khuntai, the Duyara was his porter, the Dihingga his cook, the Lahan his goatherd, the Sandike his drawer of water and Hatimuriya implies the commander of 1000 men. It is therefore probable, that Khuntai was accompanied by an army consisting of many corps commanded by an equal

number of Hatimuriyas, while his nominal cook, porter, drawer of water and goatherd held the chief offices of state, just as the persons called groom (comes stabuli) and butler (dapifer) in Europe were in possession of the chief commands, while the feudal government remained in vigor. In Asam the descendants of those persons still retain their ancient dignities; and, if the Hatimuriyas ever amounted to 36, they are now reduced to twenty families.

The original territory, occupied by Khuntai, included two very long islands formed by branches of the Brohmoputro, together with some of the lands adjacent, on both banks of that great river. Thirteen princes, in a regular succession from father to son, continued to govern this territory with great success according to the rules of their ancestors. They eat beef, pork, and all other foods that shock the natives of India, and drank wine. The Deodhaings were their spiritual guides, performing the worship of the God Chung with great mystery and secrecy, and possessing some books called Bulongji in a character, which appears on the old coin, and seems to have a strong affinity with that of Ava. These books are said to be composed in a language, which was formerly spoken at the court of Asam, and are said to contain a chronicle of their kings, who were as follows. 1 Khuntai, 2 Chukapha, 3 Chutaupha, 4 Chubinong, 5 Chuinong, 6 Tukophi, 7 Chhachonong, 8 Chupinong, 9 Chhuchong, 10 Churang, 11 Chujang, 12 Chuppuk, 13 Chukum, all names strongly resembling the Chinese.

During the government of these princes three different attempts were made by the Moslems to subdue the country, and all ended in complete disgrace and overthrow. (See Asiatick researches vol. 2. page 171.) In the last, which happened in the reign of Aurungzebe, under the command of Mir Jumleh, his army was so roughly handled by the enterprising and warlike Asamese, that he not only was compelled to make a precipitate retreat; but to yield up a large part of the lands, which had belonged to the Moslems, before the invasion took place, and which now forms the greater part of the western of the three governments, into which Asam is divided.

In the account above referred to, in the Asiatick researches, the king of Asam is called Jeidej Sing, or Jayadhwaja Sinha; but no such name appears in the list of Asamese

princes, nor indeed can it be expected, that it should; for from the account it would appear, that these princes still retained their original language and customs, and Jawadhwaja Sinha are Sangskrita words, and probably are a translation of the proper title.

Tradition mentions, that the prince then governing, when he attacked the Indian army, dressed a number of low persons like Brahmans, and ordered them to drive a great herd of oxen between the armies, on which the Hindu soldiers retreated, least any injury should happen to the sacred order, and beasts. There is no doubt, that in Asam some persons, now employed in the lowest offices, wear the thread of distinction, and are called Brahmans, on account of their descent from the persons, who were decked out by the victorious king. There is therefore perhaps some foundation for the story; but we can scarcely suppose, that an army of Aurungzebe's should have been influenced by any respect either for Brahmans or cattle, and the fellows were probably called Brahmans, as a mark of scorn for the doctrine of caste, with which even the Moslems of India are infected, and which led the author, who gives the account of the expedition under Mir Jumleh, to consider the Asamese as mere brutes under a human form.

This contempt for the sacred order did not long continue. The son of Chukum introduced this innovation, took the title of Godahor Singho, and was the 14th prince of the family. The conversion of the royal family seems to have been accomplished by female intrigue. Chukum having been enamoured of a Hindu concubine, departed from the rules of the family, and settled the succession on her son Godadhor, who, according to the law of Asam, was entirely illegitimate. On this account perhaps it was, that he preferred the religion of his mother; and the Brahmans made a stretch of conscience, in order to receive a sovereign among their followers, who, owing to the conquests of the family, then formed a considerable portion of the nation, and a portion ready to support the authority of a convert however irregular his claim to succession might be. The old priesthood, however, continue to be Purohits (officiating priests) for the king in the worship of the family deity Chung, which is still followed. The Bengalese language also became more common, although

it was not used on the coin, nor in state affairs, until the time of Rudro son of Godadhor. Now it is the common language, even of the court, and the original Asamese, commonly spoken in the reign of Aurungzebe, in all probability will be soon lost, as it is now a dead language, and is only studied by those, who follow the old worship.

The evil of departing from the regular succession soon became evident. Godadhor had two sons, Kana, and Rudro. The two chief officers of government disliking Kana, the eldest son, put out his eyes, and placed his younger brother on the throne. Kana had two sons, one legitimate, and the other by a concubine. Whether or not any descendants of the former still remain, I have not learned; but a descendant of the illegitimate offspring is now called king; although it is generally admitted, that the descendants of Rudro alone are entitled to be called Tungkhunggiya, or to succeed to the government. The oldest coin of Rudro, the son of Godadhor is dated in the year of Sak 1618, corresponding with the year of our Lord 1695; and the latest is dated in 1635 of Sak, or A. D. 1712. Hitherto the Asamese had been a warlike and enterprising race, while their princes had preserved a vigor, that in the east is not commonly retained for so many generations; but their subjection to the Brahmans, which was followed by that of most of the nation, soon produced the usual imbecility, and the nation has sunk into the most abject pusillanimity towards strangers, and into internal confusion and turbulence.

Rudro Singho finding that the sacred order had fallen into contempt, on account of the pretended Brahmans, who were descended from the persons, whom his ancestor, in mockery of caste has decked in the guise of Brahmans, made an investigation into the claims of all the Brahmans in the country, and degraded all those, whose origin could be discovered to be spurious. The whole order, however, then in the country, having been brought into discredit by the uncertainty of their extraction, he was not contented with a Brahman of Kamrup; but adopted as his spiritual guide Ramkrishno Nyayovagis, a Brahman of Bordhoman (Burdwan R), who according to report was a very holy man, and whose descendants enjoy the office, The Guru usually resides with the king, and is accompanied by 12 or 14 of his male relations,

one of whom is Purohit for the king in the worship of the Hindu gods. The families of these Brahmans reside at Nodiya, and the youth are educated at that seminary of Hindu learning. Some of these, whom the commentator on the account of the expedition of Mir Jumleh had seen, and who of course spoke mere Bengalese, led him to contradict the account, where it states, that the Asamese spoke a language peculiar to themselves; and an idea of Hindu perfection seems to have led him to suppose, that the barbarians (Mlechchhos) of Asam were superior to the Moguls, the most polished and magnificent race, that ever inhabited India. Owing probably to the intercession of the Brahmans, who would naturally be shocked at the barbarity of the custom, Rudro Singho did not disable his younger sons from the succession, by inflicting a personal blemish, according to the custom of the family, and this seems to have been the first mark of decay in the vigor of the descendants of Heaven.

Rudro left four sons, and was succeeded by Sib Singho the eldest. The coin of this prince of the earliest date, that I possess, is in the year of Sak 1644 (A. D. 1721) leaving eight years uncertain between it and the last coin of Rudro. In this reign it was contrived to throw the whole power into the hands of women. Soon after the accession of Sib, a Brahman by his profound skill in the science called Jyotish, discovered that the reign would be very short, and that Sib even before his death would be deprived of his government. It was then suggested, that this prophecy might be evaded, by resigning the government to a wife, in whose fidelity, confidence might safely be placed; and several ladies seem to have enjoyed the royal dignity in succession, and their names appear on the coin. I found coins dated Sak 1646, 1647, 1648, (A. D. 1723, 1724, 1725,) in the name of Phuleswori the wife of Sib Singho. She is said to have governed three years, and to have died in child-bed. I also found coins dated 1652, 1653, (A. D. 1729, 1730,) in the reign of Promotheswori the wife of Sib Singho; also those dated 1655, 1657, 1658, (A. D. 1732, 1734, 1735,) in the reign of Ombika, the wife of Sib Singho; finally those dated in 1661, 1662, 1664, 1665, 1666, (A. D. 1738, 1739, 1741, 1742, 1743,) in the reign of Sorbeswori Devi, wife of Sib Singho. During this long period the name of the poor prince appears only on one coin, that I procured, in the

year 1660, (A. D. 1737), and he is said to have enjoyed no sort of authority. When one queen died, he was merely placed on the throne, in order to marry another, who might assume the government. The eldest son of Sib Singho was killed in war, and left a son named Mohoneswor, who is probably still alive; but Sib Singho was succeeded by his younger brother Promotto, of whom I have coins from the year 1667 to 1672, (A. D. 1744 to 1749), in the former of which he succeeded his brother, or rather his brothers' wife.

Promotto had no son, and was succeeded by his brother Rajeswor, of whom I have many coins between 1674 and 1690 (A. D. 1751, 1767); but he is said to have reigned 20 years, which is not contradicted by any coin that I have seen. This prince seems to have been inclined to adopt the manners of the Moslems, as I have found several of his coins that have Persian legends. Rajeswor had three sons.

I. Kandura, who has died and left a son that from having been marked is incapable of succession.

II. Majujona (this means middle son, his name I do not know) who left four sons, all perhaps still alive; but they all were marked and are incapable of succession. Their names are:—1. Baranati. 2. Kara. 3. Bhakara. 4. Charala.

III. Horujona. This means youngest son. He is dead and has left two sons, both rendered incapable of governing.

I. Boromuri resides at Khaspur in the Hachhar country, in the house of his mother's relations, to which he retired in order to save his children from being maimed. He has had five sons, but one died unmarried. 1. The eldest now alive is Brojonath, who in 1809 was at Calcutta soliciting assistance to place him on the throne. He has three sons. 2. Bobon is with his father. 3. Sindura, who is in Bengal. 4. Indu, who is with his father.

II. The second son of Kandura is Tukor, who has a son, and both reside at Monipoor.

Rajeswor was succeeded by Lokhymi his brother, of whom I have coins between 1692 and 1698 (A. D. 1769, 1775.) This prince, according to the custom of his ancestors, maimed all the males of his family, so as to secure the succession to his son. The kingdom was now, however, hastening to ruin. The power of the spiritual teachers had acquired such force that their insolence became intolerable, and

Lokhymi, as Lord of Heaven (Sworgodev'), could no longer retain his anger, so that to check their pride he burned a splendid building, that contrary to law, had been erected by one of them named the Mahamari, who guided a multitude of the lowest and most ignorant of the people. The inflamed multitude put the chief minister to death; but the prudence of Lokhymi enabled him, although with great difficulty, to smother the rebellion; and he died in peace.

Gaurinath, the son of Lokhymi succeeded his father, and was the twentieth prince and seventeenth generation of the family. The earliest of his coins that I have seen is in 1703, and the latest in 1717 (A. D. 1780, 1794). He seems to have been a weak young man, totally unable to contend with the enthusiastic multitude. The low followers of the Mahamari (mostly fishermen) drove him from this throne, and Pitambor, the spiritual guide of these ruffians appointed Bhorotsingho, his nephew to be king. This person, in a coin dated 1715 (A. D. 1792), claims a descent from Bhogodotto, which had he been successful would have been considered as an indisputable fact. But Gaurinath having thrown himself on the protection of Lord Cornwallis, that nobleman, soon before his departure for Europe in 1793, sent Captain Welsh with 1100 sepoys, who restored Gaurinath to the throne of his ancestors, and after a short stay returned to Bengal, very much to the regret of the prince. During the insurrection of the populace under the Mahamari the most horrid excesses had been committed, and most of the proper Asamese, and men of rank had been compelled to fly for refuge into the large island surrounded by the Brohmoputro and Kolong rivers, and the only person who showed any considerable spirit of enterprise or courage, was one of the great hereditary councillors of state, the Bura Gohaing. On Bhorotsingho and his rabble having been put to flight by Captain Welsh, I do not know what became of that pretender. It is said, that at the intercession of Captain Welsh he received a pardon. He was succeeded in his usurpation by a certain Sorbanondo Singho Norendrosyo, who coined money in 1716 and 1717 (A. D. 1793, 1794), and who resided at Byangmara, three and a-half days journey, south-east from Ronggopoor, in the southern part of the province of Sodiya.

On Captain Welsh's retiring to Bengal, the Bura Gohaing,

before mentioned as a man of enterprise, seized on the whole authority of government, and in fact was the only person among the chiefs of Asam who seems to have had vigour sufficient for the miserable circumstances in which the country was placed. He procured soldiers from the west of India, the Asamese, as I before said, having become dastards, and with these strangers he compelled the followers of the Mahamari to take refuge either in the Company's territory, or in the eastern extremity of the kingdon. He also put to flight a notorious robber, named Merja, who in the confusion, with about 700 Bengalese Burokandaj, the most vile of all rabbles, had been able to spread dismay among the wretched Asamese. This fellow still lurks in the lower parts of Bhotan; but now he only ventures to act as an ordinary robber. Bhorotsingho, unmindful of the clemency that was shown to him, again rebelled, and coined money in the year 1719 (A. D. 1796); but he was taken and put to death by the active Gohaing.

This chief, far from being contented with the power of acting as a councillor, which was vested in him by the laws of his country, seized on the person of Gaurinath, and drove from his presence the great secretary (Boro Boruya), who was the constitutional minister of the country. In fact, Gaurinath became a mere cypher, and did not long survive the restraint in which he was placed.

The Bura Gohaing either could not procure a descendant of Rudro that was free from blemish, no person with such pretensions to authority wishing to trust themselves in his power; or what is more probable, he wished to have a king whose claims were doubtful, as more favourable to his views. He therefore appointed as king a boy named Kinaram, who took the title of Komoleswor, and who is descended of Kana, the eldest son of Gadadhar; but his ancestor, the son of Kana, was illegitimate, so that the title of Kinaram is universally acknowledged to be defective, and the Gohaing has not ventured to propose his coronation. Another cause of disaffection against this poor youth has now been discovered. His forefathers followed the Kolitas, called the Sologuri Mohajons as their spiritual guides, and he refuses to receive instruction (Upodes) from the Brahmans of Bengal, who have long guided the royal family. The most keen advocate

for the sacred order is the mother of this unfortunate prince, who probably will not long be permitted to live, as he is now approaching manhood, and as an infant king will answer better the purposes of the Bura Gohaing, who is in full possession of power, and is still in the vigour of understanding. His government, however, is not without great difficulties, and in a conspiracy, that happened about the year 1802 or 1803, he was under the necessity of putting to death about 500 persons of some rank, among whom was a brother of his own wife. Although the execution was performed with the cruelties usual among the Asamese, and several were put to death by the application of burning hoes, the minds of the people have not been quieted, and they seem ripe for insurrection.

Having thus given such historical matters as have come to my knowledge, I shall proceed to mention the principal persons and officers of the kingdom, in doing which I shall have occasion to detail most of the information concerning its topography that I have received. The accompanying map, drawn by one of my informants, will explain the situation of the places.

The persons descended from Rudho Singho by legitimate marriage, and entitled to continue the succession, are called Tungkhungiva; and all these have a right to succeed to the royal dignity, except such as have on their body some blemish or mark, whether from disease or accident, the scar either of an honourable wound, or of the small pox, being equally a complete bar to the royal dignity. In order probably to prevent the dangers of a disputed succession, it was the maxim of the family to mark every youth that was not intended for being the presumptive heir, so soon as he approached manhood, by a wound on some conspicuous part, such as the nose or ear. This did not prevent him from being considered as a prince, he was called Gohaing Deo, and his children, if without blemish, had a right to succession; although, so far as I can learn, the son of a person who was marked, has never yet succeeded. As a farther precaution all the princes, not sons of the reigning king, and their families were confined on a hill called Tejinamrup, to which there are three ascents, and three strong guards, Chaudang, Dolakakuriya, and Kukurachoya. This hill is situated among forests, about two days journey south east from Gorgango. The number of princes

confined has of late decreased, many having escaped to other countries, and having there had children, which will no doubt tend to hasten the overthrow of the dynasty. Wherever the usual law of the country does not exclusively give the succession to estates and honours to one son, it becomes impossible to secure the right of royal accession undisturbed, even by the most rigorous precautions, such as the Asamese have adopted.

The kings formerly lived at Gorgango, but Sib Singho removed the seat of government to Ronggopoor Nogor (the city the abode of pleasure), which is situated on the Dikho river, that falls into the south side of the Brohmoputro about three hours journey south from the Dihing or southern branch of the Brohmoputro river. Ronggopoor was a large town, and was very probably the place so named, where Bhogodotto had his country residence, although it is not improbable, but that this prince may have had two Ronggopoors, one to the east, and one to the west of his capital, which was at Gohati. The royal palace was surrounded by a wall of brick about three cubits thick and 3½ cubits high. The house in which the throne stood (Changgor) was thatched; but was supported by sal beams, and its walls were constructed of bamboo mats. In the same enclosure was a building of brick (Ronggopoor), in which the Raja sat to view public shows. There was also a small temple composed entirely of copper. In this, as is supposed, the God Chung was kept; but the whole worship of that deity is veiled in the most profound mystery.

Since the disturbances in the reign of Gaurinath, the royal residence has been removed to Jorhat, about 20 miles west from Ronggopoor. It stands on both sides of the Dichoi river (Dessoye Wood), which comes from the mountains on the southern frontier. According to Mr. Wood this river enters the Brohmoputro in lat. 26° 48′ north, and in long. 94° 5′ 41″ east from Greenwich. No buildings of brick have been erected, nor is any brick house permitted to a subject.

The kings and nobles live in thatched huts with walls of bamboo mats, supported by sal posts, and built after the fashion of Bengal with arched ridges and mud floors. Each apartment is a separate hut. The king has some gold and silver vessels, and some glass ware and rich furniture, that has been sent as presents by the government of Bengal.

Where the chief nobles sit in their own houses, a heap of earth is raised, and this is covered with mats and cloth. If any person highly respected comes to visit him, the noble orders a blanket for a seat; but in general all his guests sit on the bare ground, as there is no furniture in the hut, where company is received; but very great persons have bedsteads and curtains. Persons of lower rank, who attempted to imitate their superiors in the use of such luxuries, would be severely punished. In courts of justice the judge sits on a low wooden stool, all other persons are seated on the bare ground, as if in the royal presence.

The coronation, or rather enthronement of the king, is performed with much ceremony. The Raja, mounted on a male elephant, and accompanied by his principal wife (Boro Kumari) riding on a female, proceeds to plant a tree (*Ficus religiosa*) on the hill Chorai Khorong, where his ancestor Khuntai first appeared on earth. By the way he takes up the young tree, and pays the proprietor whatever price he chooses to demand. In performing this ceremony, the God Chung is suspended round his neck, he is girt with the sword Kyangdang, he carries in his turban the feathers of the sacred bird Deokukura (*Pavo bicalcaratus*), and he is accompanied by all the principal officers of the kingdom, by a great part of the army, and by a vast multitude of the people.

Having planted the tree, the Raja and his followers descend to three huts, that have been erected for the purpose, and which are called Patghor, Holongghor, and Singgorighor. The Raja and his queen first enter the Patghor, where some water is poured on them from a shell called Dokhyinaborto Songkho, the mouth of which is turned the way contrary to that of the shell, which is usually sounded by the Hindus, in order to attract a little notice from the Gods.

The two royal persons then enter the Holongghor, and sit on a stage made of bamboos, under which is placed one of each species of animal that can be procured, such as a man, an elephant, a horse, a cow, a deer, a hog, a fowl, a duck, a snake, an insect, a fish, &c. The water from nine tirthos, or holy places, is poured over the king and the queen, and falls on the animals.

The water of each holy place is kept in a golden vessel,

and the plants called Sorbaushodhi, and Mohaushodhi have been infused in it.

The royal persons having been bathed, the Raja replaces the feathers in the turban, and advances with his queen to the Singgorighor, having in his hand the sword Hyangdang; and with this, before he enters, he kills a buffalo. The original custom was to kill a man, a criminal having been selected for the purpose; but since the time of Rudho Singho a buffalo has been substituted. The Raja then enters the Singgorighor, and ascends a throne (Singhason) of gold, consisting of seven stages. Having been seated, the queen and the three chief persons of the kingdom, make many presents of gold and jewels, and then lay their hands on the four feet of the throne. These nobles then walk seven times round the sovereign, who orders money to be coined, and gives some presents to the Deodhaing, and to the Brahman who is his spiritual guide. He also orders gratuities (Siropa) to be given to all the principal officers, and to religious mendicants, and some days' provisions are distributed to the multitude who have assembled to see the show. The Raja and his queen then dine with all the Asamese of high rank. Then all the tributary Rajas, landlords, and inferior officers are introduced, and make presents, which occupies a whole month. In all these ceremonies the Chiring Phukon presides, and regulates every thing according to the ancient customs of the kingdom.

There are three great councillors of state, called Gohaing, who have by law no authority to issue orders, but whose duty it is to give advice to the king, when he chooses to require their assistance. Each receives a certain number of men to work for him, and no officer of government is allowed to possess any jurisdiction over these, so that their whole management and superintendence is left with their immediate master, except when the king personally requires their assistance, which he sometimes, but rarely does. These dignified offices are in the hereditary possession of three great families; but the king may appoint any member of these families that he pleases to hold the office, and he may change them at pleasure. The persons holding the office always live at court. The title Gohaing seems to be the highest in the country, and as I have said, is that given to the princes of

the blood royal, who annex to it Deo or Lord. The latter is a Hindu word, but Gohaing is probably an Asamese term.

The Boropatro Gohaing is the highest in rank, and is descended from an illegitimate son of one of the kings. He is allowed 6000 men (Payiks) in constant attendance.

The Boro Gohaing is the second in rank, and is allowed 4000 men. He is descended from one of the Danggoryas who accompanied Khuntai.

The Bura Gohaing is descended from the other Danggoriya, and has legally the same allowance; but the present occupant is in fact the actual sovereign of the country.

The Boro Boruya, or great secretary, is the fourth great officer of state, and in fact he ought to be the prime minister, to whom, of right, the whole executive power, civil and military, is intrusted, and to whose court there is an appeal in all cases, except where the servants of the three great Gohaings are concerned. He must be chosen from among the four families called Duyara, Dihingga, Lahon, and Sondiki. He is only allowed 100 servants, but he has fees on all commissions, and on all cases that come before his court. The present Boruya has been totally deprived of power, and his deputies act under the orders of the Bura Gohaing.

The inferior officers of state at the capital are as follows:— There are six persons called Choruya Phukons, and in general it may be observed, that Phukon is the title next in dignity to that of Gohaing. Each of these six has a separate title, and the whole form the council of the Boro Boruya, although they have also other duties.

1. Naoyaiche, who is allowed 1000 servants with whom he mans the royal boats. 2. Dohikya; 3. Bhitrail; 4. Naiya; 5. Deka; 6. Naisoti; each of these is allowed 20 servants, and their duty seems to be that of purveyors, to procure whatever the king wants. The Porbotya Phukon is a Brahman, manages the affairs of one of the queens, and is allowed a secretary or Boruya. The Raydenggya Phukon is an Asamese, and manages the affairs of another queen. He also also is allowed a secretary. The Raja's mother has two officers, the Khonggiya Phukon, and the Khonggiya Boruya; both are Brahmans, and the former is allowed a secretary. The Jolbhari Phukon is a Brahman, and has the charge of

all the servants, that the Raja employs in the Hindu temples. These amount to 1000.

The Tambuli Phukon is also a Brahman, and has the care of the Raja's garden, in which betle-leaf is the chief article of cultivation. The Naosalya Phukon is allowed 1000 men for building the royal boats. The Chholadhora Phukon has the charge of all the Raja's effects. The Chiring Phukon is the master of ceremonies, and has charge of the Deo Dhaings, or priests of the old religion. The Deulya Phukon is a Brahman, who has the charge of repairing and preserving the Hindu temples. The Khargharіya Phukon has the charge of making gunpowder. The Nek Phukon, and the Dihingga Phukon; these have the charge of the king's messengers. All these Phukons, except such as I have mentioned as being Brahmans, must be Asamese legitimately descended from some of the persons, who accompanied Khuntai, and who are called Hatimuriyas.

Boruya seems to be the title next in dignity to Phukon. Of these there are many. The Bhandari Boruya is the king's private treasurer, and is allowed an assistant called Kayastha Bhandari. The Duliya Boruya has the charge of the Raja's palanquins and bearers. The Chaudanggiya Boruya has the superintendency of public executions. The Dolakakuriya Boruya is the chief of the footmen. The Khanikar Boruya is the superintendent of artificers. The Sonadhar Doloyi is mint-master and chief jeweller. The Majumdar Boruya is private secretary, and letter writer to the king, and is allowed four Changkoyatis or assistants. The Bej Boruya is the king's physician. The Changmai Boruya has the superintendency of the royal table. Hati Boruya, the master of elephants, has about 125 of these animals. The Ghora Boruya, or master of horse, has only 50 horses. The Helui Dhari Boruya has charge of the arms, or arsenal. The Devighor Boruya has charge of a private chapel.

The king has 12 Rajkhaoyas, who are under the orders of the Bara Boruya, and are officers of considerable importance, each being supposed to command 3000 men. They attend the court of justice, and are employed as umpires to settle disputes, and to superintend any public work for the king.

There are also attendant on this prince some persons called

Vairagis and Kotokis. The former are sent on messages to a distance; the latter seem to be a kind of interpreters. The kings seldom choose to communicate the most important orders in writing, and the dismissal of a Gohaing, or of a governor of Kamrup, is merely signified to him by a verbal message; but it is communicated by three officers, a Kotoki, a Bora, and a Takla, all persons of low rank. At Jorhat are 300 soldiers from the west of India, and 800 native troops, who are levied indiscriminately from all castes. The whole officers are from the west of India; but have married in Asam, and have had lands allotted for their support. The whole are under the command of a Captain Gohaing. Each company of 100 men is commanded by one Subadar, one Jumadar, six Havildars, and one adjutant.

When I have said, that the king grants a certain number of men to such or such an officer, the following must be understood to be the meaning. By far the greater part of the land in Asam is granted to persons called Payiks, each of whom is held bound to work four months in the year without wages or food, either for the king, or for whatever person the royal pleasure directs. These people either work for their lord, in whatever art they are skilled, or pay him a composition, which is regulated by custom; but is very rarely accepted. As each man works only four months in the year, so to complete the constant attendance of one man, three persons are required, and are therefore called a full Payik. It is said, before the country was depopulated by the late disturbances, that the men were only required to work on the royal account for three months in the year, and of course that then four men were called a complete Payik. The men for every complete Payik are allowed 12 purus of land free of rent. The puru being 150 cubits square, the land allotted for paying the constant attendance of one man is very near 14 acres, which the men who are not on service, and their families cultivate. I am told that on one considerable estate, at least, the number of persons, young and old, for each Payik amount to from 12 to 14.

The Payiks are placed under four ranks of officers, who, according to their respective authority, are supposed to command 1000, 100, 20, and 10 men; but these numbers, and the numbers said to be granted to such or such officers, I

am informed, are merely nominal, especially since the disturbances; so that the Hatimuriya, or commander of 1000, has sometimes in fact, not more than 500. All these officers are allowed lands free of rent, which are cultivated by that proportion of the Payiks, that is allowed to work on their account, and each receives presents from the men and officers that are subordinate to his authority. The whole of the Payiks, I believe, may under these officers be compelled to take the field; but this is seldom exacted, for they have become a mere rabble, without courage, discipline or arms. There are two manners in which the king derives an advantage from these Payiks.

He grants a part of them to his officers for their maintenance, and for the support of their dignity, so that there is no issue from the treasury for the pay of any officer, nor indeed to any person except the foreign soldiers, merchants, and mendicants. The officer either accepts of the composition, or employs his Payits to cultivate the farms (Khat), which supply his family with provisions, to build his houses, to make and man his boats, and to make his furniture and clothing, so that his outlay of money is very trifling. He also receives presents from all those under his authority, and is vested with the charge of the police, the punishment of slight offences, and the settling of petty suits in all the lands (Gangs), which his servants occupy. Each of these branches of authority is lucrative, although a considerable proportion, where the number of servants is great, goes to subordinates.

The king, however, employs a vast number of men to work in his farms, gardens, fisheries, mines, arsenals, and manufactories, and to man and construct his vessels, who all labour without any expense to the treasury. The officers whom he employs to superintend these works, usually receive a commission of 5 per cent; that is, allowed to employ on their own business every twentieth man, and they are besides allowed the whole of the profits from presents, from the care of the police, and from the administration of justice, in the lands occupied by their subordinates.

These are the officers and persons employed near the king. Only it must be observed, that each principal officer has a Doyalya or deputy. The central of the three chief provinces

into which the kingdom is divided, and which constitutes Asam proper, ought by the constitution to be under the immediate government of the Bara Boruya, or chief secretary; but its affairs are now managed by his deputy under the controul of the Bura Gohaing.

There are few or no sub-divivisions in Asam proper, except into Gangs or manors. Each of the above-mentioned officers receives a certain number of Gangs, to enable him to accommodate the people (Payiks) which are placed under his authority. The only hereditary estates are as follows:—1. Charingga. 2. Tipomiya. 3. Namrup. These three small territories have always been held by some collateral branch of the royal family, and most commonly by the descendants of Kana. They are all in the immediate vicinity of the hill Tejinamrup, where the princes not destined for the succession should be confined. 4. A very considerable estate called Doyang, which reaches to the south-west within 10 or 12 miles of the capital, and belongs to the family of the present governor of Kamrup (Bara Phukon), who sends a fixed number of men to work for the king, and disposes of the remainder as he pleases. 5. Bacha east from Doyang is a small estate on a similar footing, which belongs to one of the Rajkhaoyas or commanders of 3000 men. 6. Chutiyo Kumar is a similar estate, held by a family of Kolitas. It is on the north side of the Brohmoputro.

I shall now proceed to mention the other jurisdictions of the kingdom, and the officers immediately dependent on the crown. The most important is the province of Kamrup, the greater part of which was wrested from the Moslems early in the reign of Aurungzebe. The chief officer has only the title of Phukon; but his rank is considered as next to that of the Boro Boruya, and he must be selected from the same four families, that are entitled to hold that office. The reason of his being called only Phukon, while officers of inferior dignity are called Gohaings, would appear to be, that, until the conquest of Gohati, this officer seems only to have governed the western end of the island, included between the Brohmoputro and Kolong rivers, and even this jurisdiction would seem to have been curtailed by the power of the great military officers stationed in that quarter. He now has not only the management of all the affairs of his extensive province; but is usually

entrusted with transacting all the intercourse with the government of Bengal; but he is not permitted to do anything of importance without the advice and consent of his council, which consists of six Phukons, who assemble in the Dupduyar or council house in Gohati, where the governor resides. The city of Gohati is a very poor place; but it was formerly the capital of all Kamrup, and according to Mr. Wood is placed in 26° 9′ N., and about 70 miles east from Goyalpara. The greatest portion of the lands of the Asamese province of Kamrup has been granted to Payiks for service, and the management of these has been given to the different officers either for their support, or to enable them to perform certain works for the king.

A considerable proportion of the land, however, has been granted to different Rajas, whose dignities are hereditary in certain families; but the king may appoint any person of the family to be Raja, may change the person at pleasure, and appoint another individual of the family in his stead.

Other lands pay a rent in money, and their administration is committed to Zemindars, as under the Mogul princes. Other lands have been appropriated to pious purposes, and have been granted to various temples, and to Brahmans, or other religious men. Finally, other lands which chiefly occupy both banks of the river near Gohati, are reserved to be cultivated on account of the king.

The officers of Kamrup, besides the governor, are as follows:—six Phukons, who constitute the provincial council. 1. The Pani Phukon superintends 6000 Payiks, who are constantly employed cultivating land, in fishing, and in various manufactures, on the king's account. Under him is employed an accountant called Takla Bora Mojumdar. He resides on the north bank of the Brohmoputro. 2. The Daka Phukon superintends 4000 Payiks, employed in the same manner; but is held to be guided by the instructions of the Pani Phukon. He resides about two or three miles higher up than his superior. 3 and 4. The Dihingga and Nek Phukons are the immediate assistants of the Boro Phukon. 5 and 6. The two Chheutya Phukons are subordinate to the former. 12. Rajkhaoyas, who are always in attendance at the court of justice (Boro Choruya), ready to be employed as umpires to settle disputes.

The Bujur Boruya is the collector of revenue, for the whole land of Kamrup, that has not been granted to Rajas, or for pious purposes. He is under the orders and inspection of the governor of the province; but cannot be dismissed from his office without an order from the king. The Boro Kayet is the collector's accountant. Boldi Singho, a native of the west of India, is commander (Subadar) of the regular troops, and instructs them in European tactics. The governor has six companies, and the Pani Phukon has two. Each company contains from 60 to 100 men of different countries and castes. About 100 are from the west of India, and are paid entirely in money. The natives receive 2 rs. a month for subsistence, and land sufficient to support their families.

The Rajas of Kamrup seem to remain nearly on the same footing as during the Mogul government. They are the original petty chiefs of the country, each of whom possesses a certain territory, which is assessed to furnish a certain number of Payiks. The Raja either sends the men to work on the king's account, or remits the commutation money. No other persons, who holds lands for service, reside on the estates of the Rajas, who may cultivate what is not necessary for the support of the Payiks, in whatever manner they please. The Rajas possess every sort of jurisdiction, except the power of very severe, or of capital punishment; and in case of war should take the field at the head of their Payiks. The Rajas are as follows.

1. Baraduyar. The Raja is a Garo, and lives at Bhogpoor, two days' journey south-west from Gohati. It is close to the mountains, inhabited by independent Garos; but these consider the Baraduyar Raja as their chief. It is for his low lands only, that he pays tribute to Asam. In his territory is a market-place, named Kukuriya, to which the independent Garos bring salt, that they purchase at Rajhat in Jaintiya, and at Laur, in the district of Srihatta (Sylhet R). The road from Laur, as I was informed by a Brahman, who had come by it, passes through the territory of a Garo chief, named Koiram, who borders on Susanggo. West from Koiram is the territory of Ganeswar Raja, a nephew of the Raja of Koroyivari. 2. Bholagram is situated east from Boroduyar. The Raja is a Mech. 3. Mairapoor is situated between Bholagram and Baraduyar. 4. Lukiduyar. This ter-

ritory lies west from Gohati, on the Kailasi river, and is larger than that of any of the former Rajas. It borders on the independent Garos, and nowhere extends to the Brohmoputro. When Mr. Wood accompanied Captain Welsh, and made his valuable survey of that country, this Raja seems to have usurped Chamoriya Pergunah. He is of a Garo family; but has been converted by the Brahmans, and in imitation of his sovereign receives spiritual instruction from the sacred order. He resides at Luki on the side of the Kailasi. 5. Pantan. 6. Bon-gram. These two chiefs are of the same family with the Raja of Lukiduyar, and their territories, which are very petty, are adjacent to his on the west, towards the frontier of Bengal. 7. Vagaduyar is a small territory south from Pantan. Its chief also is a Garo; but he adheres to the customs of his ancestors.

8. Beltolya is of the same family with the Raja of Dorong: that is he is a Koch, claims a descent from the God Sib, and is in fact descended of Raja Sukladhwaj, who was sovereign of the country. On this account he is much respected. He lives at Beltoli (Belletollah, Wood), a few miles east and south from Gohati; but when the country was in confusion, and when Mr. Wood made the survey, he would appear to have retired into a strong hold at some little distance farther from the Mahamaris. 9. Dumuriya (Demooroo, Wood) lives beyond Beltoli, towards the Garo mountains. In fact he is a Garo chief, and the present occupant is supposed to know many powerful incantations, by which he can kill his enemies, or at least render them foolish. On this account he is very much respected, and the governor of the province carefully avoids giving him any manner of offence. I am assured, that neither of these two Rajas possess any territory adjacent to the Brohmoputro; but it would appear, that when Mr. Wood made his survey, each possessed a small portion of its bank. This was probably an usurpation, owing to the confusion of the times.

10. The Raniduyar Raja in the confusion of the Mahamaris insurrection seems to have seized on the country immediately west of Gohati, but in fact his real country is south from that town, at the foot of the Garo mountains, and his residence is among the hills. It is probably at Noghurreah. The Pamohee of Mr. Wood is said to be a market, where the

Garos come to deal with this chief. He is a Garo by birth; but has adopted the worship of Vishnu. An intelligent person, who had been in his service, informed me, that the Raja is bound to furnish constantly to the king 621 Payiks or men, and makes presents annually to the value of about 5000 rs. He ought also, with his countrymen the Garos, to assist in the king's wars. The Raja allows each Payik two ploughs of land, and on these there may be from 12 to 14 people, young and old. One of these is always on service, and no commutation is received. There are only about 2000 ploughs in the whole country; so that the Raja lets 758 to enable him to discharge the 5000 rs., which he makes in presents. His only profit, therefore, is what he receives in presents, and in the management of the police. His principal wealth is derived from his connection with the Nuniya Garos, that frequent his market. They pay him no duties; but, on a certain day every year, he invites all the chiefs and free men of that nation. From 5 to 6000 usually attend, and are feasted. Every one brings a present in cotton or other commodity, which sells for about 4 rs.; so that, after defraying the expense of a feast, the Raja has a a profit of about 15,000 rs. The whole of these Garos are willing to assist in war; but when in the field the Raja must give them subsistence. The Garos being more warlike than the present Asamese, the Mahamaris gave the Rani Raja no sort of molestation. After the overthrow of these insurgents, the Governor came with six companies to demand some extraordinary exaction; but he was opposed by 2000 farmers, and 3000 Garos, and an amicable adjustment took place, by which every thing was placed on the former footing.

11. These are all on the south side of the Brohmoputro. On the north side, the only Raja is Dorong, who is by far the most considerable, and most respected. In Asam he is called a Koch; the title of Rajbongsi not being acknowledged. He supplies the king with 6000 men, and no commutation is accepted. The family has divided into two branches, the representative of each of which has 3000 Payiks for his own use, so that the country, besides free land, is estimated at 12,000 farms of a little less than 14 acres each.

The best informed persons, whom I consulted, knew nothing specific concerning the Rajas of Myungh, Koleetah, Bogrut-

teah, Ogooreah, or Goorookeah, whom Mr. Wood found on the island, which lies between the Brohmoputro and Kolong river. The two first are said to be very petty chiefs, who live south from Gohati, and possess a village each. It is probable, that the others are persons of a similar description, who in the confusion of the times had assumed some degree of consequence, and usurped a power to which they were not entitled, and which was instantly disolved by the vigour of the Buro Gohaing.

The Pergunahs of Kamrup, that had been reduced to the common system of Mogul finance, remain in the same state under the government of Asam. Each Pergunah is let for from one to five years to a Chaudhuri, who agrees to pay a certain rent, one-half in money and one-half in goods, and whose office is in no sort hereditary. He lets all the lands that are not given to Payiks for service, and that have not been granted for pious purposes. His profit ought to arise from the difference between the rent, which he collects, and the revenue that he pays to the collector; but he receives presents not only from the tenants, but from the Payiks, that live on the Pergunah. He also acts as an officer of police, and it is usually alleged, that the Chaudhuris take money to allow rogues to escape. They have no legal authority to inflict any kind of punishment, nor to employ any armed men. Over every four or five manors (Gangs), the Chaudhuri appoints a Taalokdar, who is paid in land. In each manor he also appoints a chief (Thakuri) to collect the rent, and the Thakuri is assisted by a messenger named Tarui. Both are paid in land. It is supposed, that the Chaudhuris, who are on the same footing, with what the Zemindars of Bengal were before the new regulations, do not give government more than two-fifths of what they collect. The revenue of the assessed lands in Kamrup, which reaches the royal treasury, amounts to 32,000 rs. a year.

The Pergunahs on the north side of the Brohmoputro, beginning at the Company's frontier, and going east, are as follows:—1. Bansi. 2. Boronogor. 3. Borobhag. 4. Bojani. 5. Boro Khyotri. 6. Chhota Khyotri. 7. Kongor bhag. 8. Purbopar. 9. Poschimpar. 10. Bongsor. 11. Mohul. 12. Kachhari-Mohul. 13. Pati-Dorong. The Pergunahs on the south side of the Brohmoputro, beginning at

Gohati, and extending to west, are—1. Chhoyani. 2. Baronti. 3. Chamuriya. 4. Nogorbera. The governor has granted to one of his Rajkhaoyas a considerable territory called Ghiladhari, which lies between Dorong and the eastern boundary of his government.

Next to Kamrup, the government of Sodiya is the most important charge in the kingdom, and its governor is called Sodiya Khaoya Gohaing. This country extends along both sides of the Brohmoputro from the boundary of Asam proper to the extremity of the kingdom. The governor may be appointed from any descendant of the persons who accompanied Khuntai. He resides at Sodiya, near Kundilnogor, where the god Krishno is said to have fought with a certain Rukkmoraja. Sodiya is reckoned six days' journey east from Jorhat. I have learned very little concerning this province, nor concerning the manner in which it is governed.

The following governments seem to have been established as military stations to protect the frontier. The Morongkhaoya Gohaing governs a small district, south from Jorhat, near the hills. This person must be of the same family with the Bura Gohaing. He has 1000 Payiks or soldiers, and seems to be stationed in order to protect the frontier towards Khamti.

The Solalbor Gohaing governs another small territory, including the east end of the island between the Brohmoputro and Kolong rivers, and resides at Koliyabor. He also manages about a fourth part of the territory called Charidwar, collects the royal revenue, and administers justice. His force, stationed at Koliyabor, seems intended to check the conduct of the Bhoteas, Miris and Dophlas, when these mountaineers collect their shares of the revenue of Charidwar. A few of his Payiks reside in this territory, but the greater part occupy the east end of the island near Koliyabor. This officer must be selected from the family of Boro Gohaing.

The Kajolimukha Gohaing has 1000 Payiks, and some guns, and lives at Kajolichauki in the west end of the same island, and lands are allotted to his people in that vicinity. The object of this force seems to be to guard against the encroachments of the Kachharis and Jaintiyas. Although surrounded by the territory, that is placed under the Go-

vernor of Gohati, and stationed near that place, both he and his people are entirely independent of that officer.

The Jagil Gohaing lives on the Kolong, and is just such another military officer as the Kajoli Gohaing. He is equally independent of the governor of Kamrup, and his object is to guard against the Kachharis. These two Gohaings may be appointed from any family of the Hatimuriyas. Dhing Duyar, situated on the same island, and lately made independent of the government of Kamrup, is a military station, established also as a check against the Kachharis. It is under the government of a Raja.

Charidwar is a large territory under a kind of government, which, I presume, must be very disagreeable for the subject. It occupies the whole northern bank of the river, from the eastern boundary of the province of Kamrup to Tikli Potarmukh, where the Brohmoputro divides into two branches, to form the great island called Majuli, a distance said to be about thirteen days journey by land in length. The district is also said to be in general about $1\frac{1}{2}$ days journey in width, although in some parts its width is not more than one day's journey. The day's journey is said to be from 10 to 12 coss, or from 20 to 24 miles. The king of Asam possesses the right of administering justice, and of levying from each plough 1 rupee in money, and a piece of Muga silk cloth, 8 cubits long, and 2 cubits wide, worth from 16 to 20 anas. Three mountain chiefs have each a right to levy a certain sum from each plough; and for this purpose each sends a body of armed men, who in the cool season go through the country, live at free quarters, and plunder those who do not pay the customary dues. These three chiefs govern the Kampo Bhoteas, who occupy the highest ridges of the northern mountains in the quarter; the Miris or Michimis, who occupy the lower hills and some of the plain towards Charidwar; and the Dophlas, who occupy the lower hills and plain adjacent to the eastern parts of the same territory. It must indeed be observed, that the present territory of Asam no where reaches to the northern mountains, and that the Dev' Raja, or prince of Bhotan, has taken possession of all the territory adjacent to the hills, which are west from the Miris. This I know is a recent usurpation, and there is great reason to believe, that the Kampo, Bhoteas, Miris, and

Dolas were subject to Asam; for in the account given of that country in the Asiatick Researches it is mentioned, that the northern mountains belonged to it, and produced musk and horses, which are only the produce of the highest parts. These three countries have not only been able to reject the authority of the king, but levy a share of the revenue from all the low lands on the northern side of the river.

The Kampo Bhoteas resemble in their manners the other tribes of that people, which is spread over the high lands between Kashmir and China. The Miri or Michimi, and Dophlas are said to retain the fierce and warlike spirit of the ancient Asamese, indulge their appetites in eating unclean food, as much as the impure nations of China and Europe, and adhere to their old customs altogether rejecting the instructions of the sacred order of the Hindus, and what is called the purity of its law. [*In order that the Assamese country may be better known, I insert here Dr. Wade's descriptive geography—from papers deposited by the late Sir John Malcolm in the library at the East India House in* 1827. *I have also in my possession a large MS. vol. containing a trauslation of an original History of Assam—which was transmitted by Dr. Wade to Lieutenant-Colonel Kirkpatrick* (*Mil. Sec. to the Marquess Wellesley*), *on the* 20*th March*, 1800. *The MS. is too voluminous for insertion in this Work.*—Ed.]

CHAPTER II.

GEOGRAPHICAL SKETCH OF ASSAM IN TWO PARTS. FIRST PART CONTAINS THE DIVISIONS OF ASAM INTO, 1. OUTERPARH. 2. DECANPARH. AND 3. MAJULI OR GREAT ISLAND. SECOND PART. CONTAINS THE RIVERS FLOWING FROM THE 1. NORTHERN MOUNTAINS. 2. SOUTHERN MOUNTAINS. 3. THE BERHAMPOOTER AND ITS BRANCHES.

[*The spelling of native names differs materially in Dr. Wade's MSS. from that of Dr. Buchanan, but to prevent mistake no alteration has been made in Dr. Wade's writing.*]

The kingdom of Assam * is about seven hundred miles in length, and from sixty to eighty in breadth, in a few places however of upper Assam where the mountainous confines recede farthest, the breadth greatly exceeds the proportion,

Note by Dr. Wade.—The jealous spirit of the Chinese government, accompanied the conquerors of Assam, who have now retained possession of that country, during a period of one thousand years; and must have emigrated originally from the confines of the former kingdom; strangers of every description and country, were scrupulously denied admission into Assam, which does not appear to have been visited even, by the indefatigable footsteps of the missionary.

It is on record that two Europeans have obtained access into the kingdom, one at an early period, who attended the Mogul army, was taken prisoner and conducted to the capital, and afterwards liberated. There is reason to suppose he was a native of Holland, and has published some account of his involuntary travels to the court of the Monarch. The second traveller was a Frenchman whose name will not easily be erased from the memory of many gentlemen of property in Bengal. Chevalier, who at a later period obtained the government of Chandernagore, embarked a considerable property it is said at Dacca on a fleet of boats, and proceeded to the confines of Assam. Permission was obtained from court, and he advanced with his fleet as far as the Capital, Rongpoor Gurgown, under an escort which deprived him of all intercourse with the natives; and confined his personal observations within the limits of his barge. At length he obtained his liberty by a stratagem. He has left some information relative to the Geography of the country; or, more probably, of the banks of the river which lay in his course.

From such sources the Geography of Assam could not receive much improvement. The few hints which Major Rennell seems to have obtained from the conversation of the notes of Chevalier, are marked by such obvious errors, that we cannot regret his information from this quarter, has not proved more copious.

The Persian tract, published and probably translated by Mr. Vanzittart contains a few remarks on the divisions of the country, which are accurate though as usual, involved in much hyperbolical description.

Major Rennell has undoubtedly made the best use of his materials, but

and it will be within a very moderate calculation to consider the surface as containing about sixty thousand square miles; from this computation may be deducted the numerous rivers which every where intersect the country.

I shall not offer a vague conjecture on the sum of this deduction, but it will not be exaggeration, to say that the remainder exhibits a highly fertile soil throughout, for even the great number of hills which are interspersed in every part of Assam are susceptible of cultivation, and increase considerably the superficies of the country fit for culture.

From this computation of square miles are excluded all the dependencies and conquered countries on or beyond the mountainous limits which surround Assam in every direction, as well as several provinces of eastern Bengal, which formerly acknowledged their subjection to the Assamese government. Assam is a valley; it extends between the parallel of 25. 45 and 27. 30 degrees of north latitude, and from 90. 35 to between 98 or 99 degrees of east longitude. This extent to the Eastward beyond the capital Ghurgong is of course conjec-

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little was in his power; his superior talents, his opportunities and his information have not concurred to give any degree of perfection to the geography of the country.

Mr. Wood of the Corps of Engineers an attentive and intelligent gentleman, who accompanied the deputation in the capacity of surveyor, has presented government, with the only correct map of the course of the Berhampooter (Brahmapootra), and of such parts of the country as lay within the limits of his survey, as far as the capital of Rungpoor-Gurgown.—See p. 626.

At the desire of the late Governor General, Lord Teignmouth, captain Colbrooke, the surveyor General obligingly favoured me with a copy of Mr. Wood's map to be prefixed to the history of the reign of Gaurinat Sing late monarch of Assam, which was transmitted to Europe for publication in the year 1796.

As far as my sources of information extend, these are the only public Documents which exist on the subject of Assam. If my personal exertions, during a residence of nearly two years, and my intercourse with the most intelligent and best informed natives, shall enable me to add something to the valuable information contained in Mr. Woods' map, I shall esteem the labour and expense (for neither has been spared) which attended my researches most amply repaid.

Exclusively attached until the period in question, to the study and the practice of my profession, I had not acquired the requisite and scientific accomplishment which might have rendered my opportunities of acquiring geographical knowledge of more utility to government or to the public, yet I shall venture to hope that the general and unscientific sketch of the country contained in the following sheets will not prove entirely unexceptionable when it is considered that no Europeans have ever explored or probably ever will explore the provinces of Assam, with the consent of the government of that country.

tural; for it was not my fortune to meet with a single native who had travelled to the utmost limits of Assam in that quarter. The kingdom is separated by the great stream of the Brahmaputra into three grand divisions called Outerkole or Outerparh Dukankoli or Dukanparh and the Majulee or great island.

The first denotes the provinces lying on the north side of the Berhampooter, the second, those on the south. The Majulee is a large island in the middle. It is also divided into upper and lower Assam; the first includes the country above Coliaburh where the river diverges into two considerable streams as far as the mountainous confines to the north and south. This division included the whole of Assam at an earlier period, but the lower provinces to the westward having been afterwards annexed by conquest to the dominions of the Swurge Deo, became a separate government under an officer entitled Burro Fokun with the powers of Viceroy.

The destination of Outrecole and Deccancole were previous to the period in question applicable only to upper Assam, and the more learned among the natives affect to confine those appellations even now to the eastern provinces only. From the confines of Bengal or Bisne, at the Khondor Chokey the valley as well as the river and the mountains preserve a north eastern direction to a considerable distance and decline to the east by north or east-north-east in the upper provinces.

Assam is bounded on the south-west by Bengal and Bisne. On the north by the successive ranges of mountains of Bootan, Anka, Duffala, and Miree; on the south by the Garroo mountains which rise to a greater height in proportion to their progress eastward, and exchange the name of Garroo, for that of Naga above Coliaburh. The valley is divided throughout its whole length by the Berhampooter, into nearly equal parts. The kingdom of Assam, where it is entered from Bengal commences on the north of the Berhampooter, at the Khondor Chokey, nearly opposite to the picturesque estate of the late Mr. Ransh at Goalpara, and at Nagrabaree hill on the south,

The great and famous province of Camroop, Camprist, or Camaroopa which formerly gave its name to an extensive kingdom, of which, Rungametee seems to have been the

capital, extends from the Khondor Chokey in Outercole on the banks of the Berhampooter to the province of Dehrungh. At one period the districts in the neighbourhood of Nagrabaree or Nagurboyra hill were also included in Camroop. Nagurboyra became the western limit of Assam. On the southern bank of the Berhampooter, when the armies of Assam were driven from the vicinity of the Currutia river, which formed the ancient boundaries towards Bengal. These limits will give an high idea of the great extent of the former kingdom, which reaches to Lolbazar in the neighbourhood of Rungpoor and included Tipora or Tripoora with all the intervening provinces. Goalpara however and the Khondor Chokey ought to have been the natural boundaries, for they are in reality the limits of a new and different climate.

Camroop, on the west or towards Bengal is bounded by the Manaha river; on the north by Bootan; on the east by the Burhmuddee, which separates it from Dehrungh; and on the south by the Berhampooter. Formerly Camroop included Dehrungh, and all the provinces west of Kajullimook in Decancole on the southern division. It is intersected in various directions by rivers flowing from the mountains, and by branches of the Berhampooter, which are all navigable for boats of any size in the season of inundation, viz. Seirsa, Bolorlia, Chaulkoa, Bhooradoia rivers.

These arise in the northern mountains flow through Camroop, and join the Manaha. During the inundations the navigation is very convenient through these smaller streams, when the Berhampooter is an irresistible torrent. Looitch is the name of one of these rivers in the maps, but it is merely another appellation for the Berhampooter at this part of the country, and of a large branch of the same river above Koliabur. The breadth of the province from the banks of the Berhampooter to the foot of the mountains is in general about forty miles; its length from the Khondor Chokey to the Burronuddee is nearly one hundred.

The principal Purgunneh of Camroop is Burrabaug, of which Cotta is the chief town. At present there are not any places of force in Camroop, except northern Goahowtee, which is not considered a part of that province. A military causeway extends from Coos Bayhor to the north of this and other districts to the utmost limits of Assam. It served to

form the southern boundaries of the Bootan dominions. In most places it is now in a state of decay. The Bootia at present possess about five miles in breadth of the valley from the foot of the mountains through the whole extent of Camroop and Dehrungh. On the southern side of the Berhampooter, between Goalpara and Nagurboyra lays Bisne. This part of the country is noticed with some degree of accuracy in Rennell's Map. The Garroo mountains close the scene to the southward, a stream flows at the foot of these which is navigable in the seasons of inundation to a considerable distance and falls into the Berhampooter above Goalpara.

The district of Summooria occupies the southern bank of the Berhampooter at Nagurboyra Hill, behind and farther to the south is the Burhdooaria Purgunnehs at the foot of the Garroo mountains. Adjoining to the Burhdooar to the eastward is the district of Nodooar, which extends easterly to the country of the Ranu rajah. The Nodooria country is divided into nine shares whose possessors are Rajahs, though at present the whole country is subject to two Princes or Rajahs. The Dooars or Dewars are passes into the lofty Garroo Mountains.

Ranigawn, or the country of the Rani Raja extends in a similar direction as far as Bogoribaree Chokey, and along the foot of the mountains to Okkooruralee causeway, which separates Ranigawn from Beltola, and runs from the lofty hills which surround Goahawtee, to the Garroo mountain called by the same title Okhoor.

Goahawtee occupies an extent of hilly country on both banks of the great stream; the hills on each side form a spacious amphitheatre, which have been equally well fortified by nature and by art. It is the capital of lower Assam, and the residence of the viceroy or Burro Fokun. The natives of upper Assam apply the title of the Goahawtee to all the hilly country in that neighbourhood, including the district of Beltola, but the Goahawtia or inhabitants of this quarter confine the appellation to the space within the five Chookees or guarded passes on the southern side, viz. 1. The Luttaril or Panichokee; 2. The Zoidewar; 3. The Dhurhum Dewar; 4. The Dewargonrila; 5. The Panroo, or Pandhoo Chokee. North Goahawtee occupies the space within the following passes through the fortified hills, viz. 1. Koneiboorukiboa;

2. Sillar Chokee; 3. Khindoorigapa or Sindoorigopa; 4. Patdewar; 5. Korai or Pani Chokee, beyond these passes to the north, runs the province of Camroop, and the district of Sikree one of the principal places in Camroop. South Goahawtee extends to Cajullimook, or to the mouth of the Cajulli river, noted as the ancient limit of the kingdom of Camprist or Camroop, which seems to have occupied all the countries on the south of the Berhampooter from Borritulla to Kapillinook; and on the northern side to have extended from the Curruttia or Corotia river in Bengal to the Dikolai river beyond Dehrung. At that early period Assam was called Khoomorprist, and extended on both sides of the Berhampooter as far as Khuddia or Suddia from these limits Cajullimook is distant to the eastward about 20 miles from the Nuttasil Chokey at Goahawtee. The interval is occupied by the Mekeer hills; and by Tattimosa mountain at the foot of which is the residence of Panbooria Rajah; Beltola does not extend to the eastward of Goahawtee, but fills the interval of valley between this fortress and the Garroo mountains.

Panbarree is a small district separated on the west from Goahawtee and Beltola by the Mekeer hills; and on the east by a range of hills which run from the banks of the river at Kajullimook towards the Garroo mountains. The plain which is nearly surrounded by those hills is about eight miles in length and six in breadth, while Beltola exceeds ten in breadth and twelve in length.

The Goba and Sonapoor districts succeed to the south-east, and lay between the Colone river, and this part of the Garroo mountains which are annexed to the Zevointa dominions, or the Gentia of Rennell's map. These districts are about 10 miles in length and five in breadth. They have Tattimora on the west, Zevointa and the Garros on the south. Dimurrooona the east, and the Colone river, the whole extent of the north to its junction with the Berhampooter. These though formerly appendages of the government of Goahawtee appear now to be under the joint dominion of the Zevointa and Dimurrooa governments. The country is interspersed with small hills. It was formerly the channel of communication with Bengal from every part of Assam through Zevointa and Sylhet, for all access by the Berhampooter was scrupulously prevented. This part of the country is elevated, and no where subject to inundation in the season of rains.

Cojulli.—The angle above the junction of the Colone with the Berhampooter is occupied by the district of Cojulli, which does not exceed six miles in length. It is bounded on the south by the Colone, on the north by the great stream, and the east and south-east by Sunna hills, which line the banks of the Berhampooter from Cojullimook. It is interspersed with hills, Kajulli formed the western limits of Assam at an earlier period. It is subject to inundation, and the villages are chiefly situated on the sides of hills.

Mayungh.—To the eastward of Cojulli at the foot of the hills lays Mayungh, under the government of a lesser Rajah; it is separated to the southward from the Colone by a range of hills; the Berhampooter and the Booraboori hills form its boundaries to the north. Part of it only is subject to inundation, it is about eight miles in length and six in breadth. To the eastward of Mayungh succeed Nogown, Littree Lowkoah, Gorokia, Dehingh, and Siliabundo. The five latter situated on or near the banks of the Berhampooter.

Nogown occupies the interval between these and the Colone river to the southward, and is bounded by Corungi on the east, it is about 20 miles in length, and probably not above 4 miles in breadth, situated on a line of high ground on either bank of the Colone. It is not affected by the inundations of the Berhampooter, or of this river, the latter however, seldom overflows its banks, from Lowgua on the Berhampooter to Nogown on the Colone; the distance is about 40 miles; these districts are not contiguous, part of Littree and Dehingh are rather to the southward of Loqua and Silabunda, and immediately border on Nogown. Beyond Mayungh or the range of hills which intervene between Mayungh, and the river in regular succession to the eastward. I have already noticed the situations of the Gorokia, Littree, Loqua and Silabanda; contiguous to the latter, in the same direction lays Coliabur. Dehingh also borders on Littree to the eastward.

Corungi forms the confines of Nogown on the east, and occupies both banks of the Colone river, like the latter. It exhibits a square of about 40 miles. On the north lays a part of Silabunda; on the south, the lofty range of Garroo mountains which obtain the appellation of Cossari in this quarter.

Coliabur is contiguous on the north-east; and the famous causeway Ranguligbur, separates it on the east from upper

Assam. The mountains here incline towards the great stream, and the interval of low country is occupied by the Ronguli-ghur rampart, which runs from the Colone near its junction with the Berhampooter, during a course of 10 miles to the southern mountains. Coliabur upon the whole may be reckoned about 100 miles from Cojullimook.

Casirunga lies to the east and south-east of Runguligbur and Namdoyungh to the eastward above Khonarmook or Sonarmkooh, the country here is low and subject to inundation. It extends about six miles in length, from the causeway to Bassa, and four in breadth to the foot of the mountains from Namdoyungh.

Namdoyungh is 40 miles long, and 10 broad; it has Colarpharit on the west, Ouperdoyungh on the east, Casirunga on the south; and the Berhampooter flows on the north. Toghurrurgown, Khoololgown, Atooniagown and Dehinghiagown are the principal towns of this flourishing province.

Morunghi lies to the east of Casirunga, it is interspersed with small hills, covered with a wild and luxuriant vegetation, and is not subject to inundation. Tobungh, Khapecorti, and Lokow are the principal towns. It is a frontier district, and possessed a military station of 3000 men on the Rungaghurra hill, as a protection against the inroads of the mountaineers of Naga and Cosari, who are contiguous on the south. It is bounded on the north and east by Doyungh, Bassa, and the Dunsiri river.

Colarphant extends to the east and north-east above Coliabur, to the distance of 10 or 15 miles. It has Doyungh and Casirunga to the east and south.

Bassa is a considerable district about 10 miles in length, and eight in breadth. The Naga mountains rise to the south, Doyungh lays to the north, Dhooli to the east, and the Dunsiri flows on the west. It is a low country resembling Natou in Bengal, on a smaller scale.

Ouperdoyungh is contiguous to Bassa on the south, it has Deorgown to the east, Namdoyungh to the west, and the Dehingh river to the north. It is interspersed with small hills of red earth; and is not subject to be overflowed in any part during the season of rains. Itamdoigown, Purbuttiagown, Kaburrurgown, Daikialurgown, and Rhadullagown, are its principal towns. Cosarihat and Nagaphant are also places of

note in this district; which forms a square of 20 miles in length and breadth.

Deorgown, famous for the temple of Sadassi, is eight miles long, and six broad. It is an elevated country, on the banks of one of the principal branches of the great river; which flowing through various channels in this neighbourhood forms several low islands, susceptible of cultivation.

Gooroomari Chapari (Chapari means island) is opposite to Deorgown, it is not of any great extent; but Majuli called by preeminence the island, lays in this direction and is very large. It is formed by the Dehingh river on the south, and the Looicheh on the north, to the west of this appears the Halidooati island opposite the mouth of the Dunkiri or Dunsiri river. It is 20 miles in length, and about 10 in breadth. Further to the west, and similar in size to the latter, lies Rungachapuri, facing Coorabai to the south. Between this island and Coorabai, is another small island, eight miles in length and six in breadth, named Nicori. I shall omit any further description of the islands at present.

Dhuli and Khitole are to the eastward of Deorgown. The former is about six miles in length, and four in breadth. The country is high, and is intersected by the Dhuli river, Sungigown lies near the banks, and Sungirghaut is the principal ferry. It is bounded on the south by the mountains.

Khitole is about twelve miles long, and ten broad, this district has much low ground. On the banks of the Cacadunga, directly east from Deorgown, is established the Custom House of Khitalurphant.

Zurhat is eight miles in length, and six miles in breadth. It is bounded on the west by Dhuli, on the south by the high road which leads from Coliabur to the capital, Rungpoor; on the east by the Disoi river, and on the north by Coontiapota. Gayangown, and Arriadherragown are its principal towns. The road to Munnipoor the capital of the Muggloo country (Meckly of the maps) proceded from this place over the Naga mountains, into Mounghi.

Tiuk. To the south of the great road from Coliabur is Tiuk about twelve miles long, and eight broad; it is contiguous to *Toratooli*, a high country near the mountains, which is watered by the Iazi on the south-west. It is eight miles in

length, and six in breadth. The Ghurphullia establishment of the Ahum caste inhabits this district.

Khonanei the district of Khonanei, or Khonarinei succeeds. It is twelve miles in length, and ten in breadth. The country is very low, and under water in high inundations, which however do not last long. The great causeway or high road, raised to preserve the interior from the inundations of the Dehingh, passes Khonanei in its progress from Deorgown, to the capital, Rungpoor. In the dry season the causeway is about two miles distant from the stream of the Dehingh. It is a work of immense labour. Notegown, and Kotekeegown, are the principal towns, and the ferry is established at Bhanderdoo ghaut. The strait road from this to the capital, is about ten miles in length.

Rungpoor—is the capital of Assam, or the military station of the real capital, Gurgown. The Dhekow river flows on the north, the Namdangh on the south. Singhdewar, or Sinadewar, and the Duburriunniali rampart, or high road forms its security on the east. The fortress is built near the banks of the Dhekow, round but at a considerable distance. The town of Caloogown, Gowrisaghurgown, Kerimerialigown, Dooboorialigown, Muttermoragown, Koomargown, Maitaka, and Bhogbarri form a circle round Rungpoor, which is twelve miles in length, and about ten in breadth.

The banks of the Dhekow are connected by a lofty rampart with the southern mountains, through an extent of ten or fifteen miles. It was constructed in remote antiquity for the protection of Gurgown; which was the principal residence of the monarch, and of all the great officers of state. The distance from Rungpoor to Gurgown is about miles. Gurgown is ten miles long and five broad. From Rungpoor westward of the Dhekow, to Saraideo the seat and centre of the ancient worship of the Assamese conquerors, the distance may be estimated about eighty miles. The interval is occupied by the following districts. Saringh, Tipam, Metaka, Nazira, Atkheil, Govindurgown, and Roonroongh.

Saringh, about thirty miles long and twenty broad is the property, and the general residence of the heir apparent entitled Saringh Rajah.

Tipam, belongs to his Coadjutor, and presumptive heir the

Tipam Rajah. It does not extend above twenty miles in length, and ten in breadth.

Metaka, borders on Singhdewar, it is six miles long, and four broad.

Nazira, is fourteen miles long, and eight broad. The principal places in this district are, Gunnukgown, and Nazirahath.

Atkheil, is about fifteen miles in length, and five in breadth.

Govindhurgown, is about twelve miles in length, and eight in breadth. It is noted for a Govindh deul, or temple, romantically situated on the banks of the Dhekow.

Roonroongh, is about ten miles in length, and six in breadth. It takes its name from a place of antient Assamese worship. In their original language Roonroongh means God.

Saraideo, is contiguous to Roonroongh. It is the principal seat of their former worship; and distant from Rungpoor about eighty miles. These districts which extend to the westward of the Dhekow river, are not subject to inundations from the river.

Kendoogoori, is ten miles in length and five in breadth. It is a high country, and noted as the domestic residence of the Burhpatur Gohaign.

Gurgown, the principal capital of the kingdom of Assam, and the usual residence of the monarch, is situated considerably above Rungpoor on the opposite high bank of the Dhekow river. It is ten miles long, and five broad. Since the insurrection of the Moamorias, the city, palaces, and fort are all in a state of ruin. It is situate in Latitude 27 degress Longitude 94. 29.

Burchola, is twelve miles in length, and eight in breadth.

Benganabari, is twenty miles in length, and fifteen in breadth. The Moamoria insurgents had depopulated the greater part of the districts of upper Assam, to the westward of Benganabari. This district however and all beyond it have been preserved by them in a considerable degree of population. Beyond this district succeed Tocobari, Ghurcakur, Ubeipoor, and a number of others in Decanparh, of which I could not procure any sufficiently correct information.

Tocobari, is thirty miles long, and twenty-five broad. The monarchs of the country at a period anterior to their removal to Gurgown and Rungpoor occupied a fortress at this place.

Gurcakur, is a smaller district about fifteen miles in length and five in breadth. It is noted as the domestic residence of the Surgi Deo's Nowbeissa establishment.

Ubeipoor, is esteemed a very fine district, it rather exceeds forty miles in length and twenty in breadth.

I have already mentioned that Decanparh contains several extensive districts between Ubeipoor and Suddia, or Khuddia, which forms the boundaries of Assam in that quarter.

Outreparh, as the third grand division of Assam, or the Majuli, lies parallel to the districts of Decanparh, which have just been described, it might be deemed proper to enter on the description of the former, before I return to the provinces of Outreparh; but it will prevent confusion if the great island and its appendages are reserved for the conclusion of this sketch. I shall therefore return to the eastern boundaries of Camroop in Outreparh, and describe the several districts in succession from west to east, in the direction of their length.

Dehrungh, the province or principality of Dehrungh forms the eastern boundary of northern Camroop. It is divided from the latter by the Burronuddee. On the south flows the Berhampooter, the mountains of Bhotan, or more properly, Comola Gohaign Ali, a causeway formed by Pretaubsing, which runs from Coosbeyhar through the whole extent of Assam to Suddia forms the boundaries of Dehrungh on the north. To the east lay the districts of Soontia, Cosarigown, and Seidewar or Saridewar. This principality forms a square of about thirty miles. It is governed by a tributary prince. The principal towns are Monghuldie, Simooagown, Tangazoogonigown, Paoniagown, Arringgown, Doonigown, Batacoosihath, Ataringhiagown, and others. This principality is seldom subject to inundation. It is very fertile and highly cultivated.

Kosarigown is to the north-east of Dehrungh. It has Soontia for its boundary on the south, Seidewar on the north, and Pakurrigoori on the east. Its extent does not exceed eight miles in length, and four in breadth.

Soontiagown is about the same size as Kosarigown. The level of the country is in general pretty high. Parallel to the principality of Dehrungh and these districts, the stream of the Berhampooter forms several smaller islands, which are in many places inhabited, and in some parts by pirates.

Pakurrigoori is equal to Soontiagown in breadth, but somewhat inferior in length.

Saridewar.—The district or province of Saridewar runs about 30 miles in length and twenty in breadth. The general level of the country secures it from the inundations of the rivers. Cargown, Deooliagown, and Bahmungown, are the principal towns. This province derives its name from the four passes into the mountains, at each of which the officers of government collect the tribute of the contiguous nations, Bootan, Onka, and Duffala.

Gilladarigown borders on Saridewar in succession to the eastward, in the direction of the great stream. It is about 10 miles in length, and six in breadth. All these provinces and districts from the Khondor Chokey to Biswehnath, are highly cultivated and populous. The Moamaria desolation not having extended below Biswehnath.

Biswehnath, famous for its temples, succeeds. It is a small district, which does not exceed eight miles in length and two in breadth. The level of the country is very high.

Corungi is five miles long and two broad.

Bebezia.—Boringoor Corungi is the district of Bebezia, which is seven miles in length and two in breadth. A considerable part of this district, near the mountains, is covered with a wild vegetation. The other parts are well cultivated.

Khoolol, or Khoololgown is twenty miles in length, and only five in breadth. It is chiefly remarkable for its fine pastures.

Lokhow extends eastward of Khoololgown, eight miles in length, and six in breadth. It is an elevated tract.

Bangsali is ten miles long and five broad. This is also a high district.

Lowpotia succeeds next: it is fifteen miles in length and five in breadth.

Moolooal is the same length as the latter, but exceeds it in breadth. This district is also exempted from the inundations of the great river.

Dipora is ten miles long, and five broad. Its principal places are Diporahath, and a celebrated temple of Camaka.

Sanghmoragown, which borders on Dipora, is nearly of the same size. It is a pretty dry country, and like all the former, very populous and highly cultivated.

Botiagown lies next to Sanghmoragown. It is a district

of considerable extent in length, exceeding forty miles, but so narrow that two miles are supposed to be its utmost breadth. A large interval of forest trees and wild vegetation intervenes between this district and the foot of the northern mountains. The great rendezvous of the mountaineers of Duffala, Onka, and Miri, tributaries of the Surgi Deo, takes place annually in this district.

The Dewars, or passes into the mountains, may be noticed here. In Khoololgown there are nine Dewars leading into Duffala. In the following districts, viz. Colonepoor, Zaikaizook, Nuranpoor, and Banfangh, there are six other passes through the same mountains. These were formerly well guarded until those mountainous nations became peaceable subjects to the Surgi Deo. Catacoosi, and Goozloongh, contain three passes into Duffala, and three into Miri.

Colonepoor does not exceed 20 miles in length, and ten in breadth. These districts, like the whole of Outreparh, are perfectly level.

Zaikaizook resembles Colonepoor in every respect nearly. It is of the same length, but exceeds it in breadth, about five miles.

Naranpoor is 30 miles in length, and 15 in breadth. This district is remarkable for two temples, romantically situated on the banks of the Pisola river, which rival those of Dhundegown, and Colabarri in the district of Zaikaizook.

Banfangh, similar to all the districts in Outreparh, extends in length to the eastward; and in breadth, from the great stream towards the northern mountains. Banfangh is about 30 miles in length, and 20 in breadth. Its principal places are Dhapcotagown, Dooliagown, and a very large tank, called Khonaripookari. Itemarbarigown, Cotokigown, Deberapargown, are also considerable towns in this district. In all these northern districts the tanks are very large and numerous.

Corah borders on Banfangh to the eastward. It is a smaller district, 10 miles square, and is bounded in the same direction by Fokunhath.

Fokunhath is a considerable district, famous for its great fair on the banks of the Looicheh river.

Moorabaga.—Next to this succeeds the small district of Moorabaga, which does not exceed eight miles in length, and two in breadth, but it is famous for a temple of Camaka,

greatly frequented by the mountaineers, as well as the inhabitants of Upper Assam.

Coticoosi is an extensive district, about 40 miles in length, and 20 in breadth, and is bounded by Guzloongh to the eastward.

Guzloongh is a district of the same extent.

Haboongh.—Contiguous to Guzloongh, still in an easterly direction lays Haboongh, which is 30 miles in length, and 15 in breadth. This district is remarkable for the superior richness of the soil, and for the industry, size, and appetite of the inhabitants.

Narooa is a much smaller district, which does not exceed eight miles in length, and six in breadth. It is chiefly noted for a temple or Takoorbari. It is bounded by a much larger district, Munnipoor.

Munnipoor is about 40 miles in length, and 30 in breadth. Munnipoor is bounded on the east by a much smaller district called Gaguldoobi, about eight miles long, and six broad. It was formerly the seat of banishment of various criminals.

Tellahi, which borders on Gaguldoobi to the east, is about ten miles in length and six in breadth. This is the last district in Outreparh, of which I could procure any correct information. A great tract of country occupies the interval between this district and Suddia, but I could not procure original documents on the subject, and as every person I consulted, either confessed their ignorance of these districts, or gave such inconsistent accounts as could not be trusted; it will be more prudent to conclude the description of Outreparh with the Tellahi district, and proceed to that of the third division of Assam, called Majuli, or the great island.

Third division of Assam, Majuli, or the Great Island.—Above Coliabur, and opposite to Banfangh, the two great streams called the Dehingh, and the Looicheh, formed by the two principal branches of the Berhampooter, form a junction, and again assume the name of the latter. The interval from Banfangh on the west, to Baingnmar on the east, is occupied by the great island, called by pre-eminence Majuli. One hundred and sixty miles are calculated as the ength, and sixty miles as the utmost breadth of this third division of Assam.

Calculations of distance in Assam, as well as in many enlightened countries, even of Europe, are formed on the usual

rate of travelling on foot during the course of one day, 20 miles, or possibly less, may be deemed equal to a journey of one day, over the greater part of Hindustan, but especially in the plain country. The Majuli is intersected in several places by channels of communication between the Dehingh and the Looicheh, which in reality converts it into a cluster of islands; but in addition to these subdivisions of the great island, numerous smaller islands range its whole length, nearly formed by various branches of the principal streams. These, however, are not included in the general appellation Majuli; but are indiscriminately called Chapoori, or small islands. Some of these are always overflowed in the season of inundation, others occasionally only; all possess a stratum of rich soil, above a deeper layer of sand, and often of clay. The smaller islands of Majuli, formed by the channels, are also called Chapoori.

Roopeichapoori.—The first which presents itself on ascending the Berhampooter is Roopeichapoori. It occupies the western extremity of Majuli, where opposite to Banfangh the two great streams reunite, its length is about six miles, and its breadth three. Cutwalgown is the chief town; but the Moamoria desolation has pervaded the greater part of these districts.

Rungachapoori.—To the eastward of Roopeichapoori lies Rungachapoori, in length 10 miles, and in breadth eight. The length of these districts is eastward. Teliagown is the chief town. Deooliagown is another place of considerable consequence.

Haludiati.—The district of Haludiati succeeds. In length 15 miles, and in breadth 10. It is intersected by a Khoonti or channel of communication between the two rivers. Moodeigown and Laclunghiagown are its principal towns.

Burhgohaign Chapoori is ten miles broad and fifteen long. Its insular situation gives it the title of Chapoori; for Littree-Khoonti, or channel, flows to the eastward, and Dhonrakoa-Nulla forms the western boundary.

Tamoolbarri.—Contiguous to Burhgohaign Chapoori lies the district of Tamoolbarri, in length ten miles, and in breadth about seven. Khetrigown and Brahmungown are its principal towns.

Ghoria is to the east of Tamoolbarri; its length is about

thirty miles, and its breadth twenty. Suckurburtigown, Khargown, and Moodeigown are the principal towns. It is intersected by the Colacosa-Nulla, which communicates with both the great streams.

Auneati—The district of Auneati is eight miles long and four broad. Mothargown is the principal town. Parts of this district are higher than the general level of Majuli.

Baignauti is contiguous to the former; it forms a square of about eight miles. Baizbooroo'argown and Pansolia lake, which is of great extent, are its most remarkable places.

Comolabarri extends to the eastward six miles in length and four in breadth. It is bounded by the Tooni-Nulla, which communicates with the Dehingh and Looicheh. Doolakakoriagown and Khargown are its chief places.

Kowpotia district is about eight miles in length and four in breadth. It is contiguous to the former and to the following:—

Poritia is six miles long and nearly half as much in breadth.

Deanpat is in length about eight miles and five in breadth. It principally occupies the bank of the Dehingh, Samagoorigown, Dighulligown, and Biragigown are places of note in this district.

Goromoor is a large district to the eastward of the former; it extends about forty miles in length and fifteen in breadth. The high causeway in Outreparh is exactly opposite to this district, and runs from the river to the foot of the Northern Mountains.

Pohmara is about twenty miles in length and only five in breadth.

Sunnatoli is a small district near the former, about six miles broad and ten long. Khomargown is its chief town.

A considerable part of Majuli, probably about one fourth, remains unnoticed. A great difference in the several accounts which were received of the other districts; with respect to their extent, situation, and names, have induced me to conclude the account of Majuli here.

Such was the populous and highly cultivated districts of Assam, previous to the Moamoria rebellion; but that savage people carried desolation throughout a great part of the upper provinces.

CHAPTER III.

RIVERS OF ASSAM.

As far as my information or my recollection extends, this country exceeds every other in the universe of similar extent, in the number of its rivers, which in general are of a sufficient depth at all seasons to allow of a commercial communication on the shallow boats of Assam.

The number of rivers of which the existence has been ascertained, amounts to 58, including the Berhampooter and its two great branches, the Dehingh and Looicheh. Thirty-four of these flow from the Northern and twenty-four from the Southern Mountains. The source of the Berhampooter is uncertain.

1st. From the Northern Mountains:—

1. Sowpurra. 2. Khobunkhiree. 3. Khomediree. 4. Pabo. 5. Owah. 6. Gayrayiooa. 7. Rasicota. 8. Dikrungh. 9. Pisola. 10. Burrowpannee. 11. Doorpangh. 12. Dehiree. 13. Seinsa Oujan (upper). 14. Karoee. 15. Semamora. 16. Madooree. 17. Doobia. 18. Booroos. 19. Bayballee. 20. Burrowgawn. 21. Booriagawn. 22. Gilladaree. 23. Dikolei. 24. Dunkhiree. 25. Bhonrollee. 26. Monguldie. 27. Burhmuddee. 28. Seinsa (Lower). 29. Boroloia. 30. Bhontee. 31. Rowrowah. 32. Sowlkoa. 33, 34. Booradia and Manaha.

2nd. From the Southern Mountains:—

1. Dillee. 2. Dorika. 3 Dhekow. 4. Namdangh. 5. Tasee. 6. Khonkilla. 7. Dussoi or Duswei. 8. Dhollee. 9. Dilkhiree. 10. Gilladare, South. 11. Doyungh. 12. Dunkhiree. 13. Kaliyun. 14. Karzooree. 15. Dhurria. 16. Goloka. 17. Diphulloo. 18. Meesa. 19. Hanria. 20. Kopillee. 21. Bhonrullooa. 22. Ghurraloo. 23. Sownra. 24. Kolei.

3rd. The Berhampooter with its branches. The Dehingh and Looicheh exclusive of various other branches of considerable size.

From Suddea, or Khuddea, the eastern extremity of Assam, to Sowpurra, an extent of country is intersected by numerous rivers flowing from the Northern Mountains, of these,

however, I could not procure even the names, I am therefore compelled to begin with those first on the list.

1. *The Sowpurra* river falls from the mountains of Miri, and flows through Colicoossee, a district appropriated to the office of Boora Gohaign; its waters contribute to enrich the estate of the Nunoowah Gosaign, or Geswams, and after a very long course joins the Berhampooter about 60 miles below Suddia. It is about the size of the Dhekow at Rungpoor, and is navigable by the boats of Assam at all seasons of the year.

2. *Khobunkiri*, or Sobunsiri (for many of the natives substitute the kh and s for one another), derives its source in the mountains of Miri and enters Assam from that quarter. Its breadth is scarcely inferior to that of the Berhampooter, though in depth it is far inferior; after a very winding course through the same district as the former, it meets the latter river at Haboongh; most of these rivers have a very winding course, though the direct distance from the junction of the Khobunkhiri with the Berhampooter to the foot of the mountains does not exceed 40 miles. It is navigable at all seasons to the mountains, and indeed considerably farther; though the navigation between the mountainous ridge is performed with some danger and difficulty from numerous rocks in the bed of the river, frequent waterfalls, and impenetrable forests on the banks. Gold is procurable from the bed of this river as well as from all those which have their sources in any of the northern ranges of mountains. It is deemed less pure and of a paler colour than the rivers farthest to the east, as well as less in quantity. But an article far more precious than gold abounds in all these rivers, and affords the inhabitants plentiful supplies of wholesome aliment. The varieties of fish are considerable, though not of every kind which are found to frequent the Berhampooter in the lower part of Assam. These remarks, indeed, are not strictly geographical, nor shall I often indulge in similar deviations from the immediate subject of these sheets; though I may be permitted occasionally to imitate the irregular course of rivers, and assume a greater latitude of description in the second than I presumed to take in the first part of this sketch, for I perceive in my notes and translations relative to the rivers of Assam, many particulars unconnected with geography, yet

not destitute of interest, which must necessarily be neglected altogether unless they are allowed admission here.

3. *The Khomediri* rises from the same range of mountains to the west of the former, and flowing through Gurhungh, a district belonging to the office of Boora Gohaign, or prime councillor of state, meets the great stream considerably below its confluence with the Khobunkhiri, it is somewhat larger than the Dhekow, and is navigable at all seasons.

4. *The Paboh* is another river, which rising in the mountains of Miri, flows also through Guglough, and joins the Berhampooter at Frookunhath, in the same province. It is smaller than the former, scarcely larger than the Dhekow, but remains at all seasons navigable by boats which are not deeply laden. The banks of this as well as all the other rivers, were formerly lined with habitations. The Moamoria Revolution has changed the face of the country, but the Panesellia Burro Burrowah has endeavoured with some success to restore the population.

5. *The Owah* originates in the same mountains, flows in a somewhat smaller stream through the same province, and mixes its water with the Berhampooter a little to the westward of the preceding rivers.

6. *The Gayraylooa* rises in the Duffala mountains, and enters Assam in the province of Guslunghor Gurloongh; through which it runs to meet the great stream at Sownpawni; by boats of every size it is navigable in the season of inundation; but accessible only to small fishing boats in the dry season.

7. *Kasicota* rises also in the mountains of Duffala, and taking its course through the province of Bauphan or Bauphaugh, visits the capital towns of Hemalboori and Dhapkota, and joins the Berhampooter at Khonaripokri. Its banks are lined with numerous towns. Its size is nearly the same as the former.

8. *The Dikrungh* is one of the most remarkable rivers of Assam. It rises like the former in the Duffala mountains, and exhibits a long stream in its course through Bauphan, till it reaches the Berhampooter at Naygoria Ghaut. It is deep and rapid in general and considerably larger than the Teesta near Dinajpoor in Bengal. The bed of this river is extremely uneven, being every where interrupted with fragments of

rock, till its nearer approach towards the great stream. Although the direct distance does not exceed 25 miles, it performs a winding course about 100 miles from its mouth to the foot of the mountain. It is accessible through its whole length for the largest boats in the seasons of inundation, and for small boats during the whole year. Posiagong, Aneatigosaignkat, remarkable for the Gosaign's granaries; Ballikhuttra, Deberapar, Negoriagong, and Baligong are the principal towns on the banks of this river, which is also noted for the quality and quantity of gold procured from its bed. The colour of the metal is much higher than that found in the sands of the Berhampooter and other rivers. It is believed by the natives, that during its mountainous course it is joined by a stream from Himalek.

9. *Pisoola* rises in the Duffala mountains, and flowing through Naranpoor, a province attached to the office of Burragohaign, joins the Berhampooter at Nimookgong, about ten miles to the westward of the Dhekow, at the capital; and forms a course of about 60 miles from the foot of the mountains. It is not navigable in the dry seasons, but accessible by boats of any size during the inundations to the very foot of the mountains. Phoolbarree, Deorgong, and Kosowahgong, are the principal towns on its banks. Phoolbarree is famous for a temple of masonry, dedicated to Mai, or Kamaka, Deorgong is inhabited chiefly by those who attend the temples at Phoolbarree and Kosowahgong.

10. *Buropanee* falls from the Duffala mountains, and at no great distance joins the Pesoola. This stream is more remarkable for the quantity than the quality of its gold.

11. *Doorpang* resembles the former in its rise and termination, as well as in the circumstance of its course running entirely through forests of large trees and large tracks of wild vegetation. A great variety of useful timber, especially fir, might be procured with great facility through these rivers, the Doorpang, however, is very rapid and rocky.

12. *Dehiree* takes a larger course and falls into the Dissoolah at Etabanee, Dehirugong, Naranpooriagong, and other towns line the banks of this river. These three rivers are about the size of the Burolooa at Goahawtee.

13. *Scindia Oujan*, or Upper Seinsa, flows from the Duffala mountains, and intersects the province of Zukoigook, ap-

pertaining to the office of Burh Patur Gohainghn. It is about the breadth and depth of the Osoolat. Tintalia is the principal town on its banks.

14. *Karoe* is received from the same range of mountains, flows through the same province, and falls into the Pisola near the junction of the latter with the Berhampooter, and might have been noticed with propriety before the Seinsa. Kolabaree Hileipura and many other towns line the banks of the Karoe.

15. *Seingmora* flows from the same mountains through Kolonepoor, a province attached to the office of Barro Gohaign, and joins the Berhampooter near Sutaree, more than 30 miles below the mouth of the Dikrungh. It is smaller than the latter in breadth, but much larger than the others, yet it is not deep enough in the dry season to be navigated by small boats.

16. *Madooree* enters the valley from the Duffala mountains, and flowing through Kolonepoor joins the Berhampooter above Booreimook, in most respects it bears a resemblance to the former river. The towns of Dipora and Kolonepoor are on its banks.

17. *Doobia* flows into the valley from Duffala, and intersects the same Pergunna as the former. It falls into the Berhampooter between the Madooramook and Booreimook. In all these small rivers a running stream always exists, even in the driest seasons of the depth of one and a half foot; most of these streams furnish abundance of fish at all times.

18. *Boorei.*—In the original the rivers do not invariably appear to be described in the exact order in which they succeed one another, proceeding from east to west. In the present instance this is particularly observable. The Boorei entering the valley from Duffala flows through Kolonepoor, and joins the Berhampooter at Rangsaligonj, Lowpotiagong and Moolooalgong, with a great number of other towns, decorate its banks. It is as broad as the Dikungh, and considerably deeper. Boats of every size, unless very deeply laden, may navigate this river during the driest season, as far as the mountains. Its course, however, is of no great extent, possibly not above 30 or 40 miles; for that part of the mountainous range of Duffala, whence it enters the valley,

approaches rather nearer to the Berhampooter in this quarter.

19. *Behalee* proceeds also from the Duffala mountains, and intersecting the province of Khoolol, an appendage of the office of Khoolol Gohaign, falls into the Berhampooter at Zoorungong, about fifteen miles above Biswehnath, in size it resembles the Deturee.

20. *Burrowgawn* rising in the same mountains, runs through the same province as the former, and joins the Berhampooter about two miles lower, it is nearly of the size of the Dikrungh, but much more rapid and rocky; and therefore, though the depth is considerable, navigation is utterly impracticable. The name of Khoololgong is given to the whole extent of villages which line its banks. It is still more remarkable than the Dikrungh, for the quality of its gold which is found in the greatest quantity near these mountains.

21. *Boorigawn* comes also from the Duffala mountains, and intersecting the province of Khoolol, joins the Berhampooter at the famous temple of Biswahnath. It has the depth but not the breadth of the Pisola; it is navigable only in the rains. Gunukgown, Rungabah, and Biswenath, of great notoriety, are the principal rivers on its banks. Gold is found here as in all the northern rivers.

22. *Giladaree* from the same mountains, runs through the province of Korunghee, and falls into the Berhampooter at Doloniaegham, nearly opposite to Kooliabur, and about eight miles below. Korunghee is a province attached to the office of Khoolol Gohaign, though the militia (Mooteicore) are under the command of the Burro Fokun. It is navigable to a little distance in the dry seasons; its depth being considerable in proportion to its breadth. Koringheegown is situated on its banks. Khoololgown, extends from the Booregawn, and lines the Gilladora, which also passes a part of Deoliagown, as the latter occupies a line of country from Biswenath. The towns are numerous on its banks.

23. *Dikolei* rises also in Duffala, and flowing at no great distance from the former, meets the Berhampooter above the Khingeree hills, which form the bank of the great stream nearly opposite to the Koliabar; but rather lower

down. It is larger than the Gilladoree. Bebeziagown is the principal town on its banks. It is not navigable to any distance in the dry season.

24. *Dunkhiria* rises in the Duffala mountains, flows near the last mentioned river, and enters the Berhampooter immediately above the Khingaree hills. The river is about the size of the Dikolei.

25. *Bhonoolee.*—This river proceeds from the range of mountains formed of the extremities of Bootan, Onka, and Duffala, properly called Onka, which lie between the first and the last, it flows near but below the station of Seidewar, and through the district of the same name, and joins the Berhampooter considerably below the former. The whole extent of towns on the banks is called Sedewargown. The province of Seutra commences from the western bank. It is a large river, larger than Dikrungh. The water is rapid and rough, with a rocky bottom, it is navigable in the driest season to the foot of the mountains, it may be about 15 miles in its circuitous course from the mouth to the hills, and ten miles in a direct line, for this mountain approaches the river in this quarter.

26. *Monguldie.*—From the mountainous range which form the extremity of Bootan, and the modern boundaries of Dehrungh to the east, formerly the Dikolei formed the boundaries of Dehrungh. In its course it encircles a large extent of Dehrungh, and falls into the Berhampooter near the town which derives its name from the river. The residence of the Boodeh Rajah. It is considerably larger than Burrolooa, but not navigable in the dry season.

27. *Burhnuddee.*—This river is from the Bootaw, and forms the western boundaries of Dehrungh, flowing between that district and Camroop, and falls into the Berhampooter opposite to the Nuttassil Chokey, to the eastward of Goahawtee, and immediately above Khonieboorukoloa, a Pucka Deul, or temple of masonry, which stands on a high hill. It is navigable some way up by small boats in the dry season. Mantacutta, Doykairigown, and Ballicoosee belonging to the provinces of Kamroop, on its banks, the last a very beautiful village; its winding course may be about 60 miles, the mountains receding in this quarter from the Berhampooter.

28. *Seinsa.*—This also has its source in Bootan, runs

through the Camroop, and joins the Berhampooter just below Haadjoo; it is the size of the Burrolooa and navigable by boats of all sizes in the rains.

29. *Borolia* also from Bootan, flows through the Burrobag district of the province of Camroop, and joins the Berhampooter through a short extent of wild vegetation, about four miles below Hasuriora hill. This river is rather larger than the Burrolooa, and is navigated as late as December, which in Assam is nearly throughout the whole year. The circuitous course of most of these Camroop rivers is about 60 miles to the foot of the mountains.

30. *Bhontee* rises in Bootan and flowing through Camroop, falls into the Berhampooter near Summoolia, about four miles below the mouth of Borolia.

31. *Rerowah* has its source in Bootan, runs through Camroop, and falls into the Berhampooter at Butabarigown, dividing that town into two parts, opposite to but a little above Nagurbera. It is as broad as the Dhekow but much shallower and not navigable in the dry season.

32. *Sowlkoa* has the same source, flows also through Camroop, and falls into the Manaha after it has made a considerable course through the same province. The banks of all the Camroop rivers are covered with towns, except where they discharge themselves into the Berhampooter, and in many the mouths on both sides are covered with impenetrable wild grass, the haunt of buffaloes, elephants, wild hogs, tigers, &c.

33. *Booradia* originates in Bootan to the west of the former and falls into the Manaha like the former. These two rivers are in the dry season accessible to large boats to a considerable distance, and to small boats as far as the foot of the mountains.

34. *Manaha.*—This river enters Camroop from Bootan at the Badewar, flows through the district of Roguribarree, receiving several small tributary streams, and falls into the Berhampooter immediately above Juggigopa. It is accessible to pretty large boats in the dry season, and forms the western boundaries of Camroop and Assam in Outerparh. It is frequently mentioned in the Assamese History of the Wars between Assam and Bengal, and Assam and the antient kingdom of Coosbehar. Gold is found in this river also in the

season of rains; by its communication with the other rivers, boats can proceed from Juggigopa through Camroop into the Berhampooter at Haadjoo, avoiding the rapidity of the great stream.

Besides these there are several rivulets which fall into the Manaha and the other rivers of Camroop. Between Suddia and the Sowpara river, as also between the latter and the Manaha, there are many streams from the northern mountains of the names and situations of which no correct information could be procured.

SOUTHERN RIVERS:—No correct information could be procured of the numerous streams from the southern mountains between Suddia and the district of Baignmar, from the latter to Dilli river, a stream intervenes the name of which has been omitted.

1. *Dilli*, has its source in the Naga mountains runs through the district of Fokowbarree and falls into the Dhekow about four miles above the mouth of the latter, it is navigable, but not for deep laden boats in the dry season, its banks and bed are of reddish clay, indeed the banks and beds of all the southern rivers are of clay, with a small mixture of coarse sand at the very bottom. Its winding course is of great length, about 200 miles, it is navigable about half way in the dry season for small boats.

2. *Dorika* rises in the Naga mountains, runs through the district of Gurgakhur, and falls into the Dilli about ten miles above the mouth of the latter. Small boats can navigate it even in the dry season, its winding course is about 100 miles in length, it is somewhat smaller than the Dilli, and its waters are of a reddish colour.

3. *Dhekow*—The source of this river is in the Naga mountains, at a great distance to the eastward, thence it flows through the Naga Mountains and enters Assam about ten miles to the east of the source of the Cilpannee or the town of that name, and falls into the Dehingh at Sitamalighur. In its course it passes through the town of Govindhurdeal or Doli; near the temple of that name, then to Nasiragown, then Gurgown the capital on the eastern bank, then to Poojahghur a temple dedicated to Mai, the ancient temple of the Royal Poojah, then to Khakbarree, now Khally a royal repository for boats, then Maitaikagown, then near the fortress of Rungpoor on its south-western bank, then by Moleimora, Burhgown, and

Sitomanighur. It is esteemed to have a course of 200 miles from its entrance into the valley to its junction with the Dehingh, in the dry season it is only navigable by small boats to a little distance above Ghurgown, it takes a very circuitous course. The bottom of its bed contains some coarse sand, but the bed and banks are in general of a dark coloured clay, interspersed with streaks and patches of a reddish colour, for the soil is not so red at Rungpoor as towards the Dilli. These southern rivers are never rapid, the inundation commencing from the northern rivers fills the Berhampooter and these, so that the water has no considerable current until the months of May or June when the current is rather stronger from the southern season of rains, though not rapid as the great river continues pretty full; in reality before this period the current sometimes encreases after considerable showers of rain have fallen in the neigbourhood, the banks are not at any great distance from each other, but the channel is very deep; yet in the season of highest inundation it occasionally overflows its banks and the whole neighbourhood. This river is famous in Assamese history, especially for the curse of Bukshisht Rikhee. From above Gurgown the banks on both sides were lined with towns and villages without an interval as far as the Dehingh; beyond Gurgown to its entrance into the valley, the towns were frequent the intervals every where in cultivation, except occasionally small spots of wild grass.

4. *Namdangh* has its source in the Naga mountains, flows through the Seringh Province a feu of the office of Saringh Rajah and falls into the Dhekow about two miles by land and four by water below the fortress of Rungpoor. It winds in a course of 120 miles, but it is only 60 or 80 miles in a direct line from its entrance into the valley to its mouth. It is navigable half way up by small boats in the dry season, and by the largest, as far as the mountains in the rains. Kahmara and Seringh are the principal towns on its banks, which were formerly highly cultivated and populous throughout their whole extent. It flows for a considerable distance along the foot of the mountains and forms the south-west limits of the city or rather district of Rungpoor, where there is a bridge of masonry, the only one in the kingdom.

5. *Jazy*, which also rises in the Naga mountains flows through

the district of Tiuk, and falls into the Dehingh a little above Diha. Ghurpholia is the principal town on its banks, and inhabited by the Aham tribe only. It is of the breadth and depth of the Dhekow. The direct distance from its entrance into the valley to its mouth, may be about 30 miles, and its winding course about 60, small boats have access in the dry season to a considerable distance, and the largest in the rainy season as far as the mountains.

The high road in some places about 40 feet above the level of the country, leads from Rungpoor to the mouth of this river, a ferry boat receives the passengers here and conveys them to the other side, where the high road resuming its course parallel to, but a little distance from, the Dehingh, proceeds to Deorgown; the waters of the river however in the highest inundations touch the road on each side, but it is never entirely overflowed, not even between Rungpoor and Soonanee.

6. *Konkilla*, from the Naga mountains.

7. *Dusrei or Duswei*, from the Naga mountains through the province of Korungh joins the Dehingh a little above Koontiaputta, Dooliagown the residence of Surgee Deo's Dowlah bearers, Khonkaimookiagown at the mouth of a rivulet of that name originating in the neighbouring Jeels, Zoorhath where the Boora Gohaign has his station and Kaylahs with a great number of other towns are on the banks of this river, it is as broad but not so deep as the Dhekow. The direct distance from the mouth to the mountains is about 40 miles, the winding course about 60; small boats in the dry season have access to a little above Zoorhath, but large boats in the wet season can go to the mountains. It is more rapid than any of the southern rivers except the Kalizun and Dunkhiree, the latter is more rapid, the Duswei however is a very obliging river to its friends, for in the year in the month of Cheit when the Boora Gohaign's Kaylahs had been 15 days surrounded by the Moamorias, and his people had exhausted all the firewood, he ordered the Brahmans to perform a Poojah to the river, which overflowed the banks that very night, and deposited a large quantity of wood close to his entrenchments, yet it is not in general so bountiful in its supplies of wood as the Dunkhiry which in Bisah and Jeith carries down trunks of trees in such prodigious quantities

that the natives say a person can walk across the river on them.

8. *Dholy* rises in the Naga mountains, flows through the district of Packamoora and falls into the Dilkhiry at Tungokosary, a town inhabited entirely by Korarees; the direct distance of its mouth from the mountains is about 10 miles, the winding course about 20 miles. It is dry in the dry season, but navigable for large boats in the rains. Pokamooragown is a considerable town on its banks.

9. *Dilkhiry* or *Kakadougha,* is also from the Naga mountains through the provinces of Bassa and Dayungh, and joins the Dehingh just above the town and temple of Deorgown, nearly the whole extent of the banks is occupied by a line of towns which together have the names of Bassa and Doyungh, the province belongs to the Boora Gohaign; from the mouth to the mountains, the direct distance is about 15 miles, the winding course about 30. It is considerably smaller than the Dhekow. In the rains it is much the size of the Burroolooa. Small boats have access in the dry season about half way, large in the wet to the mountains.

10. *Gilladary* from the Naga mountains, flows through Bassa Doyungh, and falls into the Dilkhiry about 15 miles above the mouth of the latter, at the Dorjunghia Sorjuk, or division of one hundred Mool, &c. Its mouth from the mountains is ahout 5 miles direct, its winding distance about 20 miles, it flows through an iron soil like all Bassa Doyungh, yet its waters are clear and very firm to drink, the bottom is sand, the banks a very stiff iron soil.

11. *Dorjungh,* from the Naga mountains, runs through Dorjungh province, falls into the Dunkhiry at Nagaphat, where there is a market held daily for the mountaineers.

12. *Dunkhirree,* from the Naga mountains, runs through Doyungh and Morungh, and falls into the Dehingh at Koorabahi, near the residence of the Gosaign of that name. The mouth is distant in a straight line from the mountains, about 30 miles and 80 miles in its windings. The Morungikoa Gohaigns station or residence, is on the southern bank at Topola Ghaut. Small boats can go as far as the mountains at all seasons, and large ones half way. It is broader and deeper than the Dhekow, and very rapid especially in Baisak and Jeit. It is scarcely used as drink from its great muddiness.

Dolungialgown, Kabooroorgown, Rungdarrigown, Khookurrisoonghia, Khuttra, the residence of the Khookurrisoonghia Atta Gosaign or Goswamee, Puttanagola and Nagaphant, are all towns on and near its banks. From Nagaphant to the southward is the road to Munipoor; the Muggulloes we saw, had come that way, the road is not over but between the mountains, it is from 15 days to a months journey, they have however to surmount some small hills on the way.

13. *Kalirjun*, from the Naga mountains through the Morungh Jungle into the Dunkhiree after a course of about ten miles, the Morungh Jungle was formerly inhabited by the Kosarei, who were expelled by the Surgee Deo (see the history) the Kosaree Rajah had a strong fort there formerly of bricks with a deep ditch, the whole has long ago gone to ruins. In the dry season it has nearly two feet of water, small boats have access, but it is scarcely ever navigable at present.

14. *Karzaree* has its source in the Naga mountains runs through the Morungh Jungle, then through the Morungh province, and falls into the Dhunkhirree, in the middle of Morunghgown, it has a small running stream even in the dry weather, very cold from its being protected in its whole length from the sun by the trees, boats have no access in the dry season, it is a small stream.

15. *Dhurria* rises in the Naga mountains, runs through Namdorjungh and falls into the Dehingh at Dhurria Jungle about four miles or more below the Dhunkhirrees mouth. It is above 20 miles from the mountains in a direct line, and in its course more than 40 miles. There is a small stream in the dry weather, but too shallow for boats to navigate.

16. *Goloka* has its source from a Jeel in Dorjungh, runs through that province, and falls into Dehingh about two miles below the mouth of the former; there is no access for boats in the dry season, though there is a little water, but boats of all sizes can navigate in the rains.

17. *Diphulloo*, from the Naga mountains, runs through Namdorjungh passing the residence of the Diphulloo Gosaign, and falls into the great stream below the junction of the Lovit and Dehingh above Kolaiphant; it is rather broader and not so deep as the Burrolooa, it is about 15 miles in a straight line

from its mouth and 20 miles in its course, small boats go half way in the dry season. Marangown (the residence of the Namdorjunghia Kanrees who are of the Maran Zat) is on its banks, Baghurgown, Konethaloneegown and Jaghunrurgown are all towns on its banks.

18. *Mœsa,* also from the Naga mountains through the province of Nogown, and falls into the Colonge, a little above Koothurkawn; it is about 15 miles in a direct line, and 20 miles in its winding course from the mountains, it is only navigable in the rains.

19. *Hanria,* from the Kosaree mountains, runs through Raha province near the Raha Chokey, and falls into the Colonge. It flows between the countries of Jowointa and Khosaree, forming at one time the boundaries between them, small boats can go as far as the hearts of both those countries, even in the dry season. This river is full of fish.

20. *Kopilee,* from the Kosaree mountains, runs through the Kosaree and Jwointa countries, and falls into the Colonge, a little below the Raha Chokey. The southern sides of those rivers belong to the Kosarees and Jwointias, formerly armies as well as travellers went both by land and water through this river into those countries.

21. *Bhourulloaa* rises in the Garroo mountains, runs through Bettola, intersects Goahawtee, and falls into the Brahmapootra near the fort, of which it forms the principal strength.

22. *Ghurraloo,* also from the Garroo mountains, runs through Raneegown and falls into the Brahmapootra at Pani Chokey about eight miles below Camaka; in the dry season small boats can navigate half way. Its direct distance is about five miles, its winding one eight miles.

23. *Hownra,* from the Garroo mountains in the possession of the Nodoowar Rajah, runs through the Burdooaria province, and falls into the Brahmapootra at Palasbarree close to the residence of the Palasbarree Gosaign; there is no access for boats in the dry season. It is about five miles in a direct line from the mountain, and 10 miles in its circuitous course. Palasbarree Hat is held at the mouth.

24. *Coleey* has its source in the Garroo mountains, runs through the Burhdooria and Summooria provinces, and falls into the Brahmapootra above Nagurbaira hill, the utmost

limits of southern Assam in that quarter, small boats can navigate half way in the dry season, and large boats in the rains.

Berhampooter, Dehingh and *Looicheh.* — The learned natives of Assam insist that the sources of the Berhampooter, in Sangskrit Brahmapootra, or son of Brahma, lie in a range of mountains beyond Nara to the east-north-east of Assam.

The fabulous and divine origin of this river is detailed in the Pooranas, probably mixed with much valuable information derived from actual observation on the spot. A fountain called Brahmakoondah is represented as the source of three great rivers, viz. 1. Siriloocaheh. 2. Boodah Looicheh. 3. Looicheh, Gobroo Looicheh, Daika Looicheh, or Brahmapootra.

The Siri Looicheh flows towards the north. The Boodah Looicheh takes a southerly direction, through the Burhma country. The Berhampooter rising between the two former intersects Assam and Camaroopa. By the kingdom of Camaroopa in the Pooranas, is understood a considerable extent of country on both sides of the Berhampooter, nearly to its junction with the sea. It is certain that such a great empire did exist at a very remote period, under the appellation of Camprist, Camaroopa, or Rangamuttee.

Major Rennell mentions that the natives of Assam positively assured him, their river came from the north-west, through the Bootan mountains. It is not probable, that on the confines of Bengal, he should meet any natives who had the slightest acquaintance with the source of the Berhampooter; for even at the capital of the country, with every advantage of communication with the most intelligent natives of the higher ranks, no certain information could be obtained on this subject, except in one particular, which contradicts Major Rennell's authorities, that the Berhampooter lies to the east-north-east, and that it flows westward, through the whole of its course to its entrance into Bengal. It is not considered by the Assamese as a continuation of the Sampoo, or of the river which intersects the Lama Goroo's country; although it is highly probable that the latter is one of the great auxiliary streams which flow from the Bootan, or northern ranges of mountains into the Berhampooter.

Captain Turner saw the Erechoomboo, which he styles Berhampooter on his sole authority, running eastward and

southward in latitude 29° 10″ and east longitude 89° 10″ in his progress through Bootan. A latitude and longtitude which differ greatly from the statement of Major Rennell, derived from the authority of Du Halde and D'Anville, being at a greater distance to the southward than the place assigned in their maps; and the probability is considerably encreased, that it is merely one of the numerous auxiliary streams of the great river of Assam. In reality Du Halde himself confirms this conjecture, by the south-east course which he gives that river in the neighbourhood of Lassa.

If nearly in the longitude of 89, its course is south-easterly, it is evident, as it has only about 2½ degrees of latitude to run, it must penetrate the mountains in that direction, and join the Berhampooter, before the latter reaches the longitude of the capital of Assam in 94₀ 29″. But the Berhampooter is still a great river, very far to the eastward of the capital. It is probable also, that the course of the Sampoo would become still more southerly as it approached the mountainous confines, from the resistance it would experience, and its natural tendency to declivities leading to the valley of Assam.

From a consideration of these circumstances, we shall be compelled to consider the information, or the conjectures of of Du Halde, D'Anville, and Rennell as utterly founded on error; the source of the Berhampooter to lay where the natives of Assam have placed it, to the east-north-east beyond the mountains of Nara; and the Sampoo of Bootan to pour its scattered waters into the valley of Assam, and to join the Berhampooter at a great distance from the place where the latter enters Assam, possibly about half-way between that spot and the Khondar Chokey; where it visits Bengal. If I were permitted to form a conjecture, under such a deficiency of precise information, I would venture to suppose the Dikrungh the receptacle of the waters of the Sampoo.

These, however, are not the only errors in D'Anville and Rennell's maps, affecting the geography of Assam and the contiguous nations; for the western limits of Ava, placed by them about 94 degrees of longitude, would encroach considerably on the kingdom of Assam; while the borders of China, or of Yunnan, under 97° 30″ would lay nearly in the same longitude as the entrance of the Berhampooter into the valley of Assam; and consequently the latter would be

navigable from the Gulph of Bengal into the kingdom of China. I proceed to describe the course of the Berhampooter, which it appears rises beyond the mountains of Nara, and flowing through the mountainous tract of Suddia, continues its course westward through Assam, to the confines of Bengal. Beyond the capital Rungpoor-Gurgown, about 120 miles to the eastward, at Doimoanimook, it divides itself into two large and deep streams, called the Looicheh, and Dehingh.

Looicheh.—The former glides with a gentle current, in a northerly direction, and declining in its course to the north-west, west, and south-west, receives many tributary rivers from the northern mountains, and reunites with the Dehingh at Phogaduragown in Outrekole.

Dehingh.—The Dehingh takes a southerly course at first, and passing Sonanei, Deorgown, and other celebrated towns, with a much more rapid current than the former, turns to the westward, and meets the Looicheh, opposite to Zoontiaram and Poolargaut in Dukancole, about 40 miles above Koliabur, having received a great accession of waters from the southern rivers. This grand united stream reassumes the name of Berhampooter, and proceeds in a westerly and south-westerly course, to within 10 miles of Koliabur, where it sends off a considerable branch, called Colone, to the southward.

The Colone flows through Koliabur, Korungi, Nogown, Bebezia, Paitbura-Kosaree, Iwointa, Dimurooa, Mayungh, and Kajulee; and returning westward, after a semicircular course of about 160 miles, revisits the Berhampooter at Kajulimook, 20 miles above Goahawtee. The great stream pursues its rapid, though smooth course, through Camroop to the Khondar Chokey, where it enters Bengal. I refer to Major Rennell for its progress to the Ocean.

CHAPTER III.

COMMERCE OF ASSAM. ADJACENT TERRITORIES, ETC.

[I now resume the desultory notices of Asam, &c. which Dr. Buchanan appended to his survey of Ronggpoor.—Ed.]

The balance of trade with Bengal, which amounted in 1808-9 to exports from Asam 1,50,900 rs. Imports from Bengal 2,28,300 rs. is paid in gold from the mines, and in silver. This gold comes from the mine called Pakerguri, and is contained in the sand at the junction of the Donsiri or Donhiri (Donheeriah, Wood) with the Brohmoputro, about 32 miles in a straight line from Gohati. The officer who superintends is an Asamese, and is subject only to the immediate orders of the court. He is allowed 1000 men, who are called Sondhoni, with officers of 10 and 20, and all are paid in land. He possesses the charge of police, and the administration of justice in the district, which these occupy. They begin to work the mine in Aswin (15th September to 14th October), and each man must deliver 1½ r. weight of gold dust. If he is successful, he may keep whatever more he finds; but he must take up whatever deficiencies ill luck or indolence have occasioned. The mine, therefore, produces to the royal treasury 1500 rs. weight of gold dust; for every person employed is paid in land. The rupee weight of gold dust is worth 12 rs. of silver; but it is adulterated, and formed into small balls, which sell at Goyalpara for 11 sicca rupees for the weight of an Asamese rupee. The mine, therefore, is worth to the king somewhat more than 18,000 sicca rs. a year.

In the territory, called Doyang, s. w. from Jorhat a day's journey, there is an iron mine, which is wrought in the same manner, on account of the king. It supplies the whole country with abundance; but I did not learn what amount is returned to the royal treasury. In the province of Sodiya is an important mine of salt, which in case of a dispute with

Bengal is the only supply on which the country can depend, and the supply is scanty. It is under the superintendency of an officer named Mohong-hat Boruya, and produces annually to the royal treasury about 40,000 rs. So far as I can understand, the salt is found in the form of brine, by digging pools in a certain small extent. The water is evaporated by boiling, and the salt is brought to Jorhat in the joints of large bamboos. It is purer and higher priced than the salt of Bengal. The mine is farmed, and is not wrought by the king's people.

At Solalphat, which seems to be the Sewlaul Chokey of Mr. Wood's survey, there is a custom house on the Brohmoputro, where duties are taken on all goods passing between Kamrup and Asam proper. It is farmed to a Boruya at 5000 rs. a year. At Roha, or Rosa, on the Kolong river, is a Boruya, who collects duties on the transit of goods, and pays annually a fixed rent. Another Boruya farms, at 6000 rs. a year, the duties which are collected at Dorong-Bata-Kuchi, about two miles from the Brohmoputro on the Mong-gol Doho river. These duties consist of 4 anas on each of the 6000 Payiks sent from Dorong to work for the king, of a hoe and some rice, which each of them pays in addition, and which altogether may be worth 3000 rs., and from 4 to 8 anas on every cow or ox that is sold in Dorong. Some allege, that the money paid by these three last-mentioned officers is on account of the person who farms the custom houses towards Bengal; while other of my informants allege, that it goes directly to the royal treasury.

A person called the Wozir Boruya, of a Kolita family that is in hereditary possession of the office, has charge of the intercourse with Bhotan. He resides at Simlyavari, one day's journey north from the house of Dorong Raja. He has some lands, and pays nothing to the king except presents. All the messengers and traders of Bhotan, and these last are in fact all servants of the Dev' Raja, must go first to Simlya. He levies no duties, but generally receives presents, in order to prevent his throwing impediments in the way of business, and no one is allowed to purchase at Simlya without employing him as a broker. The Bhoteas may, however, take what part of their goods they please to a place called Haju, which is north from Gohati, and there they may dispose of them.

The trade is said to be of considerable importance, and to amount to 200,000 rs. a year. The exports from Asam are lac, Muga silk, and cloth, Erendi cloth, and dry fish. The imports from Bhotan are woollen cloth, gold dust, salt, musk, horses, Chamor, or cow tails, and Chinese silks. The Miris, or Michimis, and Dophlas, carry on some trade with Charidwar. The territory of the latter extends to the right bank of the Brohmoputro.

On the opposite side of the river, immediately beyond the Dikrong river, are said to dwell a people called Abor, and farther up another tribe called Tikliya Nagas, both of whom are extremely savage. They are, indeed, said to be canibals, and have little or no intercourse with the people in Asam, although the two territories are adjacent. In Nepal I heard of a nation of cannibals in these eastern regions, who in 1802 were said to be engaged in a war with the Chinese of Thibet, and probably may have been of these tribes, or at least some kindred race. In the map drawn by the natives, these nations are placed east from Sodiya; as if the Brohmoputro continued, beyond Tikliya, to run from east to west; but I think that highly improbable, and I imagine that at the above mentioned place it runs from north to south, and descends there from the mountains to the plains at the place called Brohmokundo by the Asamese.

South from the Abor, is a country called Chingpho, which has a Raja, independent of Asam, and with whose people there is some commercial intercourse. I imagine that the people of Chingpho are those whom the inhabitants of Ava call Kathee Shan; for the Asamese say, that immediately beyond Chingpho is a great river called Boro Lusit, or Luhit, which they say flows into the country of the Brahmans, as they call the inhabitants of Ava. Now this can only be the great western branch of the Ayraiwati, which joins that river below Ava, and is there called Kiayn Duayn, and in the maps which I procured at Ava, the Kathee Shan are placed on the upper part of that river. It is also to be remarked, that the people of Asam bring the Boro Luhit river from the same Brohmokundo, that gives rise to the Brohmoputro, that is to say, according to their ideas, from a great pool or lake, into which the Brohmoputro of Nepal, or Sanpo of Thibet is precipitated, in coming south from the northern mountains. It is

also to be observed, that as the western branch of the Ayrawati or river of Ava is by the Asamese called Boro Luhit or Lusit, so the Brohmoputro, proceeding from the same place, in their common language, is called Lusit or Luhit. In Sangskrita it is called Lohityo, as well as Brohmoputro. The former name seems to be an alteration of Luhit, in order to give it a meaning in the sacred language. The latter is derived from the fable, which I mentioned in my account of the river's topography. From this may be inferred, that the Brohmoputro and river of Ava communicate by a branch scarcely inferior in size to either river; but it is probably incapable of being navigated, on account of its rapidity near the place of separation; for on that account the Brohmoputro of Asam is not navigable any higher up than Tikli Potar. This curious anastomosis is farther confirmed by an account, which I received at Komila from some natives of Monipoor, who asserted, that the rivers of Asam and Ava communicated by a channel.

West from Chingpho, and bounding on the the south with Asam, is the country of Nora, which belongs to the descendants of Khunlai, brother of Khuntai, first king of Asam. The language and customs of the people of Nora are the same with those which formerly prevailed among the proper Asamese; and between the two people there is still a constant friendly intercourse; and many natives of Nora are always to be found at the court of Jorhat.

West from Nora, and nearly south from Jorhat, the territory of Asam is bounded by that of the Khamti Raja, which is rather a plain country, but much overgrown with woods, The inhabitants are reckoned expert workmen in iron and timber, and their manners are nearly the same with those which prevail in Nora. Until lately the Raja was entirely independent, and a very friendly intercourse subsisted between his subjects and the Asamese. On the death of Gaurinath king of Asam, the Bura Gohaing invited the Raja of Khamti to an interview, under pretence of treating with him for the succession to the throne of Jorhat; for it must be observed, that the right of all the descendants of Godadhor to the succession is doubtful, as his birth was illegitimate. During the interview the unwary Raja was seized and put in confinement, and the Asamese took possession of the greater

part of Khamti. The nephew of the captive prince, however in 1808 was still able to act on the defensive, and harassed the Asamese with a band of faithful adherents. The Bura Gohaing was then said to be preparing a force in order to reduce the country to entire obedience; but whether or not this force proceeded in the beginning of 1809, or what has been the result, I have not learned.

Beyond Nora and Khamti, towards the south, is the principality of Monipoor, which the people of Ava call Kathee (Cussay R). It is no where adjacent to Asam; but the Sworgo Devs have had many alliances with the Rajas of Monipoor, and frequent intermarriages with that family. Since the usurped authority of the Bura Gohaing, all intercourse with Monipoor has been prohibited, as its Raja favoured Gaurinath. The roads are now choked, and even commerce has ceased.

West from Khamti, and adjacent to Asam, is the territory of the Kochhari Raja, with whose people there has been frequent intercourse, and some commerce. I have already given some account of the manners and language of this people, who are said to have once been the sovereigns of Asam. The territory, belonging still to the Kachhari Raja is of considerable extent, but is very mountainous. In the fables of the Bengalese it is called Hairombo, and I have already mention the extraordinary manner, in which the Bengalese suppose its inhabitants to live.

West from the territory of the Kachhari Raja, is that of the Jaintiyas. Some of my informants insist, that this is no where adjacent to the frontier of Asam, while others assert, that the Kajoli Mukha Gohaing has been appointed to watch over the frontier between the two countries; and this is probably true; as when Mr. Wood made his survey, the people would appear to have pointed out many hills in that quarter, and at no great distance from the Brohmoputro, as belonging to the Jaintiyas. The Jaintiya Raja is a Garo, who has been in some measure converted to the doctrines of the Brahmans, and coins a base money. The difference of opinion among my informants may have arisen from their being interposed by some petty chiefs of the same nation, who still retain their ancient customs, but who are tributary to the Jaintiya Raja, who lives near Srihotto or Silhet. One set of my informants,

therefore, consider Kachhar as bounded on the west by Garos; while another set consider these as forming part of the principality of Jaintiya. Formerly there was a friendly intercourse between the Rajas of Asam and Jaintiya; but, since the jealous government of the Bura Gohaing, this has been relinquished, and commerce is prohibited.

The Garos seem to be allowed a free trade in the territories of their chiefs, that have become tributary to Asam. They bring salt from Silhet, and cotton from their own hills, which is not only sufficient for the whole consumption of Asam, but admits of a considerable quantity being sent to Bengal. The returns are hoes, copper ornaments, and slaves. These are chiefly Garos, who had once been converted to the worship of Vishnu; but who have lost caste, owing to their inability to restrain their monstrous appetite for beef, and who are sent back among their impure countrymen as a punishment for their transgression. The number I believe is pretty considerable.

Having now mentioned every thing that I learned concerning the jurisdictions of the country, I proceed to mention some further particulars concerning its extent, wealth, and cultivation. The province under the Boro Phukon, with several subordinate or intermixed petty jurisdictions, extends from the Company's boundary to somewhere near the celebrated temple of the middle Kamakhya, which Mr. Wood places in latitude 26° 36′ N., and in longitude 92° 56′ E. from Greenwich. The province is therefore about 130 British miles in length. From the boundary opposite to Goyalpara to Nogorbera, a distance of about 21 miles, the Asamese possess only the northern bank of the river, so that on the south side the length of this province is about 109 British miles. Its width on this side is reckoned by my informants from ¾ to 1½ day's journey, or perhaps from 12 to 25 miles. On the north side of the river, the province extends to the Donhiri or Donsiri river, the mouth of which, according to Mr. Wood, is situated about 103 miles above Goyalpara. The width from the Brohmoputro to the northern frontier is said to be, on an average, about 1½ day's journey, or about 25 miles. About 104 miles above Gohati, according to Mr. Wood's survey, the Brohmoputro divides into two branches; of which the northern is by far the greatest, and preserves

the name, while the southern is named Kolong. These two branches separate at Arikatarmukh, and rejoin at Kajoli Mukh, 90 miles below, leaving between them an island, which by my informants is reckoned five days' journey in length, and about one in width. About one half of this island may belong to the western province of the kingdom, or to jurisdictions that are surrounded by it.

I have already given an account of the subdivisions of this territory, which so far as I can judge, is exceedingly like Haworaghat and Kungtaghat, belonging to the Company. It contains many low hills, covered with woods, but a great extent of fine low land, all capable of cultivation, and at one time probably all cultivated. I am inclined, however, to suppose, that its extent does not exceed 4000 square miles, and probably is rather nearer 3000. The part on the north side of the Brohmoputro, that is farmed to Zemindars, who have no hereditary claim, is in a still worse state than the adjacent territory of the Company; for during the insurrection of the Mahamaris it was most cruelly plundered by the robber Merja, who has been already mentioned. The parts under the Rajas, or immediately under the officers of government, are said to be in a much better state.

In the Pergunahs the tenantry have now given up a fixed residence, and many have altogether retired to the Company's territory, while others keep their women and children there, and every morning cross the river to cultivate their fields in Asam; but return at night to sleep in some degree of safety. They cultivate the land two years, and then allow it a fallow of four, so that the whole cultivation is trifling. Their rent is apparently very moderate; they pay on account of the king two rupees a year for each plough; and half a rupee a hoe, and five baskets of rice to the custom master (Boruya), for a mere permission to export their mustard seed to Bengal. They not only make other presents to the Chaudhuri; but in order to make them give presents, they are beaten and abused by every petty fellow, who is a little elevated above the lowest rank. The rent on each plough, including presents, amounts to from six to seven rupees a year, and this, were it not for the manner in which it is exacted, and the total uncertainty, in which every man is, concerning the extent of these exactions, would not be at all oppressive; for

I learn on the same authority, on which I state the above, and which appears to me good, that a plough produces annually 30 Vis of rough rice equal to rather more than 79 mans Calcutta weight, and 6 Vis of mustard seed, which even as burthened by the fetters of monopoly, sells at 8 rs.; but, if allowed to go freely to Goyalpara, would sell for at least fifteen.

Before the insurrection of the Mahamaris it is said, that six-sixteenths of the whole were waste, being occupied by rivers, marshes, woods, and hills, and that ten-sixteenths were fully cultivated. The usual estimate is, that this furnished 80,000 Payiks to the king, or to the persons who served the prince, and that these cultivated only one-half of the province; one-fourth was granted to Zemindars, three-sixteenths were granted for the support of temples, and one-sixteenth had been granted to men considered eminent for holiness. Eighty thousand Payiks, at the usual allowance, would require, for their support, about 1743 square miles of arable land, besides what was reserved for their officers, and for the king, equal perhaps to one-fourth part of the above; for, although the men work one-third of their time for their officers and the king, many are not employed in agriculture. This would make one-half of the arable lands 2176 square miles, or the whole in round number 4000, which being only five-eights of the whole total extent would be 6400 square miles. There is no doubt, that the estimate of the extent, as given by the natives would fully justify this supposition; but there is great reason to suspect, that they exaggerate the width. In the few places, where Mr. Wood had an opportunity of ascertaining this, as at Gohati in the middle of the province, the width, that he found, cannot justify me in supposing the utmost extent to be more than 4000 square miles. If this be accurate, the number of Payiks must always have been nominal; at present, in the reduced state of the country, it is so most notoriously, and the officer, who is said to have charge of 1000 Payiks has often not more than 500.

The middle province of the kingdom, which should be under the immediate government of the Boro Boruya, or prime minister, and which may be called Asam proper, is of greater extent than Kamrup. Mr. Wood having reached

little beyond the capital we have no accurate grounds for ascertaining its length, but we may make an approximation.

On the north side of the river, from Tiklipotarmükh, where the Brohmoputro divides into two branches, the Luhit or Brohmoputro and the Diking, this province and its dependent jurisdictions extend to the mouth of the Donkiri, about 103 miles above Goyalpara. Now from Tiklipotarmukh to Goyalpara is reckoned $18\frac{1}{4}$ days journey by land, of which $12\frac{3}{4}$ are between Goyalpara and the mouth of the Dickar river, which according to Mr. Wood is placed in lat. 26° 48′ north, and in long. 94° 6′ east from Greenwich, and is therefore about 220 miles, in a straight line, from Goyalpara, giving about $17\frac{1}{4}$ miles direct for each day's journey, so that Tiklipotarmukh should be about 314 miles in a direct line from Goyalpara. Then, deducting 103 from Goyalpara to the Donkiri, we have 211 miles for the length of the territory called Charidwar, which comprehends all on the north bank of the Brohmoputro, that now in any manner belongs to Asam proper. The width of this territory is stated to be from 1 to $1\frac{1}{2}$ days journey, for which we should allow from 20 to 30 miles. Two officers subordinate to the Boro Boruya, as I have already mentioned, administer justice in it, and collect the royal revenue, which however is only a fourth part of what the inhabitants pay. The manner in which the other three shares are collected, as already stated, render it highly improbable that the country should be well occupied.

On the south side of the Brohmoputro the length of Asam proper is less considerable. It commences near the middle Kamakhya, about 130 miles from Goyalpara, and reaches near to the Upper Kamakhya, which is said to be about ten miles below Tiklipotarmukh. Its length, therefore, should be about 174 miles. Its width is said to be from $1\frac{1}{2}$ to $2\frac{1}{2}$ days journey, or from 25 to 40 miles. But besides this, it possesses about the upper half of the island formed by the Brohmoputro and Kolong rivers and it comprehends the whole of the very large island, which is contained between the Brohmoputro, or Luhit, and the Diking rivers. This is said to be $7\frac{3}{4}$ days journey by land in length, and from $\frac{1}{2}$ to $\frac{3}{4}$ of a day's journey in width, the former we may call 130

miles in a direct line, and the width may be from 10 to 15 miles. This fine island is called Majuli, and has been in a great measure alienated to temples, and to men considered holy.

Asam proper is higher, and of a better soil than Kamrup, and contains few or no hills, nor woods. It is reckoned, that formerly $\frac{3}{4}$ of the whole were in full cultivation, and that even now not above $\frac{5}{16}$ are waste or unoccupied. This, I presume, is only meant to apply to the islands and the parts that are on the south side of the Brohmoputro. It is said, that of all the lands in Asam proper, which are occupied, $2\frac{1}{2}$ anas belong to temples, or men esteemed holy, $4\frac{1}{2}$ anas are let for a rent, and 9 anas are distributed among Payiks, or reserved for the king and his officers.

The two persons, from whom I received the most copious information, had never been in Sodiya, the third and most remote province, into which the kingdom is divided; and the accounts which they gave differ exceedingly. The native who constructed the map, represents it as a very small territory, about half a day's journey from east to west, and one day's journey from north to south, and immediately west from the Dikrong river, which separates the Abor from Asam, and which is the eastern boundary of Kamrup. The native of Bengal stated the province of Sodiya to be $\frac{3}{16}$ of the whole kingdom, while the middle province comprehend $\frac{7}{16}$, and the western province amounted to $\frac{6}{16}$. He farther added, that the province of Sodiya extended to Brohmokundro, that is to where the great river is precipitated from the northern mountains; and he reckoned the greater part of the population to be composed of the Miri Dophlas and Kampos, whom the native considers as independent nations. Two circumstances give great weight to the opinion of the Bengalese. It is evident in the first place, from the account given of the expedition of Mir Jamleh in the Asiatic researches, that then the Northern mountains, or the country of the Miris, Kampos, and Dophlas, belonged to Asam. In the second place the high title of Gohaing, given to the Governor of Sodiya, shows, that until Gohati was wrested from the Moguls, his government was of greater importance than the western province, whose governor had only the title of Phukon, still, however, I think, that the native of Asam,

who drew the map, had the better opportunity of being well informed, and his map, in many great points, is supported by the authority of a most accurate survey. I therefore shall endeavour to reconcile the difference, by supposing that the native gives his account from the actual state of the country, and that the Bengalese spoke of Sodiya in its ancient state, before the Miris, Dophlas, and Kampo Bhoteas had declared themselves independent, and when probably a great part of Charidwar was under the authority of the Sodiya Governor.

I shall now give some account of the productions of the country:—Salidhan, or transplanted winter rice, forms $\frac{3}{4}$ of the whole crops. Ahudhan, or summer rice, and Uridhan, or winter rice, that is sown broadcast in low land, are also pretty considerable crops. A little Borodhan, or spring rice, is also raised.

Next to rice, the most considerable crop is a kind of mustard called Vihar; it is the oil of this that is chiefly used. The quantity of sesamum is very inconsiderable. Wheat, barley, and millet, are very little used. Little or no pulse was formerly used, and the *Cytisus Cajan*, called Garo Mar, was only cultivated for rearing the Lac insect; but it is now preserved for its pulse; and other plants are used for rearing the Lac, which is done exactly in the same manner, as I have described in my account of Ronggopoor. The most common pulse in Asam is the *Phaseolus-Mas*, called Mati-Mas; but they have also the Mug-Mas, or *Phaseolus minimum* of Rumph, the Kola-Mas, or *Lathyrus sativus*, the Borkola-Mas, or *Pisum arvense*, and the Mohu-Mas, or *Ervum Lens*.

The Asamese raise black pepper, it is said to a great extent. Very little comes to Bengal; but it is probable that a good deal may find its way towards the east. It is said to be raised somewhat as betle-leaf is usually cultivated in Bengal. They have also, as warm seasoning, long pepper, and the pepper called choyi, ginger, turmeric, capsicum, onions, and garlic. Their acid seasonings are tamarinds, Autengga (*Dillennia speciosa*), Amra (*Spondias Amara*), Jolpayi (*Perinkara H. M.*), Kamrangga (*Averrhoa carambola*), and Thaikol of two kinds, the Boro, which is the largest and best, and the Kuji, which I have described in my account of the natural productions of Ronggopoor.

The betle-leaf is raised on trees in every garden. There

is plenty of tobacco, and betle nut. Opium is raised in abundance for consumption, and there is much used. Sugar cane thrives, most of it is eaten fresh. A little extract is prepared; but no sugar is made. Cocoa nuts are very scarce, and no palm wine is extracted. Their kitchen gardens and fruit are much the same as in Ronggopoor, only the pomegranate is said to be very common, and there are plenty of oranges. Cotton is reared mostly by the hill tribes, and is little used. The *crotolaria juncea* and *Corchorus* are cultivated; but the fishermen use mostly the fibres of the Rike, or *urtica nivea W.*

No less than four different kinds of silk worm are reared, and the different silks form the greater part of the clothing, and are exported in some quantity. The silk-worm reared on the mulberry is the least common. That which is produced on a species of *laurus*, and is called Muga, is the most common. The tree is planted, and its branches are pruned; but the insect is fed on the tree as it grows. Some people who have seen the insect, say that it is the same with the Tosor of Bengal; but the silk is so different that I suppose they are mistaken. There are two crops, the silk procured in the beginning of the dry season (Kartik) is red, that which is cut in the end of spring (Jaishtho) is white, and is reckoned the best. The silk called Medanggosi, is reared in Asam proper on a tree, that is cultivated; but of what kind I did not learn, nor could I procure the insect; it is higher priced than the Muga. The silk called Erendi is reared on the *Ricinus* in great quantity, as in Ronggopoor.

In Kamrup, oxen are the common labouring cattle, in Asam proper many buffaloes are employed in the plough, sheep are very scarce, and goats are not numerous. Ducks are more so than fowls; but many persons keep game cocks.

I shall now mention what I heard concerning their courts of justice: the officers under whom the Payiks, or servants of the crown are placed, the Rajas, the persons (Chaudhuris), who farm the revenue of the lands which are let for rent, and every one who has received free lands, have charge of the police, within the bounds which their people cultivate; they also settle small disputes that arise among their dependents, and all assume the right of whipping; but this seems illegal.

The power of inflicting punishment is reserved for the principal officers and rajas; and in all civil cases, except in the men granted to the three great councillors of state, there is an appeal to the three provincial courts, in which the Boro Boruya, the Boro Phukon, and the Sodiya Khaoya Gohaing, preside. These have full jurisdiction in all cases, civil and criminal, and without reference to the royal authority, may inflict any punishment short of death; but no person is put to death without an order from the king, and that order is always communicated in writing, and is procured by a written account of the proceedings having been submitted to the royal consideration. In such cases the trial is carried on openly, and the chief judge, or governor of the province, seems never to condemn without the concurrence of his assessors, who in Kamrup are six Phukons; so that unfair trials are not usual; but it is alleged, that the guilty, who can bribe, are often allowed to escape with impunity, while the punishments inflicted on the guilty poor are exceedingly severe. In fact, the possession of jurisdiction in police, and in civil and criminal law, without any salary or regular fees, is considered as a valuable and productive authority.

The capital offences are treason, murder, rape, arson, and voluntary abortion. Rebels are never excused; for other offences pardon may be purchased. Capital punishment extends to the whole family of a rebel, parents, brothers, sisters, wives, and children. Offenders are put to death in various manners; by cutting their throats, by impaling them, by grinding them between two wooden cylinders, by sawing them asunder between two planks, by beating them with hammers, and by applying burning hoes to different parts until they die. This is the most horrible.

Except the gang from Bengal, there are few robbers and atrocious housebreakers or pirates, such persons are punished in a summary manner by thrusting out their eyes, or by cutting off the knee pans. The wretches usually die of the latter operation, but survive the former. Both punishments are inflicted by the sole order of the chief minister in Asam proper, or of the Governor of the two other provinces. Petty thefts are very common, and are punished by whipping, or by cutting off the nose or ears. The first punishment

may legally be inflicted by any considerable officer, such as a Raja, or Phukon ; but the two latter could only be inflicted by the chief judge of the district.

The three great councillors of state possess the same jurisdiction over their own people, that the governors of provinces do in their respective countries. The administration of civil affairs, seems to be worse arranged than the criminal law; and, less odium being attached to injustice in this respect, the judges seem to be uncommonly venal. In the Bora Boruya's court he receives all complaints verbally, and immediately gives some person orders to investigate the cause, and to report the truth, and the cause is always decided according to the report of the umpire. Many officers attend the court, who receive allowances with a view of rendering them fit to be entrusted with this delicate office. These are as follows: 3 Tambulis, 1 Naosalya, 1 Takla-Bora, 1 Mojumdar-Boruya, and 12 Rajkhaoyas. Even these are accused of taking bribes very openly ; and the accusation seems to be well founded, as the judge often sends a menial servant, or needy follower, to settle disputes, and to give them an opportunity of a little gain.

The system of raising a revenue by presents is almost universal in eastern countries, and in none is carried to a more pernicious extent than in Asam. The tenant, who for a plough-gate of land pays only 2 rs., to the king, in various other kinds of exactions, pays an addition of between 4 and 5. Each petty officer has a share, part of which he must disgorge to his superiors, while these again are finally squeezed by the king. The Rani-raja is estimated to pay 5000 rs., a year to various persons at Gohati, as I have before mentioned. The composition of 14 rs., therefore, sometimes accepted by the king in lieu of the service rendered by these men, is not what these men pay; but only what goes immediately to the king. The management of 1000 Payiks is considered as a sufficient reward for a considerable officer of government, even when he receives their composition, and remits it to the treasury, or when he exacts their labour on the king's account; for his trouble he is only allowed a commission of five per cent., and from his profits must make presents to all his superiors, until a share reaches the throne, to which offerings are made by between 20 and 30 of the principal

persons of the kingdom. The presents are made on holidays, and are called Bhetis. The two chief Bhetis are on the last days of the months Chaitro and Paush. The two next in value are the festivals called Dolyatra and Durgapuja. On each of these occasions each of the tenantry Payiks and petty officers present the commanders of a thousand, or Rajas, or Zemindars, with rice, pulse, extract of sugar-cane, and oil, perhaps to the value of $\frac{1}{8}$ rupee.

The principal castes and tribes in Asam are as follows. The Rarhi Brahmans of Bengal, as I have before said, have obtained the spiritual guidance of the king and principal officers of the court, and it is probably through their influence, that two men of the same caste have procured the lucrative farm of the trade with Bengal. The Guru and Purohit, are men of great reputation for learning.

There are Brahmans called Asamese. They are Baidiks of Kanyakubjo, and one of them told me, that they were introduced from that place by Viswo Singho, the Koch Raja; but that having penetrated into Asam, they no longer intermarried with those who remained in the western parts of Kamrup; as they could not mutually be informed, how far each party had preserved its purity. Before their arrival, there were learned men among the Kolitas, who were Gurus for all the people.

Many Kamrupi Baidik Brahmans are now settled in Asam, and it is said, that among them there are many persons learned in Hindu science. Very few among either the Baidiks of Asam or Kamrup, worship the Soktis. They are chiefly of the sect of Vishnu. They have a few academies (Chauvaris), where, the Rotomala Vyakoron, law, and metaphysics are taught, and some Pandits are skilled in astrology and magic. The grand study with the Mohajons, or spiritual guides, is the Sri Bhagwot.

Some of the Baidiks in this country have degraded themselves, have become Vorno, and instruct the impure tribes, a meanness to which none of those in Bengal have submitted. The persons called Muno Singhos Brahmans are pretty numerous, and are employed in all low offices, totally unconnected with religion.

The Deodhaings, descended from the religious guide of Khuntai, may now amount to 30 men, besides women and

children. Their chief is called Deo-dhaing Boruya, and has the charge of the God Chung, of his worship, and of the royal insignia, such as the sword Hyangdang, and the sacred feathers. The Deodhaings possess a learning and language peculiar to themselves, and keep them a profound secret; but they have in many points adopted the worship of Vishnu. They are still highly respected.

In the eastern parts of the present dominions of Asam, beyond Koliyabar, and exclusive of the Kampos Miris and Dophlas, the most numerous class of inhabitants are the Ahams, or governing nation. Those legitimately descended from the companions of Khuntai still retain all the principal offices of state. They may be considered as the nobility, and are said to be now reduced to 26 families, 2 Danggoriyas, 1 Duyara, 1 Dihinggha, 1 Lahon, 1 Sondike, and 20 Hatimuriyas. Of these last 5 families are attached to each of the Danggoriyas, and ten to the Barapatra Gohaing, who is descended of Khuntai. The remainder of the nation is by some alleged to owe its origin to the illegitimate issue of these families; but, as I have before mentioned, many of them are probably descended from the soldiers and servants, who accompanied the prince. It is generally admitted, that the Ahams on their arrival had no women; but espoused those of the country; and the royal family have since had frequent intermarriages with the daughters of neighbouring princes; but, since the introduction of caste, the Ahams confine their marriages to their own tribe. The whole have now adopted the language of Bengal, as their colloquial dialect, and have also relinquished the use of beef; but about a fourth part have yet no other priests than the Deodhaings. The remaining $\frac{3}{4}$ have adopted the religion of the Hindus, chiefly as taught by the following of Madhav Acharjyo.

In the parts east from Koliyabor the tribe next most numerous is called Chutiya, and is divided into two classes, called Hindu and Aham. The former have abandoned many of their impure customs, and have received Vorno Brahmans as their spiritual guides. The latter wallow in their impurity, and adhere to the Deodhaings.

West from Koliyabor the two most numerous tribes, and nearly equal in strength are the Kolitas and Koch. The Kolitas, of whom mention has been made in my account of

Ronggopoor, are also a numerous tribe in Asam proper. Those, who can read, are called Kayasthas, and are the religious guides for most of the others, and for many of the Koch. The others follow all manner of trades and occupations. They intermarry with the Koch, and are accused of being a great deal too easy towards their wives, many of whom cannot resist temptation. They speak the language of Bengal, and have nearly the same customs with the pure Hindus of that country, only they are still more strict in eating and drinking. They are considered, by the Brahmans of that country, as pure Sudras. Their features are less strongly marked, as being of Chinese origin, than those of the Koch. The Koch already often mentioned, are very numerous in the province of Kamrup, especially in Dorong, the Rajah of of which is one of their number. They are less abstinent than the Kolitas, and are considered as lower; but still they are admitted to be pure.

The Nodiyals or Dom are more numerous than the Koch, as they extend over both Asam proper and Kamrup. Their manners exactly resemble those of the colony, which has settled at Goyalpara, and which has been already described. Notwithstanding their care in eating, they are considered as impure. There are a good many Heluya-Keyots, who cultivate the ground, and Keyots who fish. The former are pure, and usually assume the title of Kaibarta; the latter are impure; but have not adopted the Muhammedan doctrine, as those of Ronggopoor have done.

The Moriyas speak the Bengalese language; but have abandoned themselves to eat beef, and to drink strong liquors. The Rabhas, the Kachharis, the Garos and the Mech have been already described. Many of the Garos have been in some measure converted; but they are very apt to revert to their impure habits. The Hiras are an impure caste, who make pots, as has been already mentioned.

Most trades are carried on by the Kolitas and Koch, without distinction of castes; but many artists and people have lately come from Bengal, and will probably in a great measure succeed in separating different professions, into different castes. The Mulakors, called here Phulmali, make artificial flowers. The Notis, or dancers and musicians, are here employed in the temples, are considered as a pure caste, and

are not common prostitutes. Even the purest Brahmans condescend to give them instruction.

The washermen refuse to perform their office for any persons, except the royal family, and Brahmans, and have been elevated to the rank of purity. Many cotton weavers have been introduced, and are partly of the impure tribe called Jogi, and partly Muhammedans, who are called Jolas.

Some Haris or scavengers have been introduced, and have brought a disgrace on the profession, which secures them in the exclusive enjoyment of their nastiness. There are also some fishermen of the impure tribe called Chondal.

In the province of Kamrup there are many Moslems; but so degenerated into heathen superstition, that even those of Goyalpara refuse their communion. The government gives them no sort of molestation. On the whole the most numerous tribe is the Dom, next come the Kolita and Koch, nearly equal, then the Aham, then the Keyot, then the Chutiya. The number of any other tribe, when compared with these, is inconsiderable.

The persons, who instruct the worshippers of Vishnu, that is most of those, who have adopted the Hindu religion, are called Mahajons, and live in Chatras just like those, whom I have described in my account of the eastern divisions of Ronggopoor. They are, however, more powerful, several of them having from 10,000 to 15,000 men entirely devoted to their service. Their office is hereditary in certain families. The king, on a vacancy, appoints any person of the family, that he pleases; but the appointment unfortunately is for life. The Brahmans, who are elevated to this high dignity, separate from their women, and all worldly pleasures, and admit among their disciples only Ahams, Kolitas, Koch, Kaibartos, Notis, and Phulmalis. The Kolita Mahajons do not separate from their families, and admit among their followers all Hindus, that are reckoned pure, and also the fishermen called Dom, a numerous and licentious mob, by whom in a measure the government of Gaurinath was overthrown, and the country reduced to its present misery.

The chief Chatras or religious instructors are as follows:—In the province of Kamrup. 1 Boropeta, a Kolita. 2 Pat Bausi, 3 Biha Kuchi, Baidik Brahmans. 4 Bhowanipur, A Kolita. 5 Palasvari, 6 Srihati, Baidik Brahmans. In the province of Asam proper. 1 Aunihati, 2 Dokhyinpat, 3 Ku-

ravasi, 4 Gormurchhotro, Baidik Brahmans. 5 Dihingga, 6 Noraya, 7 Sologuri, 8 Chamguri, 9 Koyamariya, 10 Mahari, Kolitas. When captain Welsh drove the Mahamari and his rabble from the possession of the kingdom, they retired to Byangmara south from Sodiya. The Mahajon and many of his followers, still remain there, and have several times since been in rebellion; but many have privately retired home, and have adopted other spiritual guides. This Chatro may therefore be considered, as in some degree abolished, especially as the Guru has retired from his original residence, which was near Jorhat.

In the province of Sodiya, the worshippers of Vishnu are not numerous enough to have procured religious guides, that are of any importance. There are in Asam several places of pilgrimage, that are remarkable among the Hindus, especially three temples of Kamakhya, at Nilachol near Gohati in Kamrup, at Koliyabor in Asam proper, and at Dikkorbasini in Sodiya. People from all parts of India frequent the first, and the temple has much land. A Boruya, whose title is Sebachola, resides at the place. He has eleven subordinates, who take care of the temple, and its lands, and who collect money from the pilgrims on the king's account.

The following are the artists and manufactures of Asam. The blasksmiths are mostly Kolitas and Koch; but of late some men of the Kamar caste have been introduced, and make locks, padlocks, sacrificial knives, spears, spike-nails and clamps for building boats, and match-locks. These are innovations, and scissors are still unknown. The national workmen make the plough-share, bills, hatchets, hoes, pickaxes, knives, spindles for spinning, the rod for cleaning the implement used in smoking tobacco, lamps of different kinds, pots for boiling milk or water, and stoves for cooking; all very rude.

The goldsmiths are mostly Kolitas, but a few of the proper caste have been introduced from Bengal. The person, who wishes any thing made, furnishes the metals, of which the workmen receive a share for their trouble. They have therefore no capital, except a few miserable tools. The coppersmiths are mostly Kolitas. They furnish the metal, but none of them have a capital of more than a hundred rs. They are very skilful in working in bell metal, so that some of that is sent to Bengal, although all the copper comes through

that country. Much copper furniture is said to be used. Some people of the Hira and Moriya tribes make brass wire, of which they prepare several smalls article of furniture. There are many carpenters of the Kolita and other tribes, and they are chiefly employed to construct boats and canoes. They also make very coarse chests and bedsteads, with the implements of agriculture, and the posts, beams, and doors of the few houses, which are permitted to be constructed in such a magnificent style of building. No capital.

Many of all castes work in bamboo. No capital. The native women of all castes, from the queens downward, weave the 4 kinds of silk, that are produced in the country, and with which three fourths of the people are clothed. Considerable quantities of the two coarser kinds are also exported. There may be one loom for every two women, and in great families there are eight or ten, which are wrought by the slave girls. The raw material is seldom purchased; each family spins and weaves the silk, which it rears, and petty dealers go round, and purchase for ready money whatever can be spared for exportation, or for the use of the few persons, who rear none of their own. The silk cloth serves generally for that which is wrapped round the waists of both sexes, and is made of different sizes, according to the purpose, to which it is to be employed.

1. Dhuti from 8 to 16 cubits long, and from 2 to 2¼ wide. One end is wrapped round the waist, the other end is thrown round the shoulders. They are used both by men and women. 2. The Rihe is wrapped round the waist of women, but being short, does not admit of passing round the shoulders. The pieces are 6 cubits long, by 1½ wide. 3. Mekla seems to be the original female dress of Kamrup, and is the same with what I have described as the dress of the Koch women in Ronggopoor, and with the female dress in Ava, and of the shepherd tribe in Mysore. 4. The Chhelang is a piece for wrapping round the shoulders of men in cold weather, it is 6 cubits long by 3 wide. 5. Jhardar or Mongjuri is a piece used by women for the same purpose. It is from 4 to 5 cubits long and from 2 to ½ wide. The Jhardar is of a flowered pattern, the Mongjuris plain, 6. Mosaris are pieces 30 cubits long by 1 ¾ or 2 cubits wide, and are intended for curtains. They are of a very thin fabric, and are flowered. The proper silk, or Pata

as it is called in Asam, is only used for the Dhutis of the great. Each costs from 1 to 8 rs.

The Medanggori silk, which constitutes the dress of the higher ranks, is wrought into Dhutis, most of which are dyed red with Lac, but some are white. They cost from 2½ to 6 rs., chiefly owing to a difference of size, being all nearly of the same fineness. Rihes cost from 1 to 4 rs. The Muga silk is the dress of the middle ranks. Dhutis, which are mostly undyed, sell from 1 to 4 rs. Meklas from 1 to 3 rs. The Jhardars from 2½ to 4 rs. The curtains from 1 to 6 rs. Rihes from ½ to 3 rs.

The Erendi silk serves as clothing for the poor. Rihes cost from 4 to 6 anas. Chhelangs from 8 anas to 2 rs. Meklas from 8 anas to 1 rupee. Mongjuris 8 anas. The cotton weavers are foreigners, Jogis and Jolas, and both men and women work. They have a little capital, to enable them to purchase thread, small dealers purchase the cloth, and hawk it about; for there are no shops, and few markets. The cotton cloth is mostly used as turbans, as veils, and as wrappers for the shoulders, and towels. The finest, which they make, sells for ten rs., a piece, and is 12 cubits long by 3 wide. There are no dyers nor makers of chintzs. The small proportion of the silk, that is dyed, has this operation performed on it by the women, by whom it is woven.

Turners are of all castes. They work in buffaloes horn and ivory. The horn makes one set of chess men, the ivory the other. They make also a kind of tables used in gaming, and on which four persons play with men and dice, somewhat like backgammon. The same people make cups and toys of ivory. The king has in his house some men, who make very fine mats, fans and head scratchers of ivory, all Chinese arts. The people are said to be able to straighten the tooth of an elephant, by covering it with a thick coat of clay and cow-dung, and then exposing it to the fire.

Many people make mats; some are made of the *Thalia* mentioned in my accunnt of Ronggopoor, and some are made of the Sola, or *Œschynomene diffusa*. There are stone cutters, who make plates; cups, and stones for grinding curry-stuff. The stone is the produce of the country. Oil-men are of all castes. They use both the mill commonly employed in Ronggopoor, and also express the oil by two boards, which are acted on by a long lever. In Asam proper

the mustard seed is usually parched, and powdered in a mortar, before it is squeezed.

Garlands and artificial flowers made of Sola are sold, and made by Kolitas, and others; but a few workmen have been introduced from Bengal. There are a few brick makers and brick-layers, who are employed by the king, no other person being permitted to use bricks. The art of making butter or cheese is unknown. Every family curdles its own milk, so that there are no Goyalas. The potters do not know the use of the wheel, and merely knead their clay into form.

No one is allowed to wear shoes, without a special licence from the king, and it is an indulgence, that is very rarely granted. At the capital there are a few Bengalese shoemakers, who are ready, whenever his Majesty chooses to have a pair of shoes, or to indulge one of his chiefs with that luxury. There are no makers of sweat meats, no butchers, no bakers, no tailors.

Both Kolitas and Koch act as barbers. The tradesmen in general have farms or lands, and some of their family cultivate them; for persons who cultivate for a share can seldom be procured, servants can very rarely be hired, and people who have no power cannot keep slaves; these would be a property too visible and moveable. The artists are mostly in service of the king (Payiks) and as usual work 4 months in the year on his own account, and receive a farm free of rent.

Every man who has a farm must, in general, work it himself; for labourers, as I have said cannot be procured either for a share of the crop or for money. The only assistance, that can be procured, is that of slaves, and a good many are employed by persons, who have influence sufficient to secure a property so tangible, and these are chiefly men dedicated to religion, who have lands free of rent.

All the domestics are slaves, and they are pretty numerous, every man of rank having several. The slaves are procured from among the necessitous, who mortgage themselves, in the same manner as in the eastern divisions of Ronggopoor. Some are exported. About 100 of pure caste are annually sold to Bengal. They are mostly children. The girls cost from 12 to 15 rs. A Koch boy costs 25 rs., a Kolita 50. Slaves of impure tribes are sold to the Garos, and many are said to be sent to Nora, from whence they are probably exported to Ava.

CHAPTER V.

OF THE GAROS.

A wide mountainous tract extends north from Cape Negrais to the Brohmoputro. With its south end it separates the old kingdoms of Pegu (Bagu) and Arakan (Rakhain), both now subject to Ava (Ava). Towards the middle and north it separates Ava and its dependencies from Bengal. At its southern extremity it is narrow, and is inhabited by petty tribes, too poor to have been worth converting by the followers of Gautama or of Vyas. Towards the middle and north this elevated region widens, and contains more extensive vallies; the tribes therefore are of greater value and importance. Accordingly the Rajas of Tripura, Monipur, Jaintiya, and Kachar, all pretty considerable chiefs, have been restrained from abandoning themselves to an impure indulgence of their appetites, and have received instruction from the sacred order of the Hindus, who adhere to the doctrines of Vyas, as explained by Madhav Acharjya. While some other tribes, such as the Yo, and others now subject to Ava, have been converted to the doctrines of Gautama.

The Raja of Jaintiya is by birth a Garo; but he has received instruction from the Brahmans, and has been civilized according to the manner and degree, that are usual among the followers of that order of priests. His territory occupies the mountains near the Brohmoputro, bordering on Asam on the north, and Srihotto (Silhet) on the south, and extending as far west as Kajoli, which is about 70 B. miles east from Goyalpara, and in about 91° 50′ east longitude from Greenwich. I have had little opportunity of making myself acquainted with the state of this principality, and shall therefore proceed to give an account of the Garos, who retain their primitive manners.

West from the territory of Jaintiya there extends, parallel to the Brohmoputro, a very mountainous region connected

with the former, but joining it at right angles. It is about 30 miles in width and 100 in length and is occupied by the rude nation, which the Bengalese call Garo, a name which Major Rennell and Mr. Eliot write Garrow. This last mentioned gentleman, in the third volume of the Asiatick Researches, has given an account of what he observed concerning the portion of this people, that live adjacent to the southern side of the mountains. The account, which I am about to give, was taken from the inhabitants of the north, which may account for my having in some points differed from the account given by Mr. Eliot. The parts however, where the two accounts contradict each other, appear to me of little or no consequence, but Mr. Eliot had opportunities of describing circumstances, such as their marriage ceremonies and domestic economy, which did not come within the reach of my observation, and on other points, the accounts which I received, seem to be more full than what was communicated to Mr. Eliot.

What I have stated as the dimensions of the Garo country, that is 100 miles from east to west and 30 miles from north to south, is the present territory, which this nation retains as an independent people, and has been secured to them by the difficulty with which it could be penetrated. It seems a mass of hills from 1000 to 3000 feet of perpendicular height, and very steep, and, although watered by numerous small streams, contains scarcely any level land, the hills being every where immediately contiguous to each other. Towards the centre, I am credibly informed, that there are immense masses of naked rock, and even large spaces totally destitute of vegetation; but so far as I saw, and, as, I am told, is the case in by far the greater part of the territory, the hills however steep, consist of a deep rich soil, and are fit for being cultivated by the hoe. The climate being very moist, such a soil produces a most luxuriant vegetation, and, wherever undisturbed by cultivation, the mountains are covered by noble forests, that contain a great variety of trees and plants highly ornamental, curious and valuable. Besides this natural fortress, and the mountains of the civilized Jaintiyas, the Garos seem formerly to have occupied much of the adjacent low country, and still retain some part, as subjects to other powers.

In my account of Asam I have mentioned that most of the tributary Rajas on the south side of the Brohmoputro are of Garo origin, and the art of war has hitherto made so little progress among the Asamese, that they have not been able to strip the chiefs of their dominions. On the contrary they have contented themselves with a moderate tribute, and conciliate the friendship of the independent mountaineers by a free commercial intercourse. The same was probably the case towards the west and south, during the government of the Koch and Moguls, whose cavalry were totally incapable of making any encroachment on the hills and woods of the Garos. No sooner, however, could the Zemindars call to their assistance the terror of the British arms, than they seem to have made violent encroachments on the poor Garos, whose only arms are bows, swords, and spears, all of a very imperfect kind. Not that any regulars, so far as I know, were employed; but the terror of their name, employed by people considered as officers of the Company (Zemindars), was sufficient. The most exorbitant exactions have been made on every Garo, who comes to the Company's territory to exchange his commodities; and the chiefs, who possessed lands that were accessible, have been either driven entirely from them, as from the large space between the mountains on one side, and Kalumalupara and Mechpara on the other; or they have been rendered not only tributary but mere cyphers, as in Haworaghat. It is even alleged that by far the best villages and longest portion of that district are recent and violent usurpations from a Garo chief. As the Garos are an independent people, an application on their part to the Company's courts of justice, would be highly imprudent, and of this they seem abundantly aware. Owing to their remote situation, and an insuperable objection which they have against venturing into a boat, they have had no means of laying their case before government, to which alone they could with propriety complain. On several occasions of gross violence they have therefore had recourse to arms, and have frequently alarmed the Kites, by whom they have been injured. The country, from which they were driven by the Bengalese of Kalumalupara and Mechpara, continues waste; and a late imprudent attempt of the Zemindar of the former place, to increase the exactions taken at the markets, has

produced an invasion and several assassinations, the terror of which has depopulated the best part of his lands. The complaints against the Vijni Raja are so strong, that had it not been for the fear occasioned by the detachment of Sepoys at Yogighopa, similar consequences would probably have ensued. The whole of the conduct of the Zemindars towards the Garos, seems, therefore, to require a serious investigation, and this will be attended with considerable difficulty. There would be an absolute necessity that the investigation should be conducted on the spot, by a person fully authorized to call on the Zemindars and their tenants for every sort of evidence, and to punish contumacy and prevarication; and there would be an absolute necessity for treating with the Garos, at least with those of the mountains as with an independent people. A considerable time for negociation would also be required, as no means will be left untried by the Zemindars and Bengalese traders, in order to terrify the Garos, so as to keep them from an interview, or to break off any negociation, that may be likely to have effect.

With regard to the Garo chiefs, who have possessions in the plains, and have been rendered tributary to the Zemindars, there is more difficulty. Why, when the settlement was made, they were not considered as Talokdars or Muzkuris; and, like other persons of that description, were not exempted from the authority of the Zemindars, and considered as tenants in capite, I know not. The remoteness of their situation, probably, concealed them from the knowledge of those who made the settlement, but their case would appear to require a full investigation.

So far as I could learn, it will be found that the Zemindars have no right to levy duties on the trade with the Garos, farther than by a long continued practice. Were both parties subject to the same state, this no doubt would constitute a good right; but the case seems very different, where the subjects of a state have been in the custom of making an advantage of an independent people. Nothing would, I imagine, prevent their sovereign from treating with the foreigners, and from regulating the commerce with them in whatever manner he pleased. Nor would any thing short of a positive grant, entitle those who had levied such duties to a remuneration for their loss. The practice having continued long, is

only an aggravation of the fault. The commerce carried on with these people being the most important point, I shall commence with an account of the manner in which it is conducted.

Notwithstanding numerous instances of ill treatment, and a constant succession of fraud and falsehood, the necessity, which the Garos labour under of procuring salt and iron, the luxury of eating beef, fish, and other animal foods, that their mountains produce but scantily, and the desire of receiving brass rings and other finery in exchange for the cotton which they rear on the hills, compel them to deal with the Bengalese; and the trade, in this district, at least, is entirely carried on at markets held near the frontier. To these, when on tolerable terms with the Zemindar, the Garos repair once a week during the dry season, more particularly in December, January, and February. Almost the only article which they bring for sale is cotton in the seed; for the conduct of the Bengalese has totally put a stop to the collection of Agal-wood.

On the Garo arriving at the market, the Zemindar in the first place takes a part of the cotton as his share (Phul); the remainder is exchanged for salt, kine, hogs, goats, dogs, cats, fowls, ducks, fish, dry and fresh, tortoises, rice, and extract of sugar cane for eating; for tobacco and betle nut for chewing; for some hoes and spinning wheels; for some brass ware and Morihari goods as ornaments, and for some silk, Erendi, and cotton cloths. But the value of the cotton far exceeds the amount of these goods; and a large balance is paid in Narayoni rupees, with which, I believe, the Garos chiefly purchase slaves from Asam. The manner in which this trade is managed in the markets of Haworaghat, will give some idea of the hard terms to which the Garos are subject. At each market-place a person who paid a rent to the Vijni Raja, kept a warehouse for salt. This he sold out to petty traders at eight rupees a *man* (84 $\frac{10}{16}$ s. w. a ser). The petty trader, adding clay and water, increased its weight $\frac{1}{8}$ part, and then exchanged it with the Garos, at one *man* of salt for three *mans* of cotton. The Garo, therefore, for eight rupees worth of salt, which were there no monopoly or duties except the Company's, would cost about $5\frac{1}{2}$ rupees, gives 3 *mans* 15 sers of cotton in the seed, which at Goyalpara is

usually worth 5 rupees the *man*. He besides pays a share of the cotton to the Raja, for permission to trade in his market. The petty trader is permitted to bring for sale any other article except salt, and on these he only pays some transit duties. He of course sells at the same extravagant rate to the Garos; but he is by no means allowed to enjoy the whole of that enormous profit. The whole cotton, which he procures, must be delivered to the person who rents the market, at $2\frac{3}{4}$ rupees for the *man*. His profit, therefore, on the 8 rupees, which he gave for a *man* of salt, is 1 r. 4 a. 6 p. returned in one day. The profit of the renter is enormous. For a *man* of salt, which may cost him $5\frac{1}{2}$ rupees, he in the first place receives eight rupees, or a profit of $2\frac{1}{2}$ on $5\frac{1}{2}$ advance, and on each *man* of the cotton, for which he pays $2\frac{3}{4}$ rupees, and of which the carriage to Goyalpara and expense of sale may raise the value to 3 rupees, he usually receives a profit of 2 rupees. About a third part of the cotton is purchased by the tenants on the Raja's estate, who may exchange provisions for as much cotton as their own families can spin and weave; and they are allowed in exchange for this to give all kind of provisions, paying certain duties on the same.

More liberty is apparently allowed at the markets in the other Pergunahs, and I understand that the Vijni Raja, sensible of the impropriety of the monopoly, has removed it. But the duties which are exacted on the transit of the goods in the other Pergunahs, and to which, it is said, the Zemindars have a right, have rendered the markets there still less advantageous to the Garos. There is great reason to fear that these exactions will be pushed to a ruinous length, and that the Garos, being unable to procure any decent return for their cotton, will diminish the cultivation. There are, indeed, grounds to believe, that this has already taken place to a considerable degree, and that although the price at Ronggopoor has considerably risen, the quantity brought to market has very much diminished. I believe that about 47000 *mans* are now annually brought into this district from the Garos; but of these about 10,000 *mans* come from the Garos of Koroyivari, who do not belong to this district, and 7000 come from the Garos of Asam. I do not know what quantity may go to the southern markets, nor on.

what footing these stand; but had the Garos a reasonable reward for their trouble, I have no doubt that those who frequent the markets of Haworaghat, Mechpara, and Kalumalupara, whom I propose to be placed under the protection of the Company's agent at Goyalpara, would annually bring 60,000 *mans* in place of 50,000; which I suppose they now do. By a reasonable reward, I mean that they should receive 1 *man* of good salt for 2 *mans* of cotton, and were the Company's agent to sell the salt at 8 rupees, and in other respects allow a free trade, there can be no doubt that the petty traders could afford to deal at this rate with nearly the same profit which they at present receive.

The Garos from whom I received the following account of their customs, were the chief of Raumari, the chief of Ramjongga, or Amjongga, and his predecessor, the chief of Damra, the chief Digman, and a priest from the hills near Jira, all of the tribe which borders on Haworaghat; and what they describe can be only considered as strictly applicable to that division of the nation. The chief of Raumari was a boy, but had with him some men of sense when he favoured me with a visit. The chief of Ramjongga was born in the mountains, but has accepted of the management of a territory, which seems originally to have belonged to his family, but which is now rendered subject to the Raja of Vijni, who appoints to its nominal management, some Garo of the original family of proprietors, but changes the person whenever he pleases, in imitation of the Kings of Asam. This chief was a well behaved intelligent young man, who adhered to the customs of his fathers, although he spoke the Bengalese language with fluency. His predecessor, had been persuaded by the Raja to adopt the worship of Vishnu, and had made considerable progress in the art of writing Bengalese. He was a very shrewd intelligent man, nor did I learn the reason of his being dismissed. It is probable, however, that along with the science of the Bengalese, he had acquired some degree of crooked policy. The chief of Damra was another well-behaved young man, who is exactly on the same footing with the chief of Ramjongga, was born in the mountains, and retains the customs of his ancestors. The chief called Digman alleged that he had been deprived not only of his estates in the low lands, which amounted to

almost a half of Haworaghat; but had been robbed of a great part of his private property, consisting of cattle and slaves. He had, therefore, retired entirely to the mountains, where, however, he was still one of the most powerful chiefs. He seemed to be a simple inoffensive man; but I believe has been accused of robbery by the Vijni Raja.

The Garos are short, stout-limbed active people, with strongly marked Chinese countenances, as is the case with all the aboriginal tribes of the mountains, from the Brohmoputro to Cape Negrais, that I have seen. In general the features of the Garos are harsh; but their chiefs are rather handsome, and their manners in both urbanity and veracity are superior to those of the Zemindars. The Garo chiefs in their address are equally exempt from insolence and adulation, two extremes into which the Zemindars are apt to indulge, according as they are confident, or afraid, while the veracity of the whole Garo nation is undoubted, and it is avowed by the Bengalese, that a Garo was never known to forfeit his word. It is admitted by both people that a Garo woman can carry on the hills as great a load as a man of Bengal can carry on the plain; and that a Garo man can carry $\frac{1}{3}$ more; and this is attributed to their using more animal food and spirituous liquors.

My informants say, that Garo is a Bengalese word, nor do they seem to have any general word to express their nation, each of the tribes, into which it is divided, has a name peculiar to itself. An individual of the tribe adjoining to Hawaraghat is called Achhik; but the collective name or plural number is Achhikrong. The high hills of Mechpara are occupied by the Abeng, with whom I could procure no interview, the Zemindar having probably alarmed them. The Abeng may perhaps be considered as subjects of the Company, as their hills are entirely surrounded by the lands of the Mechpara Chaundhuri, and are not included in the territory, which I have specified as belonging to the Garo nation; but I believe they have always declined subjecting themselves to the decisions of the courts in Bengal. The tribe bordering on Mechpara and Kalumalupara, that occupies the high mountains, and retains an entire independence, is the Kochunasindiya. This people also declined an interview, probably from similar reasons. The tribe bordering on Susangga is

called Kochu or Counch, as Mr. Eliot writes. From the account of that gentleman, these seem to occupy only the low lands, and to be tributary, and their territory is not included in what I have considered as belonging to the nation as independent. The tribe of the Garo nation, that borders on Asam is called Nuniya. Part of the Nuniyas have been converted to the worship of Vishnu, and occupy a large portion of the lower part of Asam; a part however inhabits the mountains, is independent, and this only is included in the space, which I have considered as belonging to the national property. The Nuniyas are also called Dugol.

The language of the Nuniyas is said to be different from that of the other Garos; and although all Garos can intermarry, it is generally admitted, that the Nuniyas are of highest rank. Their priests can officiate for all Garos; but the priest of any of the other tribes cannot officiate for a Nuniya. The Nuniyas and Kochu-nasindiyas have made some farther progress in society than the others. Some among them are merchants, and trade in slaves, salt and silver; while others are artists, and work in iron, brass, and the precious metals. The Achhiks and Abeng are all cultivators, who practise some rude arts, and who have no other commerce than the exchanging the produce of their farms, for the articles which they want for consumption. So far as I could learn, the languages of the four western tribes are nearly the same. The Achhiks seem to occupy by far the greatest part of the territory, in which the nation is entirely independent.

In Hawaraghat all the Garos, except the dependent chiefs, have entirely retired to the mountains, and the lands of these chiefs are cultivated by Rabhas or Bengalese; but in Mechpara I saw some houses belonging to Garos, who paid a regular rent, and who used the plough, and cultivated with fully as much care as any of the neighbouring Bengalese.

The Achhiks, or Garos of the mountains of Hawaraghat, are subdivided into clans called Chatsibak. In each of these Chatsibaks there would appear to be three chiefs, whose rank is hereditary; but all are not equal in dignity, and their various degrees of precedency has been established by long custom. Among the Bengalese of Hawaraghat these chiefs are called Luskur, but the national appellation for a chief is

Nokma, or collectively Nokmarong. Each clan consists of one or more villages called Sung, which are usually at a distance of two or three coss from each other, and contain from 40 to 300 families (Gonsung). These villages seem to be fixed, and the houses are surrounded by gardens, while the territory belonging to them is cleared and cultivated by the hoe, after long fallows, in which the trees are allowed to spring to the size of copice wood.

The chiefs, and the head man of every family assemble in a council called Jingma-chongga, and endeavour to reconcile all those of the clan who have disputes; for it would not appear, that they have a right to inflict any punishment, unless a man should be detected in uttering a falsehood before them, in which case he would be put to instant death, more from popular indignation, than from a regular progress of justice. Dishonesty or stealing, seem rarely to be practised, and almost the only source of dispute seems to be murder, which would appear to be an ordinary crime. But the relations of the man killed are by custom, held bound to demand blood for blood, and ought to put to death either the murderer, or one of his kindred, or at least one of his slaves. The other family then is bound to pursue a similar mode of retaliation, and the feud would thus continue endless, unless the council interfered, and brought about a mutual reconciliation, which it is usually able to effectuate, by inducing the parties to accept a price for the blood that has been spilt. Although every head of a family has an equal right to sit in their assemblies, the influence of the chiefs, or of one or two wise men usually decides everything.

When a man of one clan murders a person belonging to a different community, the matter is arranged with more difficulty, and often produces a war, unless the chiefs mutually endeavour to reconcile matters, in which case their influence generally prevails; but they have no authority to declare peace or war, nor even in the field do they pretend to command any free man. If any man complains of an injury, such as one of his family having been murdered by a foreigner, the whole clan are ready to avenge his cause, or to fight until their companion is satisfied. No compulsion can be used; but the man who refused to take the field, would be entirely disgraced. In the field every free man (Nokoba) fights as he pleases;

but as the slaves (Nokol) form about two-fifths of the whole population, as they almost entirely belong to the chiefs, and as they are all led to war, and implicitly obey the orders of their masters, the influence of these last predominates in every resolution; as their men, acting in subordination, form the chief strength of the clan. The slaves not only are distinguished for their obedience, but for their courage; as freedom is a reward often bestowed on such as exhibit valour. Unless, therefore, the injury has been committed by a chief, on some person of a chief's family, the dispute is usually terminated after a little skirmishing, and the chiefs induce the injured person to accept a price for the blood of his kinsman. The important matters of succession and union of the sexes have been arranged in a manner that does not seem convenient.

A Garo man or woman, that has connection with a person of a different nation, is not liable to excommunication; and any person, who chooses to live among them, and follow their manners, may obtain the rights of a free man. A young unmarried woman, who proved with child, would suffer no disgrace; but instances are very rare, as the women are usually married while children. A man cannot turn away his wife on account of adultery, unless he chooses to give up his whole property and children, and to this he seldom consents, except when he knows that some other woman, who is richer, will take him for her husband. A woman, whenever she pleases, may turn away her husband, and may in general marry any other person, conveying to him the whole property that her former husband possessed, and taking with her all her children; but the rank of the children arises from that of their father. A man is thus placed in a very difficult situation. If his wife chooses a paramour, the husband is terrified, least this invader should be able to persuade the woman to transfer the property of the family. It is true, that as a remedy, he may kill the lover, which he may do without blame; but he is afraid not only of the revenge of the man's kindred, but of that of his wife, who, if permitted to enjoy her lover, might be unwilling to disturb the family in which she had lived; but who would be very apt to avenge her lover's death by choosing a new husband. In fact, however, I understand, that divorces are very rare,

and many wives, when they are infirm, or have no children, allow their husbands to marry a second wife, or to keep a concubine. When a chief dies, his heir is any one of his sister's sons, that his widow, or if he has left no widow, that his surviving concubine chooses. The fortunate youth, if married, immediately separates from his wife, who takes all his private fortune and children, while he marries the old woman, and receives the dignity, fortune, and insignia of honour becoming his high rank. These insignia consist of a red turban, two bracelets of bell metal for each arm, and a string of beads for his neck, and are bestowed in a great ceremony, that cannot cost less than 100 rs. These acquisitions, however, do not always compensate for the disparity of age in his bride, and a boy, who had been lately elevated to the dignity, after taking a draught of wine that opened his heart, complained with great simplicity, that he had married an old toothless creature, while his cousin, although poor, had a pretty young wife, with whom he could play the whole day long. When the old lady dies he will of course take a young wife, who will probably survive him, and select a new chief from among his sister's sons. The wife of a chief may divorce him, but she must choose her next husband from the same noble family, as its members are alone capable of being raised to the dignity.

A man cannot marry his father's brother's daughter, but he may marry the daughter of his mother's brother. A chief may marry the daughter of any free man (Nokoba); but intermarriages between free men and slaves are not tolerated; Nor can a man even keep a slave girl as a concubine.

A great part of the slaves are procured from the Nuniyas, who bring them from Asam. They are chiefly Garos, who had been converted, and who have lost caste by impure feeding and have been sold as a punishment for their transgression. They of course return to the customs of their ancestors, and often obtain freedom by their valorous conduct in war. Many poor parents, however, are reduced by want to sell their children, a conduct that is considered as reprehensible, but for which there is no punishment. Several chiefs can bring 60 able bodied slaves into the field, which in such small clans gives them a vast authority.

The Garos rear, for eating, kine, goats, swine, dogs, cats,

fowls, and ducks, and they purchase from the inhabitants of the low country all these animals, together with tortoises, and fish both fresh and dried. In the hills they also procure many deer, wild hogs, frogs, and snakes, all of which they eat. In fact they have no aversion to any food, except milk and its preparations, all of which they abominate; and they have no objection to eat in any company, nor to eat what has been dressed by people of another nation. Their vegetable diet consists chiefly of rice and millet (*Panicum italicum*), with many *Arums*, *Caladiums* and *Dioscoreas*. For seasoning they have capsicum, onions, and garlic, but they do not use turmeric. In their dishes they employ both salt and ashes, and sometimes oil; but they cultivate no plant that produces this. From both the rice and millet they prepare a fermented liquor, which is not distilled, and is used both by men and women to great excess. Poor people usually get drunk once a month, the chiefs once every two or three days. On such occasions they usually squabble and fight. They liked the taste of brandy, but preferred wine, as not being so strong.

Although the Garos have long raised great quantities of cotton, they formerly neither spun nor wove. They now have begun to practise these arts, and weave the small slips of cloth, which both men and women wrap round their waists, and their turbans, this constitutes their ordinary dress. For cold weather they make a kind of rug from the bark of the *Celtis orientalis*. This serves as a blanket by night, and by day is thrown round the shoulders; the chiefs, or others in easy circumstances, when in full dress, throw round their shoulders a piece of cloth, silk, cotton, or gold. Their favourite ornament consists of rings of bell metal, which are passed through the lobes of the ears, and are so heavy, as to distend these, until they reach the shoulders. In science they have not even proceeded so far as to write their own language, a few have learned to write the Bengalese.

They believe in the transmigration of the soul, as a state of reward and punishment. Those, who are morally wicked, are punished by being born as low animals. Those who have not been wicked, and who have made many offerings to the gods, are born in high and wealthy families. Saljung is the supreme god, who lives in heaven (Rang), and has a

wife named Manim. No offerings are made to this goddess, but to her husband, are offered male goats, swine, and fowls. This seems to be the deity, whom Mr. Eliot called Mahadeva, which merely signifies the Great God; but there is no affinity between Saljung and Sib, who by the Brahmans is usually called Mahadeva. Saljung in fact is the firmament or visible heavens; the heavenly bodies, sun, moon, and stars, and spirits, who preside over hills, woods and rivers, are considered as the agents employed by Saljung to manage the affairs of this world. White cocks are offered to the heavenly bodies, and fermented liquor, rice and flowers are offered to the spirits of the hills, rivers, and forests. The blood of the animal is first offered, and then, after the flesh has been dressed, a portion is added to the offering, the votary eats the remainder. There are no temples, nor images; before each house, a dry bamboo, with its branches adhering, is fixed in the ground, to this the Garos tie tufts of cotton, threads, and flowers, and before it they make their offerings.

They have an order of priests, who by the Bengalese are called Rojas, from the resemblance between them, and the Rojas of Bengal. In their own language, these priest are called Kamal. They marry, cultivate the ground, and go to war like their neighbours, and the office is not hereditary, any man, who has committed to memory the requisite forms of prayer, may assume the office. These forms of prayer are publicly repeated at marriages, funerals, and in cases of sickness, or when the clan is about to engage in war. The Kamals also pretend to explain the fates by an examination of the entrails of sacrifices. The liver, in particular, is an object of their attention. The presence of the priest is not necessary on the occasion of common offerings, that are made to the gods.

The funerals of the Achhiks are inconvenient, and expensive. When a person dies, the relations are summoned to attend, and ten or twelve days are allowed for their convenience. As they assemble, they are feasted, until the number is complete. In the meantime the body falls into a dreadful state of corruption; but no attention is paid to that. The head of a stake is then formed into an image supposed to resemble the deceased, and the point of the stake is driven into the ground. The body is then burnt, the bones are collected

into an earthen pot, and the relations retire. After some months, when the family has recovered from the former expense, and has laid in a stock of food and liquor for a new entertainment, the relations are again assembled, and feasted for three days. The bones are then thrown into a river.

The territory of Vihar, of which the descendants of Sib still retain the sovereignty, under the protection of the Company, forms the boundary of a large portion of the district of Ronggopoor. I might have readily procured sufficient information, concerning its state, to have enabled me to enter into minute details, but not, in all probability, without its coming to the ears of the Raja, who would certainly have been justly alarmed, especially as an unfortunate passage in the Yogini Tontro is explained, as if it prophesied, that the present Raja is the last person of the family, who will retain the sovereignty. I therefore contented myself with procuring such an account of its history, as can be found among Hindus, and this has been already given in the historical view of Kamrup.

The nature of the country being entirely the same with that of the adjacent parts of the Company's dominions, and its management being similar to that of the estates, which belong to the Raja as a Zemindar of Bengal, any further details would indeed be superfluous.

Dr. M'Cosh made a report on the topography of Assam to government during the past year; he speaks of the advantages of the province in glowing terms, not only for its political position with reference to the Chinese and Burmese empires (an armed force sailing up the Brahmaputra might in less than a fortnight reach the largest rivers in China), but also as regards its commercial and natural resources. He says "Its climate is cold, healthy, and congenial to European constitutions; its numerous crystal streams abound in gold dust and masses of the solid metal; its mountains are pregnant with precious stones and silver; its atmosphere is perfumed with tea, growing wild and luxuriantly; and its soil is so well adapted to all kinds of agricultural purposes, that it might be converted into one continued garden of silk and cotton, of tea, coffee, and sugar, over an extent of many hundred miles."—[Ed.]

APPENDIX

OF

STATISTICAL TABLES,

CONNECTED WITH THE SURVEY.

BOOK I.—PURANIYA.

A.—Estimate of the population of the district of Puraniya.

Division or Thanah.	Sects.			Employment.			Proportion of marriageable girls remaining single at 15 years of age.
					Labourers.		
	Moslems.	Hindus.	Total.	Idlers.	Artificers.	Cultivators.	
Haveli	87000	67000	154000	24000	15000	115000	60
Dangrkhora	69000	115000	184000	34000	12000	138000	1–100
Gondwara	39000	118000	157000	19000	18000	120000	34
Dhamdaha	65000	195000	260000	48000	17000	195000	25
Dimiya	36000	106000	142000	15000	7000	120000	5
Matiyari	41000	125000	166000	30000	11000	125000	3–100
Arariya	71000	71000	142000	13000	9000	120000	3–100
Bahadurgunj	98000	164000	262000	16000	16000	230000	5–100
Udhrail	99000	77500	176500	5500	11000	160000	5–100
Krishnagunj	154000	92000	246000	23000	23000	200000	5–100
Dulalgunj	91000	55000	146000	27000	9000	110000	12–100
Nehnagar	116000	69000	185000	13000	12000	160000	10–100
Kharwa	36000	60000	96000	12000	24000	60000	1-8
Bholahat	46000	76880	122880	15880	46000	61000	4–100
Sibgunj	78000	47000	125000	16000	47000	62000	3–100
Kaliyachak	43000	55000	98000	16000	9000	73000	10
Gorguribah	42000	70000	112000	25000	10000	77000	4–10
Manihari	32000	98000	130000	28000	12000	90000	2–100
Total.	1243000	1661380	2904380	380380	308000	2216000	

B.—GENERAL STATISTICAL TABLE OF THE DISTRICT OR ZILA OF PURANIYA.—*In Square Miles.*

Number	Division.	Extent in square miles.	Soil and Situation: Rivers, tanks, marshes and water courses.	Soil and Situation: Liable to be under water: Clay.	Liable to be under water: Good free soil.	Liable to be under water: Light sandy soil.	Soil and Situation: Exempt from floods: Clay land.	Exempt from floods: Ash coloured free soil.	Exempt from floods: Light sandy soil.	Manner of occupation: Altogether unfit for cultivation or waste: Rivers, &c.	Inundated of a good soil: Clear or deserted.	Inundated of a good soil: Reeds, bushes, and trees.	Exempt from floods, and a good soil: Woods, bushes, and deserted villages.	Exempt from floods, and a good soil: Reeds, pasture, or deserted fields.	Broken corners, burial grounds, roads, markets, and barren lands.
1	Haveli . . .	430	12	65	25	..	..	218	110	12	..	..	..	140	18
2	Dangrkhora .	400	25	100	175	..	..	37	63	25	..	1	24	50	16
3	Gondwara .	453	42	190	98	10	22	68	23	42	42	70	4	22	14
4	Dhamdaha .	614	40	82	320	28	..	93	51	40	..	41	..	25	23
5	Dimiya . .	382	24	10	32	6	132	124	54	24	..	7	12	66	15
6	Matiyari . .	363	17	75	11	5	..	100	155	17	..	6	..	96	11
7	Arariya . .	305	5	2	1	..	..	253	44	5	..	..	..	16	28
8	Bahadurgunj	584	23	..	16	2	..	500	43	23	..	9	27	..	30
9	Udhrail . .	376	5	..	..	..	3	304	64	5	..	..	5	34	17
10	Krishnagunj	395	13	49	195	3	36	78	21	13	..	..	..	27	23
11	Dulalgunj .	271	30	42	130	..	..	69	..	30	4	2	2	..	14
12	Nehnagar .	350	22	11	140	..	..	177	..	22	..	11	..	..	22
13	Kharwa . .	162	10	22	130	..	..	..	..	10	10	27	..	..	7
14	Bholahat . .	192	42	51	15	12	58	14	..	42	12	24	12	..	6
15	Sibgunj . .	166	10	55	54	5	6	36	..	10	5	20	5	..	8
16	Kaliyachak .	179	22	95	23	5	11	23	..	22	5	5	2	1	9
17	Gorguribah .	382	80	140	140	15	7	..	..	80	..	116	..	3	11
18	Manihari . .	336	73	101	100	20	21	16	5	73	..	50	..	2	14
	Total .	6340	495	1090	1605	111	296	2110	633	495	93	389	78	482	286

Number	Division.	Fit for the plough but allowed a fallow: Inundated.	Fit for the plough but allowed a fallow: High.	Actually occupied by farmers who hold the plough: Clay: Inundated.	Clay: High.	Free: Inundated.	Free: High.	Number of people.	Proportion between Number of: Moslems.	Proportion between Number of: Hindus.	State of Education: Adhyapaks.	State of Education: Akhuns.	State of Education: Gurus.	Market places.	Exports. Rupees.	Imports. Rupees.
1	Haveli . . .	..	45	60	..	20	135	154000	9	7	2	10	100	39	450750	320100
2	Dangrkhora .	30	..	72	..	157	25	184000	6	10	2	2	25	23	246350	27050
3	Gondwara .	16	16	142	14	14	57	157000	4	12	2	3	50	15	377100	38900
4	Dhamdaha .	21	41	78	..	283	62	260000	4	12	17	5	10	19	210000	86450
5	Dimiya . .	3	24	9	96	30	96	142000	4	12	16	10	100	21	512300	359800
6	Matiyari . .	3	34	75	..	3	118	166000	4	12	..	3	5	30	229950	116535
7	Arariya . .	..	9	2	..	1	244	142000	8	8	2	..	..	38	187550	96750
8	Bahadurgunj	..	36	..	..	7	452	262000	6	10	..	5	100	57	220450	131450
9	Udhrail . .	..	43	..	3	..	269	176500	9	7	44	..	30	29	116650	30820
10	Krishnagunj	2	10	47	34	181	58	246000	10	6	..	4	20	29	95100	4850
11	Dulalgunj .	..	4	38	..	118	59	146000	10	6	..	5	50	31	182650	286750
12	Nehnagar .	6	2	..	..	125	162	185000	10	6	..	2	6	27	248700	33550
13	Kharwa . .	..	..	10	..	98	..	96000	6	10	1	2	12	12	295200	76300
14	Bholahat . .	..	..	29	48	7	12	122880	6	10	9	3	60	24	1130300	159200
15	Sibgunj . .	..	..	41	6	41	30	125000	10	6	20	4	10	14	364300	146825
16	Kaliyachak .	2	..	84	9	20	20	98000	7	9	2	4	50	28	298350	75436
17	Gorguribah .	28	..	70	4	70	..	112000	6	10	2	4	10	32	218600	23550
18	Manihari . .	23	6	48	20	90	10	130000	4	12	..	..	5	14	158700	24250
	Total .	134	270	805	234	1265	1809	2904380	43	57	119	66	643	482	5543000	2038566

C.—*Quantity of land in each division of the district of Puraniya that is regularly inundated throughout the rainy season, that is liable only to occasional floods, or that is entirely exempt from inundation*

Constantly under water or mere barren channels 495 square miles; Regularly inundated throughout the rainy season 3042; Liable only to occasional floods 1191; Entirely exempt from inundation 1612.

D.—*Manner in which the people of the District of Puraniya are lodged.*

Families that are partly or in whole accommodated in houses built of brick 743; In houses that are not built of brick but are roofed with tiles 200; In houses that have mud walls 8017; In houses which consist of wooden frames 64440; In houses having frames of bamboos and timbers intermixed 79084; In houses having frames of bamboos entirely and which are thatched with grass 260475; In houses having frames entirely of bamboos, and which are thatched with straw 58799; In round hovels (Maruka) supported by reeds and bushes without a frame 13801.

E.—*Manner in which the people of Puraniya are fed.*

Families that eat meat daily 1-96; Families that sacrifice 4 or 5 times a month 12-96; Families that sacrifice on great occasions only 53-96; Families that cannot afford meat on any occasion 30-96; Families that have as much fish as they please 40-96; Families that only have fish on market days 28-96; Families that have only what fish they catch themselves 27-96; Families that reject fish 1-96; Families that can use Ghe whenever they please 4-96; Families that use milk daily 21-96; Families that use milk in the cheap season only 33-96; Families that use milk on holidays 38-96; Families that seldom procure milk 3-96; Families that use sugar or sweetmeats when they please 7-96; Families that use the above on market days 18-96; Families that only procure them on holidays 71-96; Families that use daily pulse for curry 35-96; Families that use pulse for curry frequently 28-96; Families that use pulse for curry seldom 26-96; Families that use cultivated vegetables daily 43-96; Families that use cultivated vegetables often 31-96; Families that use cultivated vegetables seldom 22-96; Families that can afford to purchase foreign spice rice sometimes or always 23-96; Families that procure oil in abundance 12-96; Families that have a moderate allowance of oil -96; Those that procure oil scantily -96; Families that procure oil only occasionally 4-96; Families that have salt in abundance 19-96; Families that procure a stinted allowance of salt 42-96; Families that procure a very scanty allowance of salt 30-96; Families that procure salt in very small quantities 5-96.

F.—*State of Education in the District of Puraniya.*

Men capable of keeping common accounts 18650; Men who can sign their names 16550; Men who can understand the common poetry 1830; Women who understand the common poetry 483.

G.—*Manner in which the Cultivated Lands of the District of Puraniya are occupied.*

Number of houses 129300; Trees 79700; Bamboos 37350; Kitchen gardens 85000; Vegetables in the fields 7680; Broadcast summer rice by

itself 863900; do. do. by Masur 38300; do. do. by field pease 8750; do. do. by Khesari 950; do. do. by Maskalai 85000; do. do. by Kuthi 15200; do. do. by Barley 45500; do. do. by Wheat 165800; do. do. by But 29750; do. do. by Sarisha 311600; do. do. by Linseed 5600; do. do. by Masur mixed with linseed 3100; do. do. by Masur mixed with Sarisha 9000; do. do. by But mixed with linseed 3750; do. do. by But mixed with Barley 4750; do. do. by Linseed mixed with Sarisha 100; do. do. by Barley mixed with linseed 1400; do. do. by Barley mixed with Sarisha 700; do. do. by Wheat mixed with Sarisha 1400; do. do. by But mixed with Sarisha 3300; do. do. by Kablibut 50; do. do. mixed with Maghi arahar 1900; do. do. mixed with Tulbuli kalai 100; do. do. sown along with winter rice 129600; do. do. by transplanted winter rice 189500; do.do. by transplanted Khesari among the stubble 37600; transplanted winter rice by itself 1301300; do. followed by Khesari among the stubble 99500; Broadcast winter rice by itself 1551260; do. do. by Khesari among the stubble 163500; do. do. by Khesari mixed with mustard 62100; do. do. by pease among the stubble 45400: do. do. by barley among the stubble 1200; do. do. by mustard among the stubble 100; do. do mixed with Kangni 6450; do. do. mixed with Harimug 36150; do. do. by China 225; Broadcast Aswini or Sati rice by itself 23300; do. do. followed by Masur 600; do. do. by field pease 500; Spring rice 108250; Kangni by itself 5200; do by transplanted winter rice 10500; do. by Kulthi 200; do mixed with Harimug 250; China Bhadai by itself 25200; do. Jethuya or Parva by itself 12500; do Vaisakhi by itself 36800; do. Bhadai followed by Vaisakhi 200; do. by Masur 150; do. by Maghi pease 400; do. by Khesari 500; do. by Masur mixed with Sarisha 50; do. by But 200; do. by barley 400; do. by wheat 400; do. by Sarisha 400; do. by Sarisha mixed with wheat 100; do. by But mixed with linseed 100; do. by Masur mixed with linseed 100; do. by linseed mixed with Sarisha 100; do. Sarisha, Linseed, cotton and Ricinus 100; do. by safflower mixed with linseed 25; Maruya by itself 96050; do. followed by Masur 100; do. by field Pease 50; do. mixed with Tilbuli kalai 1100; do. with Bora 550; do. followed by Sarisha 150; do. by Khesari 50; do. by Maskalai 50; do. with Arahar 4000; do. with Janera 100; do. with Til 75; do. with Kangni 200; Bajra by itself 50; Maize by itself 25900; do. followed by Masur 2300; do. by field pease 1850; do. by Khesari 450; do. by barley 1300; do. by wheat 2300; do. by Sarisha 200; do by But 50. Janera by itself 1630; Kodo by itself 12300; do. followed by Masur 250; do by Sarisha 350; Kheri or Sama by itself 70350; do. followed by Masur 5400; do. do. by field Pease 5700; do. do. by barley 5250; do. do. by wheat 8800; do. do. by But 50; do. do. by But mixed with linseed 125; do. do. by Sarisha 6400; do. do. by Wheat mixed with Sarisha 50; do. do. by Masur mixed with Sarisha 100; do. do. by Khesari; do. do. by Masur mixed with Linseed 3225; do. do. by Linseed mixed with Sarisha 100; do. do. by Sarisha, Linseed, Bhujaru cotton, Ricinus 25; do. do. by Carrots 25; Masur by itself 22900; do. mixed with Linseed 1650; do. with Sarisha 250; do. with Barley 200; Field Pease Maghi by itself 26500; do. Vaisakhi by itself 17750; do. mixed with Rayi sown on the banks of rivers without ploughing 500; Khesari sown by itself after uncultivated land 44750; do. on the banks of rivers without ploughing 4900; Thakuri by itself 7650; Maskalai by itself after culture 145500; do. sown in the mud without culture 107800; Tulbuli kalai by itself 100; Harimug by itself 1355; do. followed by transplanted winter rice 500; Mahanandi or Sehamug after culture 550; do. do. sown without culture 50; Kulthi by itself 26700; Meth kalai by itself 280; Maghi arahar by itself 14725; do. with Bhetmas 25; Vaisakhi arahar by itself 3000; do. mixed with Meth kalai 50; But Badam Dhangga or Chana by itself 32600; But mixed with Linseed 3725; do. with Turi 200;

do. with Sarisha and Linseed; do. with Barley 8900; Kabli but by itself 1550; Bora or Barbati by itself 60; Barley by itself after regular culture 81200; do. sown among the mud without previous culture 50; do. mixed with Linseed 25; do. mixed with Sarisha 25; Wheat by itself 214400; do. mixed with Sarisha 2600; Bhetmas by itself 1705; Turi by itself 394000; Purabi or Tora by itself 101800; Turi mixed with safflower 100; Rayi or mustard sown without any previous culture 3940; Linseed by itself 40000; Til by itself 1535; Pata or san, Patova, Meghlal by itself 30365; do. followed by Turi 13850; Amliya pata or Chandana pata by itself 7750; San, Gorsan, or Kasmira by itself 4335; Bhadai cotton by itself 700; Cotton Phalguniyabao by itself 125; Barabangga cotton by itself 3400; Bhujaru cotton by itself 2075; Tibki cotton by itself 760; Kukti cotton mixed with Harimug 100; do. do. with Harimug, Ricinus and Patasak 100; do. do. with Harimug, Turmeric and Ricinus 100; Barabangga cotton mixed with Masur and Linseed 25; Tibki cotton mixed with broadcast summer rice 200; Bhujaru cotton mixed with Linseed 150; Bhujaru cotton mixed with Ricinus and Safflower 50; Turmeric mixed with Tibki cotton Ricinus and Arahar 50; do. mixed with Tibki cotton and Patasak 25; do. by itself 1135; do. mixed with Ricinus 10; Ginger by itself 1800; do. mixed with Tibki cotton, Ricinus and Arahar 50; Suthni by itself 75; do. mixed with Arahar 105; do. mixed with Tibki cotton Arahar and Ricinus; Carrots by themselves 95; Tobacco by itself 60190; do. followed by Pata 300; Hemp (Gangji) by itself 25; Betle-leaf 610; Betle-nut 30; Sugarcane Bangsa by itself 6500; do, Kagri by itself 41950; do. Nargari by itself 4025; Dhaniya by itself 230; Ajoyan by itself after uncultivated land 135; do, sown on the banks of rivers without ploughing 75; Mauri or Sangop by itself 210; Methi by itself 95; Kalajira by itself 90; Chandani or Randhuni by itself 85; Dhaniya mixed with Safflower 30; Methi mixed with Safflower 10; Kasni by itself 10; Punpeyaj Onion by itself 510; Beharipeyaj Onion by itself 310; Garlic by itself 395; Indigo by itself on low land Phalguniya crop 37500; do. by itself 15300; do. do. on high land for seed 15000; do. followed by transplanted winter rice 8700; do. by Maskalai 14200; do by Wheat 2800; do. by Barley 1700; do. by Sarisha 29900; do. mixed with broadcast winter rice 11100; do. with Sarisha 6300; do. with Patasak 500; Safflower mixed with Linseed 200; do. with Mustard 100; Mulberry by itself 23500; Ricinus by itself 550; do. mixed with Sarisha 200; Motha by itself 345 : Seedling land by itself 171275;—Total 7896960.

H.—*General Abstract of the value and produce of lands occupied by farmers who cultivate with the plough in the District of Puraniya.*

Fruit trees, value of fruit in rupees 248400; Bamboos, value cut annually in Rupees 81325; Vegetables, &c. in gardens and fields, value in Rupees 342971; Grain—*Rice*—Quantity of mans and sers 31752825; Value in Rupees 12785081; Quantity remaining for consumption after deducting seed 1538207. *China, Kangni, Kheri, Maruya Maize, Kodo, Bhetmas, Janera and Bajri*—Quantity of mans and sers 1664502; Value in Rupees 594731; Quantity remaining for consumption after deducting seed 33433. *Wheat and Barley*—Quantity of mans and sers 2062502; Value in rupees 1146924; Quantity remaining for consumption after deducting seed 178262. *Pulse*—Quantity of mans and sers 3087103; Value in rupees 1657185; Quantity remaining for consumption after deducting seed 183556. *Sarisha, Linseed, and Til*—Quantity of mans and sers 2135835; Value in Rupees 2288514; Quantity remaining for consumption after deducting seed 56361. *Sugarcane*—Quantity of mans and sers 324125; Value in Rupees 549860. Plants for making thread and rope—*Pata*

and San—Quantity of mans and sers 157820; Value in Rupees 171996; *Cotton* — Quantity of mans and sers 22316; Value in Rupees 88950. Plants for smoking and chewing—*Betle-leaf*—Value in Rupees 183000. *Betle-nut*—Value in Rupees 675. *Tobacco*—Quantity of mans and sers 208220; Value in Rupees 303093. *Gangja*—Quantity of mans 150; Value in Rupees 2000. Plants used for dying—*Indigo, Plants*—Value in Rupees 229850. *Seed*—Quantity of mans and sers 17675; Value in Rupees 61940. *Safflower, Flower*—Quantity of mans and sers 61; Value in Rupees 622. *Seed*—Value in Rupees 408. Plants for rearing silk-worms. *Tut or Mulberry*—Value in Rupees 352500. *Ricinus*—Value in Rupees 5360. Medicine—Quantity of mans and sers 197; Value in Rupees 352; Quantity remaining for consumption after deducting seed 4. *Motha*—Value in Rupees 1450. Total value of each Thanah—Haveli 1295865; Dangrkhora 1363246; Gondwara 1450195; Dhamdaha 1876350; Dimiya 1137620; Matiyari 976471; Arariya 1193318; Babadurgunj 2224701; Udhrail 1141218; Krishnagunj 1467001; Dulalgunj 1159220; Nehnagar 1519617; Kharwa 470159; Bholahat 645371; Sibgunj 699641; Kaliyachak 923738; Gorguribah 817647; Manihari 735806; Grand Total Rupees 21097192.

I.—*Estimate of the Live Stock in the District of Puraniya.*

Number of Bulls reserved for breeding 6660; Value 46200 rupees. Bulls wrought in the plough 22400; Value 85825. Oxen used in wheel carriages 1034; Value 15538. Do. used in carts 4500; Value 51656 Do. used for carrying back loads belonging to traders 27150; Value 206575. Do. used for carrying back loads belonging to farmers 9290; Value 79497. Do. used for carrying back loads belonging to the high casts 2760; Value 18277. Do. used both in the plough and for carrying loads 3200; Value 19675. Do. used in machinery 5950; Value 21450. Do. used in the plough alone belonging to the high casts 205900; Value 986200. Do. used in the plough alone belonging to tradesmen 101500; Value 477850. Do. used in the plough alone belonging to mere farmers 639000; Value 2972150. Cows belonging to the high casts 179600; Value 900000. Do. belonging to tradesmen 196200; Value 987500. Do. belonging to farmers 457500; Value 1813250. Do. wrought in the plough 57750; Value 126500. Buffaloes young and old 70475; Value 646700. Goats grown females 88700; Value 50787. Sheep grown 21350; Value 12087. Sheep or Garor 13000; Value 7200. Swine total 34100; Value 31425. Horses preserved for carrying loads 3475; Value 19695. Total value 9576037.

K.—*Estimate of the quantity and value of milk procured annually in Puraniya.*

Total number of Cows 835300; do. giving milk; 417650; Total milk in *mans* 1332587; Total value of milk in rupees 1440315; Total number of Buffaloes 71425; do. number giving milk 23825; Total milk in *mans* 174387; Total value of milk in rupees 179951; Total milk in *mans* 1514060; Total value of milk in rupees 1627378.

L.—*Estimate of the number of Artists in the district of Puraniya.*

1. Painter 10; 2. Bai or dancing girls 57; 3. Bhaktiya 6; 4. Nrityakali 27; 5. Natuya 110; 6. Kalidamaniya 1; 7. Balwai 50; 8. Sung of Mangalchandi 1; 9. Sung of Bishahari 88; 10. Sangkirtaniya 138; 11. Bha-

janiya Kirtaniya 360; 12. Pirer gayan 7; 13. Badyakar or Bajaniya and Tasawaleh 3839; 14. Nahabat-khanah 25; 15. Bajikar 2; 16. Washermen 1871; 17. Shal-washermen 5; 18. Taylor 243; 19. Khemahdoz or Tent maker 6; 20. Barber 3100; 21. Missiwaleh 17; 22. Red-lead maker 35; 23. Lahari or workers in lac 221; 24. Churigar or preparer of glass bracelets or rings 3; 25. Shishahgur 2; 26. Sangkhari 74; 27. Wooden bedmaker 25; 28. Malakar or Mali 562; 29. Sap or mat maker 109; 30. Nal mat maker 812; 31. Gharami 1125; 32. Dom and Dharkar, bamboo furniturer 1289; 33. Paper maker 65; 34. Bookbinder 1; 35. Shoe-maker 1338; 36. Dabgar or leathern bag maker 4; 37. Music instrument maker Daphali 7; 38. Atushbag 29; 39. Guddi Waleh or paper kite maker 2; 40. Mushalchi 20; 41. Charcoal ball maker 71; 42. Preparer of tobacco 498; 43. Distiller 98; 44. Pasi or Tari waleh 9; 45. Teli or Oil maker 2900; 46. Goyala or Dahiyar 3140; 47. Mayra 6; 48. Halwai or sweet meat maker 566; 49. Bhujaru or Bharbhuna, Chura bitter and Puyaphutan 893; 50. Modi Maydapesa and Dalhari 65; 51. Bread maker or Nanwai 7; 52. Butcher 14; 53. Butcher who sell sheep and goats meat 16; 54. Bawarchi 10; 55. Carpenter 761; 56. Arahkush or sawyer 570; 57. Kungdkar 6; 58. Pot makers or Kumar 1690; 59. Image maker 104; 60. Brick maker 80; 61. Raj Mistri 187: 62. Chunam maker 299; 63. Stone cutter 16; 64. Sonar or Goldsmiths 925; 65. Kasera and Thatera 574; 66. Bidri 71; 67. Bako or Kangtihara, Badiya 7; 68. Naychahbund 31; 69. Narayali hokka 33; 70. Lohar or Kamar 1250; 71. Sikulgar 20; 72. Dhunaru 539; 73. Cotton spinner 287000; 74. Rungrez 37; 75. Silk weaver 150; 76. Silk and cotton weaver 6950; 77. Patwar 71; 78. Tangti and Jola or cotton weaver 13555; 79. Buta Banwaiya 10; 80. Sutrunji weaver 40; 81. Newargar 5; 82. Gunny weaver 17125; 83. Chintz maker 3; 84. Blanket weaver 234; 85. Sugar boiler 9; 86. Indigo factories 67; 87. Salt petre maker 550.

M.—*Estimate of the value in Rupees of the Exports and Imports in the District of Puraniya.*

Paddy Exports Rupees 150800; Imports 20800. Usna Rice, Export 742550 Import 111800. Atap Rice, Export 57900 Imports 4900. Wheat, Export 117050 Import 1200. Barley, Export 950. Janera, Export 150. Mashkalai, Export 60800. Badam, Export 38050. Matar, Export 31000. Masur, Export 18050. Khesari, Export 16750. Arahar, Export 10400 Import 850. Mung, Export 2400 Import 700. Sarisha, of different kind Export 584900 Import 3800. Linseed, or Tisi Export 57950 Import 12200. Til, Export 11400 Import 11400. Mustard seed oil, Export 104600 Import 38100. Ghi, Export 72900 Import 8250. Supari, Export 3650 Import 55750. Nariyali hokka, Import 1000. Nariyal fruit, Import 150. Tobacco, Export 17900 Import 1700. Gangja, Import 2000. Opium, Import 5000. Dry Ginger, Export 20600 Import 15400. Raw Ginger, Export 1000. Turmeric, Export 3150 Import 700. Juit or Pata, Export 14500 Import 685. Cocoons, Export 550000. Orange and Mangoes, Export 24550 Import 300. Pasari goods, Export 76700 Import 113085. Sugar and Sakkar, Export 650 Import 23050. Jagry, Import 32720. Mollasses and treacle, Import 11950. Indigo, Export 866000. Indigo seed, Export 8000. Cotton wool, Export 39650 Import 244500. Kapas or Bangga, Export 3000 Import 28200. Kukti-kapas, Import 200. Cotton thread, Import 12200. Maldehi silk and cotton mixed cloth and Banarasi Masru and Kinkhap, Export 941000 Import 3000. Silk cloth, Export 42000 Import 4000. Chikta silk cloth Export 3000. Tasar cloth, Import 1500. Shal, Import 2400. Tush, Import 500. Broad cloth, Import 500. Blankets, Imports 1700. Carpets, Import 600. Bhot, Import

300. Cotton cloth, Export 286000 Import 19000. Chints, Import 12800. Kharova, Import 1400. Sutrunji, Export 500 Import 500. Dalka, Import 500. Karti bags, Import 50. Gunny mats and bags, Export 100600; Import 11050. Rope, Import 100. Honey, Import 50. Red lead, Export 2400 Import 300. Bidri vessel, Export 2000. Brass vessels, Export 6750 Import 102250. Iron mongers, Export 2000 Import 1800. Iron, Export 2150 Import 84500. Lead, Import 4900. Zinc or Justah, Export 500 Import 7700. Tin, Export 2650 Import 6900. Copper, Export 4000 Imports 7850 Salt, Export 172000 Import 722250. Sea salt, Export 3000 Import 49700. Salt-petre, Export 10000. Maniharigoods Export 500 Import 9300. Glass ware, Import 1000. Chank, Export 300 Import 6036. Grinding stone, Import 500. Dera or tent, Export 400. Gandhi goods or perfume, Import 950. Shoes, Import 600. Ivory, Export 1500 Import 1500. Cow tail or Chamar, Export 50 Import 700. Chunam, Import 3000. Sal timber, Export 167000 Import 179100. Sisau timber, Export 5200 Import 6000. Satsal timber Export 400 Import 400. Canoes, Export 5000 Import 9600. Tungd or Porra, Export 500 Import 500. Wooden furniture, Import 2000. Elephants, Import 600. Horses, Import 1000. Ploughs, Import 1000. Cattle, Export 55000 Import 1400. Buffaloes, Export 6000. Sheep, Export 1700. Goats, Export 75. Swine, Export 2700. Fowls, Export 25. Birds, Export 650 Import 1250. Fishes, Export 5650. Nalmats, Export 1650. Sapmats, Export 200 Import 600. *Total Exports* Rupees 5543000; *Total Imports* Rupees 2038566.

N.—MARKET TOWNS IN PURANIYA.

Division I. Haveli.

II.—Market places.—Chandnichaok. Nuzurgunj. Alumgunj. Smithgunj. Nuginabag. Form the compact part of the town of Puraniya. Maharajgunj. Bibigunj. Miyabazar. Khulifahchaok. Mohini. Sibgunj. Tamachgunj. Kusbahbasti. Phulwari. Ekamba. Bangjavari. Sangjheli. Sabdalpoor. Mathar. Belgachhi. Mahalvari. Patilwa. Rajgunj. Kaligunj. Gopalgunj or Belwari. Abdulnagar. Baidyanathgunj. Naya-Baidyanathgung. Kajha or Ganespoor. Bhograha. Ekhtiyarpoor. Burhidhanghatta. Chanka singga. Baseti. Baneli. Satbaheniya. Kawaiya. Bijliya. Julalgar.

II. *Dangrkhora.*—Sayefgunj. Bhongra. Bhagawanpoor. Kotubpoor. Lokhnavari. Maharumpoor. Azimnagar. Kanal. Cotakpoor. Bhatan. Chhimna. Rousungunj. Rasulpoor. Jhamalparariya. Kamtiya. Soneli. Pharai. Mamdiya. Dhatta. Saoriya. Nathullagunj. Sibpoor. Kumalpoor.

III. *Gondwara.*—Gaurigunj. Kazibazar. Nawabgunj. Barari. Kangrhagola. Kantanagar. Bhawanipoor. Syamapoor. Musapoor. Alinagar. Sahara. Khaga. Hangsini. Masunda. Putiya.

IV. *Dhamdaha.*—Dhamdaha. Garel. Krishnapoor. Aligunj. Dharraha. Azmngunj. Maharajgunj. Sibgunj. Rupni. Belagunj. Bararaha. Maldiha. Mahadipoor at Bhawanipoor. Rampoor pariyat. Pharsun. Vernagar. Parsagari. Rekabgunj. Malijagat.

V. *Dimiya.*—Rampoor. Rajgunj. Nathpoor. Sahebgunj. Motipoor. Doulutpoor. Dharam kamra. Bhawanipoor. Mahadipoor. Bhagawatpoor. Kathiya. Kusahar. Bandeli. Raghunathpoor. Bahadurgunj. or Pangchpariya. Terhi. Adarha. Mahamudgunj. Ranigunj. Parsagari. Nawalgunj.

VI. *Matiyari.*—Matiyari. Dipal. Sonapoor. Mahaswari. Sahariya. Madhubani. Megha. Bauka. Kursakhata. Ghoraghat. Soraha. Par-

baha. Putiya. Gunamatiyari. Kazergunj. Mahulagunj. Hengna. Aurahi. Merzapoor. Paysara. Ranigunj. Kharsai. Simarbani. Devigunj. Dumuriya. Virsinggi. Sayefgunj. Merzapoor. Nawabgunj. Garhiya.

VII. *Arariya.*—Arariya. Pharasut. Rampoor. Madanpoor. Bochi. Garaha. Batarvani. Mahishakul. Madhura, Patengna. Sahasmal. Phulwari. Jamuya. Dabraha. Kalnawa. Bardaha. Kankahar. Aulavari. Kadamkola. Kanphuliya. Orlaha. Palasi. Maynakarraha. Pechli. Musuriya. Vaghmara. Darsana. Baluya. Borel. Katuya. Jogendra. Mirgunj. Chilniya. Kusiyargunj. Beloya. Barasdengga. Chakui. Doriya.

VIII. *Bahadurgunj.*— Bahadurgunj. Jhinakata. Kujar. Rupni. Kairi. Satal. Sontha. Sohandar. Bara. Pachhara. Sohangang. Hasan. Rasulgunj. Baryan. Gopalpoor. Natuyapara. Kanaiyavari. Hematnagar. Shahpoor. Kuthi. Chinggar. Chayengunj. Kharudaha. Hazari. Bhatka. Elahigunj. Semeswar. Tulsiya. Gargang. Ranggapani. Singgimari. Haroyadangga. Padampoor. Karwamani Kata. Gandharpa dangga. Dhantola. Sabudangga. Bhawanigunj. Jhapartal. Kalikadangga. Dhubniya. Govindhagunj. Phulwari. Bairiya. Aligunj. Patharghati. Matiyari. Kangchanvari. Bariya. Dhumgar. Sisugachhi. Saiud Pokhar. Muraripoor. Muzkuri. Mirgunj. Chengga. or Koborbagi.

IX. *Udhrail.*—Rasulgunj. Udhrail. Saiudpoor. Futehpoor. Aligunj. Fakirgunj. Matikhongra. Chauriya. Ramgunj. Dhulavari. Hoseyngunj. Chilamari. Sargora. Bornai. Kaliyagunj. Baluvari. Mundamala. Dhumgar. Sonapoor. Futehabad. Ghoramara. Radhagunj. Chopra. Prangunj. Bhersa. Bamankumar. Masiderbazar. Pirgunj. Nuzurpoor.

X. *Krishnagunj.*—Kotubgunj. Pangjipara. Khagar. Jhaljhali. Tenggarmani. Khojasur. Aligunj. Mokampokhar. Gorha. Khagra. Ranigunj. Goyalgang. Line Bazar. Parihalpoor. Maharajgunj. Dewangunj. Khodaigunj. Bhogdabar. Chhaygachhi. Kharkhari. Motihara. Damarvari. Baldiyaghata. Aligunj. Dhantola. Golabray. Rampoor. Balugora. Pirgunj.

XI. *Dulalgunj*—Dulalgunj. Harrigachhi. Mahinagar. Sukkurpoor. Kaligunj. Kanaiya Rasulgunj. Salupra. Karhi. Motalpoor. Belgachhi. Soulutgunj. Hariharpoor. Fakirtuli. Amoyar. Deuri. Baisi. Simalvari. Gostera. Aroriya. Baysa. Manggalpoor. Sisauna. Durmalpoor. Sirsi. Kilpara. Chaupoor. Bararo. Aulavari Sibgunj. Sakma. Geruya. Nawabgunj.

XII. *Nehnagar.*—Dobkol. Sundul Bibi. Rautara or Kshempoor Begma or Bazargang. Digalgang. Kadergunj. Rasa Khoya. Bhapla. Fakirgunj. Khatravari. Gandal. Mahamudpoor. Kansao. Balarampoor. Bongchagari. Bighor. Tarapoor. Berakhor. Banggorara. Kotahar. Khidorpoor. Bibi Sitli. Barsai. Imadpoor. Nehnagar. Kochavari. Bhawaninagar.

XIII. *Kharwa.*—Dumrail. Nathurapoor. Janipoor. Pariya. Kaligunj. Paharpoor. Nagoya. Abadpoor. Nonator. Mahanandapoor. Bheba. Kharwa.

XIV. *Bholahat.* — Chaudala. Daldali. Tangtipara. Bahadurpoor. Bholahat. Chauarirbazar. Kongarpoor. Govindhapoor. Maheshmardini. Nischintapoor. English bazar. Gayespoor. Nimesaray. Arefpoor. Tipajani. Kotwali. Kanaipoor. Nayghariya. Barakol. Pirgunj. Pokhariya. Kamalavari. Nawadhah. Amanigunj.

XV. *Sibgunj.*—Sibgunj. Baraghariya. Barabazar Pokhariya. Barbana. Poragunj. Kansatgunj. Motaaligunj. Mahadipoor. Guyamalti. Sukarvari. Chandidaspoor. Sahebgunj. Saiud kamalpoor. Jotkasi.

XVI. *Kaliyachak.*—Kaliyachak. Sultangunj. Shershahi. Golabnagar. Mazumpoor. Gadaisulimpoor. Bangsvariya. Trimohani. Balupoor. Hoseynpoor. Mahadevpoor. Melik. Mohanpoor. Masumgunj. Shahjadpoor or Enaetpoor. Manikchak or Narayanpoor Rushiya. Paikan. Julalpoor or Narayanpoor. Tangra. Madiya. Bangsgara. Rabibariya. Chandipoor. Burkuttabad. Ganggapanth or Chak Kumaluddinpoor. Savefgunj. Chandpoor. Chandpoorgunj.

XVII. *Gorguribah.*—Samda. Mathurapoor. Kumedpoor or Nurpoor. Araidangga. Ekidutnagar or Mirzadpor. Kuraliya. Barhal or Baikunthapoor. Kharampoor. Kalitala. Budhwari. Gorson, Malitipoor. Sangjib. Gohalpoor. Devigunj. Kola. Kapsiya. Tulasihatta. Ghoraghati. Gahela. Barahat. Khuriyal. Khopakati. Harachandpoor. Kurimgunj. Lahirajan. Gorguribah. Balurpar. Khidargunj. Pungthiya. Lakshmangang. Maniknagar.

XVIII. *Manihari.*—Manihari. Torushbana. Kangtakos. Guyagachhi. Bakurgunj. Manshahi. Baidyanathpoor. Baliya. Lalgola. Kasichak. or Bhairavgunj. Basantapoor. Nawabgunj. Dhurarhi. Chuniya. Rampoor.

BOOK II.—RONGGOPOOR.

A.—Estimate of the Population of the district of Ronggopoor.

Division or Thanah.	Sects.						Employments.			Proportion of marriageable girls remaining single at 15 years of age.
		Hindus.						Labourers.		
	Moslems.	Strangers.	Kamrupis.	Total.	Asurik.	Total.	Idlers or Sukhvas.	Artificers.	Cultivators.	
Kotwali . . .	31000	9000	10000	19000	..	50000	8000	11000	31000	None
Dhap . . .	187000	25000	60000	85000	..	272000	68000	34000	170000	None
Phoronvari . .	43000	8000	35000	43000	..	86000	5000	16000	65000	None
Varuni . . .	35000	4000	53000	57000	..	92000	3000	9000	80000	15–100
Patgang . . .	17000	2000	26000	28000	..	45000	4000	1500	39500	3–100
Fakirgunj . .	41000	1850	30000	31850	150	73000	2000	7000	64000	12–100
Sonnyasikata .	42000	1000	40000	41000	..	83000	2500	2500	78000	12–100
Boda	100000	11000	120000	131000	..	231000	65000	14000	152000	10–100
Dimla	29000	5000	60000	65000	..	94000	9000	15000	70000	3–100
Durwani . . .	106000	7000	29000	36000	..	142000	9000	26500	106500	10–100
Kumargunj . .	52000	6000	26000	32000	..	84000	3000	8000	73000	20–100
Mollonggo . .	61000	6000	15000	21000	..	82000	5000	10000	67000	2–100
Vagdwar . . .	54000	3000	15000	18000	..	72000	5000	9000	58000	3–100
Pirgunj . . .	56000	8000	10000	18000	..	74000	2000	7000	65000	7–100
Sadullahpoor .	92000	20000	35000	55000	..	147000	18000	37000	92000	3–100
Govindogunj .	134000	50000	30000	80000	..	214000	27000	40000	147000	1–100
Dewangunj . .	27000	8000	8000	16000	..	43000	8000	3000	32000	1–16
Bhowanigunj .	98000	28000	31000	59000	..	157000	30000	10000	117000	15–100
Chilmari . . .	47000	7000	21000	28000	..	75000	7000	9000	59000	15–100
Olipur . . .	105000	23000	41000	64000	..	169000	21000	21000	127000	15–100
Borovari . . .	50000	23000	61000	84000	..	134000	29000	21000	84000	10–100
Nakeswori . .	88000	3000	49000	52000	..	140000	4000	9000	127000	4–100
Dhubri . . .	30000	3000	49000	52000	1000	83000	2500	2500	78000	6–16
Ranggamati .	11000	3000	75500	78500	3500	93000	6000	3000	84000	6–100
Total .	1536000	264850	929500	1194350	4650	2735000	343000	326000	2066000	[illegible]

B.—GENERAL STATISTICAL TABLE OF THE DISTRICT OR ZILA OF RONGGOPOOR—*In Square Miles.*

Number	Division.	Extent in square miles.	Soil and Situation. Rivers, tanks, marshes and water courses.	Inundated in the rainy season. Clay.	Inundated in the rainy season. Good free soil.	Inundated in the rainy season. Light sandy soil.	Exempt from inundation and fit for the plough. Clay land.	Exempt from inundation and fit for the plough. Red free soil.	Exempt from inundation and fit for the plough. Ash coloured good soil.	Exempt from inundation and fit for the plough. Ash coloured light sandy soil.	Exempt from inundation and fit for the plough. Hills.	Manner of occupation. Altogether unfit for the plough or waste. Rivers, &c.	Inundated of a good soil. Clear or deserted.	Inundated of a good soil. Reeds, bushes, and trees.	Fit for the plough not inundated. Woods, bushes, and deserted villages.	Fit for the plough not inundated. Reeds or deserted fields.	Broken corners, sterile land, burial grounds, &c.	Hills.
1	Kotwali . .	64	6	..	14	2	..	..	32	10	..	6	..	1	1	..	6	..
2	Dhap . . .	344	21	.	43	22	2	..	213	43	..	21	12	..	3½	..	32	..
3	Phoronvari .	180	11	..	4	19	..	..	101	45	..	11	4	7	6	16	17	..
4	Varuni . .	172	6	..	15	5	..	..	125	21	..	6	..	3	6	2	24	..
5	Patgang . .	82	3	..	..	..	..	..	66	13	..	3	..	..	4	3	4	..
6	Fakirgunj .	184	11	..	..	..	..	..	149	24	..	11	..	..	51¾	5	8	..
7	Sonnyasi kata	197	9	..	..	..	..	..	110	78	..	9	..	..	12	12	18	..
8	Boda . . .	362	34	..	..	..	..	..	214	114	..	34	..	.	11	..	46	..
9	Dimla . . .	195	19	..	6	24	..	..	110	36	..	19	6	12	5	10	24	..
10	Durwani . .	228	14	..	29	14	28	..	114	29	..	14	..	7	4	6	19	..
11	Kumargunj .	148	10	4	12	2	44	..	74	2	..	10	2	2	4	..	10	..
12	Molonggo .	153	10	19	13	9	10	..	82	10	..	10	..	5	18	..	12	..
13	Vagdwar . .	126	8	11	10	1	20	..	72	4	..	8	..	4	12	..	8	..
14	Pirgunj . .	152	10	3	28	26	19	..	66	..	..	10	16	5	3	4	9	..
15	Sadullahpoor	163	10	..	38	5	5	..	105	..	..	10	2	..	..	..	7	..
16	Govindogunj	327	40	..	164	41	..	..	82	..	..	40	..	35	4	6	12	..
17	Dewangunj .	100	25	..	40	17	..	..	18	..	..	25	..	12	..	..	1	..
18	Bhowanigunj	355	57	..	202	39	..	..	57	..	..	57	..	60	..	..	4	..
19	Chilmari . .	198	57	..	86	45	..	..	10	..	..	57	..	18	1	..	8	..
20	Olipoor . .	287	35	..	162	54	..	..	36	..	..	35	..	5	..	..	31	..
21	Borovari . .	218	30	..	73	30	..	..	55	30	..	30	..	14	7	15	7	.
22	Nakeswori .	250	46	..	154	32	..	..	14	4	..	46	..	13	..	..	12	..
23	Dhubri . .	1135	177	..	400	114	..	200	119	50	75	177	..	318	239	90	6	74
24	Ranggamati .	1780	252	..	140	219	..	200	566	60	343	252	..	321	204	410	7	338
	Total .	7400	901	37	1633	720	128	400	2590	573	418	901	42	842	596¼	579	332	412

Number	Division.	Fit for the plough but allowed a fallow. Inundated.	Fit for the plough but allowed a fallow. High.	Actually occupied by farmers who hold the plough. Clay. Inundated.	Clay. High.	Free. Inundated.	Free. High.	Lands actually occupied by those who use the hoe alone. Level.	Hills.	People. Number of people.	Proportion between the Number of Moslems.	Hindus.	State of Education. Odhyapoks.	Moulavis.	Akhons.	Gurus.	Commerce. Market places.	Exports. Rupees.	Imports. Rupees.
1	Kotwali . .	..	2	..	..	16	32	..	..	50000	10	6	..	..	12	10	8	319950	307270
2	Dhap . . .	5	5	..	1½	48	216	..	..	272000	11	5	4	..	10	5	37	195750	8775
3	Phoronvari .	4	14	..	..	8	93	..	..	86000	8	8	3	..	2	25	27	144200	40650
4	Varuni . .	1	4	..	..	11	115	..	..	92000	6	10	..	..	20	7	27	122600	25300
5	Patgang . .	..	6	..	..	..	62	..	..	45000	6	10	..	..	..	..	6	14550	7000
6	Fakirgunj .	..	8	..	..	..	100	¼	..	73000	9	7	..	..	1	..	12	55600	44450
7	Sonnyasi kata	..	24	..	..	..	122	..	..	83000	8	8	..	..	1	10	9	28875	17130
8	Boda . . .	..	34	..	..	..	237	..	..	231000	7	9	..	..	..	30	17	327900	66750
9	Dimla . . .	3	6	..	..	9	101	..	..	94000	5	11	..	..	1	25	25	95800	26600
10	Durwani . .	11	1	..	28	25	113	..	..	142000	12	4	..	..	7	50	38	159500	19400
11	Kumargunj .	2	3	3	40	9	63	..	..	84000	10	6	..	..	1	15	25	82740	9800
12	Molonggo .	4	..	18	10	14	62	..	..	82000	12	4	1	..	4	150	17	131300	31700
13	Vagdwar . .	..	3	8	14	10	59	..	..	72000	12	4	2	..	3	15	10	139660	18400
14	Pirgunj . .	4	..	2	12	30	57	..	..	74000	12	4	4	1	..	30	20	157050	38350
15	Sadullahpoor	..	..	..	5	41	98	..	..	147000	10	6	3	..	10	40	20	165050	36200
16	Govindogunj	..	..	..	..	170	60	..	..	214000	10	6	1	2	..	50	38	118350	44000
17	Dewangunj .	9	3	..	..	37	13	..	..	43000	10	6	..	..	..	6	6	37750	10550
18	Bhowanigunj	39	11	..	..	138	46	..	..	157000	10	6	..	..	..	50	23	156750	18690
19	Chilmari . .	22	..	..	..	83	9	..	..	75000	10	6	3	..	..	20	13	73900	43750
20	Olipoor . .	5	..	..	..	176	35	..	..	169000	10	6	8	1	100	20	33	306500	45700
21	Borovari . .	7	7	..	..	78	53	..	..	134000	6	10	3	..	5	25	29	178600	38100
22	Nakeswori .	15	..	..	..	150	14	..	..	140000	10	6	1	..	8	6	35	92550	34610
23	Dhubri . .	96	20	..	..	96	17	1	1	83000	6	10	..	..	..	..	17	94060	75000
24	Ranggamati .	22	98	..	..	16	105	2	5	93000	2	14	1	..	..	..	21	449610	441950
	Total .	249	249	31	110½	1165	1882	3¼	6	2735000			34	4	185	589	513	3648595	1450125

C.—*Manner in which the people of Ronggopoor are covered by day and by night.*

Total people in each district 2735000; People who use bleached linen 8650; Women who use silk on great occasions 10650; People who dress partly in muga silk 30600; Women who dress partly in Erendi silk 47350; Men who dress partly in Erendi silk 18250; Women who dress partly in Megili 79600; Men who dress partly in Megili 30500; People who dress entirely in cotton unbleached 2543000; Families who sleep on beds, and cover themselves with quilts or blankets 41800; Families who sleep on mats of Motha, and cover themselves with rugs 230400; Families who sleep on mats of Motha or sackcloth, and cover themselves with the latter 173300; Families who sleep on mats of Khosla, and cover themselves with the same 45100; Families who sleep on Khosla, and cover themselves with rugs or sackcloth 56400.

D.—*Diet of the people in Ronggopoor.*

Total families in each district 547000; Families who sacrifice 2 or 3 times a month 52460; Families who sacrifice on great occasions only 291000; Families who cannot afford meat on any occasion 203540; Families who have as much fish as they please 228200; Families who only have fish on market days 178500; Families who have only what fish they catch themselves 130300; Families who can use Ghi whenever they please 9400; Families who use milk daily 129100; Families who use milk in the cheap season only 168000; Families who use milk on holidays 165500; Families who seldom procure milk 84400; Families who use sugar or sweet-meats, when they please 64100; Families who use the above on market days 124500; Families who only procure them on holidays 358400; Families who use daily fine rice and pulse 56350; Families who use coarse rice and seldom procure pulse 449730; Families who live chiefly on millet and coarse pulse 40920; Families who procure oil in abundance 157600; Those who procure oil scantily 389400; Families which have salt in abundance 278700; Families who procure salt but also use some ashes 242900; Families who usually procure nothing but ashes 25400; Families who use cultivated vegetables 475600; Families who use mostly wild vegetables 71400; Families who can afford to purchase foreign spiceries 62700.

E.—*State of Education among the people of Ronggopoor.*

Men capable of keeping common accounts 24800; Men who can sign their names 141000; Men who can understand the common poetry of Bengal 39500; Women who understand the common poetry of Bengal 17450.

F.—*Showing the manner in which the occupied Lands of Ronggopoor are employed.*

Houses 120400; Trees 66100; Bamboos 156100; Kitchen gardens 100900; Vegetable in the fields 8605; Broadcast summer rice by itself 846800; Transplanted summer rice by itself 2000; Broadcast summer rice followed by transplanted winter rice 859000; do. do. followed by Khesari 65900; do. do. by Mosuri 94300; do. do. by Thakuri 500; do. do. sown along with winter rice 144700; do. do. by Wheat 65200; do. do. by Barley 25800; do. do. by Sarisha 441300; do. do. with Barley mixed

with Mosuri 4000; Transplanted winter rice followed by Khesari 90500; do. do. by itself 1291000; Broadcast winter rice by itself 622000; Spring rice 1150; China 65740; Kangni 85110; do. followed by transplanted winter rice 32700; Wheat by itself 22500; Barley by itself 750; Sarisha by itself 178000; do. sown along with Mosuri 4200; Thakuri by itself 18250; Mosuri by itself 5200; Motor by itself 4600; Oror by itself 5150; Bora by itself 1100; Kurti by itself 180; But by itself 1000; Sada but by itself 200; Seedling land by itself 187300; do. followed by Sarisha 78400; do. by Mosuri 14550; do. by Thakuri 8050; do. by transplanted winter rice 55800; do. by Wheat 22100; do. by barley 9350; Til 408; Pata by itself 13300; do. followed by Wheat 3950; do. by Barley 1750; do. by Sarisha 28950; do. by Tora 6450; do. by Mosuri 9800; do. by transplanted winter rice 3700; Son 2625; Kankhura 54; cotton 1040; Sugarcane 24845; Tobacco after Pata 12300; do. by itself 21750; do. after broadcast summer rice; 28050; Betle leaf 1055; Betle nut 18375; Indigo by itself 46140; do. before Tobacco 10780; do. before Sarisha 9850; do. before Wheat 3090; do. before Mosuri 4780; do. before transplanted winter rice 4600; Mulberry 14500; Erondo 3093; Motha and Ulu 40300; Poppy 13250; Total 6121920.

G.—*Containing a statement of the Live Stock in the District of Ronggopoor with its value in Sicca Rupees.*

Number of Bulls reserved for breeding 3210; Value 8720 Rupees. Bulls wrought in the plough 43100; Value 127825. Oxen reserved for carriages by traders 4020; Value 24840. Bogda oxen reserved by traders 500; Value 5130. Oxen reserved for carriage by farmers 12580; Value 62700. Oxen employed both in carriage and in plough 4250; Value 16800. Oxen used in the plough alone 512800; Value 1449950. Cows reserved for milk by those who do not farm 36900; Value 166600. Cows kept for milk by farmers 71600; Value 263725. Cows wrought in the plough 279700; Value 628025. Oxen reserved for machinery 6410; Value 38475. Old cattle in villages 68000; Value 7450. Young cattle in villages 505400; Value 609850. Bulls in Bathans 1099; Value 3291. Cows in Bathans 29110; Value 84410. Young cattle in Bathans, 58220; Value 61010. Buffaloes belonging to the division 10145; Value 97750. Goats 154600; Value 57860. Sheep 24100; Value 12100. Swine 24290; Value 19795. Total 3746306.

H.—*Estimate of the quantity of milk and its value which is procured annually in the Ronggopoor District exclusive of that given to the calves.*

Total number of Cows 111500; do. giving milk; 54900; Total milk in *mans* 147267½; Total value of milk in rupees 170309; Total number of Cows kept for the plough and giving milk 279700; do. number giving milk 61690; Total value of milk in *mans* 53572½; Total value of milk in rupees 66977; Total number of Cows kept in Bathans 29110; do. number giving milk 14555; Total milk in *mans* 36097½; Total value of milk in rupees 36793; Total number of Buffaloes 10145; do. number giving milk 3377; Total milk in *mans* 22845; Total value of milk in rupees 19757; Total milk in *mans* 259782½; Total value of milk in rupees 293836.

I.—*A list of the Artists and Tradesmen in the district of Ronggopoor.*

1. Notis or dancing and singing girls 79 sets. 2. Those who sing the

praises of various gods and saints 587 sets. 3. Bodyokor or common musicians 2660 persons. 4. Bajikor or tumblers and ballancers 7 sets. 5. Washermen 358 houses. 6. Taylors 299. 7. Barbers 1396. 8. Misi walehs 3. 9. Abirwalehs 36. 10. Sindurwalehs 3. 11. Looking glass maker 1. 12. Churiwalehs or Lac makers 27. 13. Sangkharis 30. 14. Mailakatas 115. 15. Malakors 536. 16. Mat makers 238. 17. Umbrella makers 17. 18. Patonis 1140. 19. Paper makers 127. 29. Muchis 308. 21. Bedes 253. 22. Gunpowder makers 42. 23. Waxcandle makers 3. 24. Diosalaiwalehs 2. 25. Tikawalehs 86. 26. Tamaku walehs 405. 27. Distillers 27 stills. 28. Kolu or oil makers 3254 mills. 29. Goyalas 921 houses. 30. Moyra and Haluikors 54. 31. Bhujaris 955. 32. Dailharis 40. 33. Carpenters 682. 34. Sawyers 91. 35. Turners 59. 36. Khondikors 4. 37. Potmakers 1094. 38. Image makers 81. 39. Brick makers 25. 40. Bricklayers 32. 41. Lime burners 477. 42. Goldsmiths 496. 43. Coppersmiths 129. 44. Thatarus 263. 45. Katiharas 160. 46. Bidri waleh 1. 47. Seal engraver 1. 48. Nolwalehs or Nayechabund 4. 49. Blacksmiths 892. 50. Cutlers 11. 51. Dhunarus 2. 52. Dyers 12. 53. Silk weavers 41 looms. 54. Patoyars 21 houses. 55. Cotton weavers 6755 looms. 56. Women cotton weavers 21600. 57. Sutrunji weavers 100. 58. Koyali or Gunj makers 244. 59. Farmer weavers of Megili 60000. 60. Cotton printers or Chint makers 8 houses. 61. Sugar boilers 52 boilers. 62. Indigo makers 78 factories.

K.—*Value in Rupees of the Goods Exported and Imported from and into the District of Ronggopoor.*

1. Clean rice Import 15000 Export 1177500. 2. Rough rice Import 2000 Export 106800. 3. Wheat, Import 700 Export, 300. 4. Pulse, Import 4500 Export 1800. 5. Mustard seed, Import 35500 Export 181300. 6. Mustard seed oil, Export 118500. 7. Ghi, Export 15650. 8. Betle nuts, Import 15675 Export 44100. 9. Cocoanuts, Import 1240. 10. Tobacco, Import 5450 Export 168400. 11. Hemp leaves and buds, Import 3000. 12. Opium, Export 32000. 13. Goods sold by Jhalwalehs chiefly dry ginger with a little Turmeric, Export 16550. 14. Tejpat or Malabathrum leaves, Export 250. 15. Goods sold by Posaris or Druggists, Import 36400 Export 660. 16. Paper, Import 50 Export 3000. 17. Red starch or root of Zedoary (Tikhur), Export 300. 18. Munjista or Bhotan madder Import 7000 Export 6000. 19. Lac, Import 55000 Export 55000. 20. Native Indigo Export 14000. 21. European Indigo, Export 630000. 22. Wax, Import 720. 23. Salt, Import 691700 Export 332125. 24. Copper, Import 9000 Export 4800. 25. Pewter (Justah) Import 6080 Export 500. 26. Lead, Import 200. 27. Tin, Import 1600. 28. Iron, Import 26950. 29. Iron-mongery, Import 1150 Export 2500. 30. Copper, brass and bell metal ware, Import 17330 Export 4000. 31. Goods sold by Moniharis, Import 20000 Export 16500. 32. Shells for bracelets, Import 3700 Export 300. 33. Lime, Import 1000. 34. Stone plates, Import 1000. 35. Timber, Export 27000. 36. Bamboos and bamboo mats Export 7950. 37. Sackcloth and bags, Import 35000 Export 112900. 38. Hemp of the Corchorus capsularis Export 12900. 39. Cotton wool, Import 52560. 40. Cotton with the seed, Import 178400. 41. Raw silk, Import 62000 Export 252000. 42. Muga silk and cloth Import 28500 Export 16000. 43. Erendi cloth, Export 1400. 44. Silk cloth Import 10400 Export 3700. 45. Cotton cloth, Import 64700 Export 63500. 46. Cotton carpets, Import 500 Export 2300. 47. Woolen carpets Import 1500 Export 200. 48. Beotan blankets, Import 2580. 49. English woolen cloths, Import 17000 Export 14000. 50. Shals, Import 11000 Export 2500. 51. Cloth of gold and silver, Import 2000 Export 1000. 52. Cha-

mor or tails of the Bhotan cow, Import 550 Export 400. 53. Goods sold by Gundhis or perfumers, Import 5000 Export 200. 54. Rhinoceros hides and horns and targets, Import 500 Export 1350. 55. Ivory, Import 6500 Export 7400. 56. Elephants, Export 1500. 57. Horses, Import 8000 Export 6000. 58. Kine, Export 6000. 59. Swine, Export 11350. 60. Goats, Export 1500. 61. Poultry, Export 750. 62. Cats and dogs, Export 20. 63. Dry fish, Export 6200. 64. Fruit, Import 1150 Export 750. 65. Sugar, Import 350 Export 67050. 66. Extract of sugarcane, Molasses and Treacle Import 200 Export 81600. 67. Spinning wheels, Export 200. Total Import 1450125. Total Export 3648595.

L.—*General Abstract of the value and produce of lands occupied by farmers who cultivate with the plough in the District of Ronggopoor.*

Fruit trees, value of fruit in rupees 181450; Bamboos, value cut annually in Rupees 154125; Vegetables, &c. in gardens and fields, value in Rupees 515220; Grain—*Rice*—Quantity of mans and sers 28120555; Value in Rupees 9311457; Quantity remaining for consumption after deducting seed 26596565. *China, Kangni,*—Quantity of mans and sers 782140; Value in Rupees 213357; Quantity remaining for consumption after deducting seed 768168. *Wheat and Barley*—Quantity of mans and sers 268748; Value in rupees 108465; Quantity remaining for consumption after deducting seed 250526. *Pulse*—Quantity of mans and sers 516568; Value in rupees 217144; Quantity remaining for consumption after deducting seed 467277. *Sarisha, and Til*—Quantity of mans and sers 1212676; Value in Rupees 1069009; Quantity remaining for consumption after deducting seed 1151621. *Sugarcane*—Quantity of mans and sers 285250; Value in Rupees 444946. Plants for making thread and rope—*Pata and San*—Quantity of mans and sers 264552; Value in Rupees 187792; *Kunkhura*—Quantity of mans and sers 83; Value in Rupees 332; *Cotton*—Quantity of mans and sers 1018; Value in Rupees 3835. Plants for smoking and chewing—*Betle-leaf*—Value in Rupees 179700. *Betle-nut* — Value in Rupees 469375. *Tobacco*—Quantity of mans and sers 235412; Value in Rupees 253280. Poppy—*Opium*—Value in Rupees 53000; *Seed*—Quantity of mans and sers 6625; Value in Rupees 13250. Plants used for indigo—Value in Rupees 127260. Plants for rearing silkworms.—*Tut or Mulberry*—Value in Rupees 105000; *Erondo*—Value in Rupees 30930. Motha and Ulu value in Rupees 37487; Total value of each Thanah — Kotwali 193298; Dhap 1119858; Phoronvari 411207; Varuni 490259; Patgang 237004; Fakirgunj 400875; Sonnyasikata 487204; Boda 909782; Dimla 460030; Durwani 717237; Kumargunj 508513; Molonggo 520807; Vagdwar 550731; Pirgunj 565732; Sadullahpoor 678810; Govindogunj 1008434; Dewangunj 218489; Bhowanigunj 720017; Chilmari 371337; Olipoor 900481; Borovari 580251; Nakeswori 664246; Dhubri 485379; Ranggamati 494424; Grand Total Rupees 21097192.

M.—MARKET TOWNS IN PURANIYA.

Division I. Kotwali.—Mahigunj. Nawabgunj. Mirgunj. Nurdigunj. Sahebgunj. Asulpoor. Lalbeg. Deuti.

II. *Dhap*—Dhap. Joluyarbazar. Nuniyapukhor. Rotherbazar. Neugirhat. Siberhat. Syampoor. Gopalpoor. Mominpoor. Kaligunj. Palichora. Dhaperhat. Gunjpoor. Betgari. Amirgunj. Okravari.

Jafergunj. Burirhat. Pirerhat. Abilarhat. Lokhymitangri. Gojoghonta. Imamgunj. Khansamarhat. Madhupoor. Lapbaichondo. Pirgachha. Achila. Kandi. Ramdhon. Birirhat. Hatodenggarhat. Deodaba or Burirhat. Boruyarhat. Siberbazar. Kaligunj. Gosainggunj. Fakirgunj.

III. *Phoronvari.* — Phoronvari. Changparhat. Jirerhat. Chamta. Hongsa. Modati. Bhullagunj. Bhotmari. Phangsi. Dulla. Gogarbazar. Sotiwari. Kalikatola. Kangkinya. Govordhon. Alutangri. Adityomari. Saphtiwari. Burirhat. Komlavari. Lohakhungchi. Monkul. Jaorani. Daikhaoya. Batrigachka. Ichli. Bazar Dullel Khan.

IV. *Varuni.*—Varuni. Khorivari. Thengjhara. Sarodubi. Hatsibram. Bhothat. Khatarhat. Burirhat. Nowdabos. Hatibanda. Palotiya. Dinhatta. Toronggonggo. Daliya. Golmondol. Kangkra. Kholisachangpa. Layutara. Gomnoti. Madargunj. Bodolgunj. Marjagunj. Khoyerullah or Thakurgunj. Kayemgunj. Singgamari. Ghoramara. Holdivari.

V. *Patgang.*—Kudom Rasul. Devigunj. Bangskata. Dhovolsoti. Burimarirhat. Beniyadanggi. Bherbheri.

VI. *Fakirgunj.*—Khoriya. Phulvari. Ranigunj. Kahargunj. Dhapgachh. Madargunj. Jorpakhira. Helapakhira. Byangkro. Nawabgunj. Churabhandar. Protabgunj.

VII. *Sonnyasikata.*—Kasemgunj. Phulvari. Chopotgor. Gangdra. Sukhani. Joyhori. Fakirshipi. Melameli. Bhottacharjyerhat.

VIII. *Boda*—Govindogunj. Pochagor. Jogodol. Bhojonpoor. Tetuliya. Beruvari. Hat boloram. Mareya. Bhaulegunj. Saldangga. Devigunj. Dulalgunj. Chengthi. Mirgor. Lalgunj. Hat Sadhu Khongra. Fakirgunj.

IX. *Dimla.*—Dimla. Chirabhija. Bangsdoho. Mirgunj. Salhati. Dugdugi. Balagang. Joldhaka. Kangkrarhat. Seksundor. Chhoto Khata. Khoga. Rupahora. Khyarpocha. Bamniya. Dhormopal. Mirghi. Burirhat. Kolondora. Jamirvari. Subdhon. Saiudgunj. Vakdokra. Rauta.

X. *Durwani.*—Durwani. Babrijhar. Boruya. Govindogunj. Jafergunj. Porosuramgunj. Paniyalpukhor. Kisorgunj. Teparhat. Saravari. Boruyivari. Gopinathgunj. Sakamachha. Chanderhat. Topamari. Khochimada. Sahebganj. Tenggonmari. Ramkola. Khostavari. Tilvari. Bhowanigunj. Kaligunj. Karjyirhat. Madargunj Porarhat. Aguyarhat. Chongra. Sepahigunj. Natarhat. Onupgunj. Hazarigunj. Mothuyachipi. Ramnogor. Dugdugirhat. Magura. Borobhita. Belorerbazar. Larudhora.

XI. *Kumargunj.*—Lokhymonpoor. Muchirhat. Gochamta. Baligunj. Radhanogor. Doulutgunj. Tetultolarbazar. Syamgunj. Bhowanigunj. Taragunj. Gopalgunj. Borati. Chalunevari. Kasiyavari. Sekerhat. Sahebgunj. Chepchepi. Ashrufgunj. Teparhat. Neugirhat. Khelalgunj. Pangrerhat. Baochondi. Dhulagunj. Banggalipoor.

XII. *Molonggo.*—Molonggo. Nischintopoor. Mosamari. Vairagigunj. Hulosigunj. Sukurboriya. Gopalgunj. Lahurirbazar. Tatirbazar. Poydagunj. Kotobpoor. Sahebgunj. Chhoran. Dalimgunj. Gopalgunj. Kochuvari.

XIII. *Vagdwar.*—Bamonerhat. Khalaspoor. Sokorgujari. Bukhsigunj. Pirerhat. Baluyarbazar. Chintamon. Danesnogoa. Maiopoor. Gurjipara.

XIV. *Pirgunj.*—Pirgunj. Boradurgah. Sotivari. Mithapukhor. Hemayetgunj Taragunj. Mazipoor. Patikaparia. Alfu. Panuyabar. Madargunj. Bondi. Mostofagunj. Jahanggiaabad. Rahamutpoor. Boriyeti. Jalalgunj. Deyula. Hat Radha. Hat Pangchkorimolla. Fakirgunj. Bethur.

XV. *Sadullahpoor.*—Sadullahpoor. Rosikanondo. Idrakpoor. Tulosighat. Baluya. Bedekhali. Kukurmari. Serdarerhat. Gayibandha.

Thansinghopoor. Pocharbazar. Pakuriya. Phulvari. Azempurerbazar. Serdarerbazar. Dariyapoor. Kolyanpoor. Matarhat. Lukhymipoor. Dosiliya. Katgorarhat. Kamarerbazar.

XVI. *Govindogunj.*—Govindogunj. Nundoho. Ghidangga. Syamgunj. Nakai. Trimohani. Songkorgunj. Bhutmara. Kongorpoor. Chorerhat. Auliyagachhi. Dingdinggi. Polasvari. Iklimpoor. Chandpara. Bunalola. Baiuya. Kamarparar. Mokamtola. Badasongkorpoor. Angriyarbazar. Magurarbazar. Rotherbazar. Saultangrirbazar. Taltolarbazar. Siberbazar. Robiyarbazar. Podmoswor. Kabilpurerbazar. Chakirbazar. Kalitolarbazar. Dohoparar. Kamarerpat. Chaudhurirbazar. Sariyakandirhat. Jamalpoor. Ramchondropoor. Nangnurbazar.

XVII. *Bhowanigunj.*—Bhowanigunj. Puranatelkupi. Montola. Naosala. Boromswor. Kamarjani. Vaguriya. Mohongunj. Taragunj. Mirgunj. Hamakhlali. Chaluyavari. Changpadhala. Islampoor. Gabgachhi. Syamgunj. Phulkarchor. Nilokhyiya. Shangrmara. Bhorot Khali. Kukrahat. Komolpoor. Chapila.

XVIII. *Dewangunj.*—Dewangunj. Pirgunj. Islampoor. Molonggunj. Lalagunj. Bukhsigunj.

XIX. *Chilmari.*—Chilmari. Kaligunj. Hangsarkuthi. Pagla. Fakirgunj. Dhopni. Sobhagunj. Rotherbazar. Baroboldya. Patikapara. Chhicha. Pangchpirerhat. Kuthirhat. Kodalkati.

XX. *Olipoor.*—Alinogor. Chaudhurirhat. Itavari. Durgapoor. Balavari. Hat Jomuna. Mogulbachah. Khodirkuthi. Ranigunj. Bamonerhat. Onontopoor. Beguya. Hat Thanah. Borobangk. Matiyal. Dewanerhat. Sorarhat. Nakdoho. Bojra. Nawabgunj. Mitibor. Thetrayi. Daserhat. Fakirdewanerhat. Torkobhushonerhat. Hat Kodombotola. Paotana. Thakurerbazar. Chaudhurirbazar. Nagra Kuriya. Sibtola. Poragachha. Vaghvari.

XXI. *Borovari.*—Borovari. Kulaghat. Mogulhat. Bangsuriya. Chhinai. Kangtalvari. Dashat. Khulilgunj. Neuyarhat. Balakandirhat. Chandamarirhat. Mostophirhat. Deutirhat. Phulvari. Burirhat. Naodangga. Toperbazar. Ghoriyaldangga. Khetab Khankabazar. Sindurmotirbazar. Beropangga. Gokundo. Pathankabazar. Bazar Bhikhyaripathok. Joynogor. Siberbazar. Atharo Kahune. Pokhyirhat. Bhanggamor.

XXII. *Nakeswori.*—Nakeswori. Peradangga. Kongorpoor. Bhogdangga. Pangchgachhi. Jatrapoor. Sahebgunj. Bhowanipoor Dinhatta. Nunkhaoya. Beruvari. Madargunj. Subolpat. Pungthimari. Rayigunj. Muriya. Andharijhar. Teoyarirhat. Sibgunj. Hat Bolidya. Budurgunj. Pagla. Hat Radhanath. Sonatoli. Bhringgamari. Phulkumar. Kantonogor. Bhojonpoor. Bhothat. Hat Syam singho. Gagla. Sonnyasirbazar. Ramkhana. Neoyasi. Boruyiwari. Sukati.

XXIII. *Dhubri.*—Dhubri. Matiyabo. Alumgunj. Vorundangga. Milongunj. Koyemari. Dimachora. Khyarvari. Kaldoba. Chhonbadha. Birnachhora. Patoyamari. Singgimari. Rajabola. Salmari. Singgadubi. Banggalkhata.

XXIV. *Ranggamati.*—Goyalpara. Haworaghat. Dolgoma. Kamarpota. Dhupdhora. Chamagang. Ronggojuli. Raumari. Damra. Jira. Nivari. Magurmari. Chalitavari. Silapani. Yogighopa. Asuknogor. Vilusipara. Salkongcha. Vorshi. Parli. Dhontola.

THE END.

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